ΘΥΣΙΑΣΤΗΡΙΟΝ·

VEL

SCINTILLA ALTARIS.

OR

Primitive Devotion

IN

The *FEASTS* and *FASTS*

OF

The CHURCH of *ENGLAND.*

By *EDWARD SPARKE*, D. D.
one of the Chaplains to His Majesty.

Laudate Dominum in Sanctis. Psal. 150. ℣. Hierom.

Lest ingratefull Oblivion should (through the tract of Time) blot out the *Favours* of Almighty God, we Dedicate and Consecrate the *Memorial* of his Gifts and Servants to Him, in Solemn Anniversaries, and Set Times of Devotion. *Hier. in Catal vir. illust.*

Non habituri sunt Deum Patrem, *aut* Christum Fratrem, *qui non habent* Ecclesiam Matrem. *St. August.*

Τὸ χρήσιμον καὶ τὸ ἡδύ. Chrysost. de Parab.

The third Edition, consisting of Prose, Poems, Prayers, and Sculptures on the several Occasions.

LONDON,
Printed by *R. Wood*, for *T. Basset*, under St. *Dunstans* Church in *Fleet-street*, 1663.

This but the Case; the Iewell further Looke,
The Sparke indeed the Di'mond's in his Booke
Wherewith Adorne thy Soule, vntill it shine
With Grace and Glory; like these Sparkes diuine.

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Primitive Devotion

X264
Sp26a
1663

Votum Authoris

S. S^a TPIA'ΔI.

DA Pater æthereas *Tu Qui* moderaris habenas;
Omen Virtutis *Nomen* ut eſto meum:
Ventilet *Igniculum*, divino Flamine, *Chriſtus*,
Non deerint *Populo Lumina* tenſa *Suo*:
Scintillam accendat Cœleſti *Spiritus* Igne,
Orba ſuis *Flammis* non erit *Ara DEI*.
Ut Tibi grata *feram*, *Doceam*, faciamq; Docendo,
Cor, Calamum, *Praxin*, Tu Deus Alme, Bea.

832921

C R

TO THE

Most Excellent MAJESTY

OF

Charles the II.

By the *Grace* of *GOD*,
King of Great *Brittain*, *France* and *Ireland*,
Defender of the *Faith*, &c.

SIR,

THE *All-Ruling* Providence *having* Turned *our* Captivity, (*in Your* Majesties *Return*) *we may not be altogether like* Them *that* Dream, *but also take down our* Harps *from the* Willows, *and Sing some of the* grateful Songs *of* Sion; *nor Can those* Heavenly-Ayres *be properly* Devoted *unto any but your* sacred Majesty,

Queens 1 Mus 33 Blackwell

as being (under God) *the happy* Orpheus, *that hath Set us in* Tune *again, out of a woful* Diſcord: *indeed This* Piece, *repreſenting the* Pieties *of the* Church *of* England, *doth by* peculiar Obligation, *Kneel to the* Patronage *of the* Faiths Defender; *which your* Majeſty *hath ſo* Eminently *approved* your Self (*by rather hazarding your* Temporal Crowns, *than Letting any* importunity Take away your Spiritual one, of Truth *and* Piety) *That* God *hath now been* pleaſed, *to add even your own* Kingdoms *alſo, to your* firſt Seeking His: *And He having thus* turned *the* hearts *of the* Children to the Fathers, *your* Royal Goodneſs *will Indulge your* Loyal Sub-

Subjects *the* Liberty *to* Contend *in* Love *and* Duty, *and after ſuch a long* Obſtruction, *to vent ſome* Streams *of their* Affection: *Among whom, your* Orthodox *and* ſteady Clergy (*not with the leaſt* Ardency, *though but with S.*Peters Preſent, neither Silver nor Gold, but ſuch as They have) Congratulate *your happy* Regreſs *to your* Native Kingdoms: *Our Pens (like our Perſons) running to rare Objects, without Regard of* Dreſs *or* Ornament, *full of Expectation and deſire.*

——*Nec diſplicuiſſe meretur,*
Feſtinat, Cæſar, *Qui Placuiſſe Tibi.*

Your Majeſties Return *being like the* welcom Dove *after a* ſtormy Deluge, *bringing the Olives of* Dry Victory, *and a* fruitful Peace: *O*

May Your Foot *therefore find* Rest *and* Safety, Fixation *and* Fœlicity: *may you be ever* Dear *to* God *and* Man, *since like the* Rescued-Ark, *you bring back* Blessings *to the* House *of* Obed-Edom, *nay to the* Loyal-Hearts *of all the* Three Great Nations: *your* bright Approach, *being like the* cheering Sun, *Returning to be-*Nighted Mortals; Chasing *the shades of* Hæresy *and* Anarchy, *with Beams of Light and Order*, Religion Lawes *and* Government: *Yea*, *like the* Sun *in his* Sweet Vernal-Tropick, *visiting the* Be-wintered Earth; *and* Metamorphosing *our* Dirt, *and* Frosts, *and* Showers; *into a* Spring *of* Flowers & Fruits, *of* Joys *and* Comforts: *Such as (I confess)*

are

are ready here to Swell *my* Paper, *as well as my* Heart *with* Joy *and* Thankfulneſs: *But you* (great Prince) *that, with ſuch abundant* Clemency, *Can* pardon Crimes *of* Mallice, *and* Defection! *will much more* Theſe *Redundancies of* Duty *&* Affection, *wch yet Modeſty forbid's further* Divertiſement, *adding onely the* Gratitude *of* Prayer; *that your* Days *and* Honour, *like the* Sun *coming forth of an* Eclipſe, *may be the more* Splendid *and* Illuſtrious *thorough the World, untill your* Laſting Felicities *be* Crowned *with* Everlaſting, *and your* Temporals *Advanced to* Eternals. *The due, and Dayly* Prayer *of*

(SIR)

Your Majeſties moſt faithful
though meaneſt Servant
at the Altar.

SPARKE.

A *Conſolatory* PROEM.

TO

His *Sacred-Mother*

THE

CHURCH-MILITANT.

THIS is one of the *Cries* of *Wiſdom* in her Streets, *Prov.* 1. *Forſake not the Law of thy Mother.* (her frequent Admonition) *Deſpiſe not thy Mother* when ſhe is old, *Prov.* 6. Meaning doubtleſs, both the *Spiritual* and Corporal *Mother*: and certainly that *Curſe* of *Solomon* will light on all that do ſo, unto either. *Prov.* 30. *the Ravens of the vallies ſhall pick out their Eyes!* I, and that *Curſe* of *David* too, *Let that right hand forget its Cunning, and the Tongue Cleave to the Roofe of that Mouth, which prefers not Jeruſalem both in their Mirth and Sorrows!* Filial Duty is ſo ſtrong an *Obligation*, that though the Debt be

Prov. 1. 6. 20. & 23. 22.

Tibi Jejunavit, tibi commedit, tibi vigilavit, tibi dormivit, Bern. *de Matre.*

c. 30. 17.

Pſal. 173. 5.

be still a Paying, yet 'tis always due, and ever Payable; but then more especially, when *perplexities* begirt the *Parents*, then Ἀντιπελαργεῖν is a Statute of Nature, and That (I hope) will Shield This *Piece* of my *Obedience*, from all imputed *Arrogance*, as to so high an undertaking; that while so many of your worthier Sons Circle your Bed of Languishment, as sometime *Jacobs* numerous Progeny did His (with interchange of *Prayers* and *Blessings*) that I also kneel among Them tendring a *feeble Kid*, when Others have presented you with *Venison*, yet This also being *Savory Meat*, I hope will not prove nauseous to your *Servants*: However, like those Choicer *Chirurgeons*, I bring no Soveraign Oyles and Balsams for your Cure, yet may that Diligence (I hope) deserve a Pardon, that doth but hold the Bason (so the water be clean) to *wash the hands* and *Instruments* of Them that dress you; for where *Militant* is the Title, wounds must be expected, and water may be needful! and That (*blest Mother*) is your *Attribute* and every *Members* of you, *Even a Warfare upon Earth*! So indeed was it in your tædious March from *Egypt* unto *Canaan*, where every Quarter breathed

Gen. 49.

Job 7. 1.
1 Tim. 1. 18.

De-

Deſtruction! from the *Eaſt* the *Moabites* and *Ammonites*, from the *Weſt* the *Philiſtims*, from the *North* the *Syrians*, from the *South* the *Arabians* and *Idumeans*; like a beſeiged City, *compaſſed in on every ſide*! Nor ever had this your weeping Entrance, Conſtantly any more joyous progreſs, through all the ſeveral Stages of *the worlds Swift Poſt*; Sometime ('tis true) you had your *Halcyonia*, a few Sun-ſhine dayes (perhaps) a breathing-time from Sorrow, (as in part of *Davids* time, *Solomons*, and ſome Others) but this fair weather, alaſs! ſoon overcaſt again, a kinde of watry Sunſhine, ſeldome preſenting an unclowded *Heaven*! witneſs that black or rather bloody *Catalogue* of your Perſecutions, *Heb.* 11. thorough all thoſe Succeſſions from *Abel* to the *Patriarchs*! from Them unto the *Prophets*! from *Them* to the *Apoſtles*! thence downward to *Veſpaſian's* utter Devaſtation of *Jeruſalem*!

undiq; Obſeſſa. Mollerus in Pſal. 124. 1.

Heb. 11.

Nor hath the *Stream* of this your *blood and Tears* ran ever ſince at any lower *Ebb*! rather how did it *flow* in the firſt *Chriſtian* Times? wherein you lay bleeding under that ſame *Ten-ſtringed ſcourge of God*, the ten perſecuting *Emperours*! Each of which ſent more

Decuplum Flagellum Dei. 10. *Perſecutores.*

more *Martyrs* to untimely *Graves*, than ever He had haires upon his Cursed head! beside the raging *Arrian*, that hath been thought the worst, because the more subtle *persecution*! Some of thy Perils seem numbred by St. *Paul*. 1 *Cor.* 11. or rather Thou Sighst out in *David*, *Innumerable Troubles have compassed me about*! *Psal.* 40. Thus art Thou Complexion'd like thy *heavenly Husband*, *Cant.* 5. Sanguine-Complexion'd *white and ruddy* (shadowed of a right Cœlestial Beauty) *Ruddy* in thy *Shame*, in thy *Labours*, in thy *Sufferings*! but *white* in thine *Innocence*, in thy *Patience*, in thy *Deliverance*; so like to thy great *Spouse* and *Master*, whom St. *Ambrose* in an holy *Meditation*, brings in, thus making his *Last will* and *Testament* (in Form and manner following) *Father into thy hands I commend my Spirit*, to the *Jews* I give my *Body*, to the *penitent Theef Paradice*, to the *Church I give my self a Spouse*, to my *Apostles*, I bequeath *persecution*, and my *Cross unto all Christians*! now *Christs* will must be perform'd, and his *Legacies* truly have been paid Exactly, both to you and yours: That being said to Each one, what once to your great *Champion*

Con-

Eusеb. Ecc. Hist. l. 8.
Socrat. Ecc. Hist. l. 2. c. 11.
1 Cor. 11. 26.
Psal. 40. 12.
Cant. 5. 10.
Judæis Corpus, Patri commendo Spiritum, Ecclæ. Sponsum, Pœnitenti Paradisum Apostolis Persecutionem christianis Crucem.
St. Ambrose.

Conſtantſtine, *under This Banner onely canſt Thou* hope for *victory*, and by the *Croſs* to *become more then Conqueror*. Ἐν τούτῳ νίκα, Vit. Conſt. Rom. 8. 37.

Thus art *Thou* (beſt *of Mothers*) that *Hæmorrhoiſſa*, *Mark* 5. *vext with a long bloody-Iſſue!* Streaming thorough all the *Patriarchs*, the *Prophets*, and *Apoſtles* Veines! like *Aarons precious Oyntment*, from *thine Head down to the very Skirts of thy Garments*, thorough all parts of *Chriſtendom*: I, that is, alas! the ſaddeſt aggravation, the Exaltation of thy Dolors, *that Thou art wounded in the Houſe of thy Friends!* whereof Thou Complaineſt in the *Royal Prophet*. *'Tis not an open Enemy hath done me this Diſhonour! for then I could have borne it*, but Thou *my* Guide, *my Companion*, *mine own familiar Friend*, &c. *Pſal.* 41. *David's Caſe*, 1 *Sam.* 16. beaten with the *Staff* of his Age, *behold my Son that came out of mine own Bowels ſeeketh my Life! Cæſar's* Caſe, ſtab'd by the Hand of his related *Brutus*! not only *Jews* and *Turks*, χυρῇ κεφαλῇ, with an open hatred proſecuting Thee, but Torn with the more implacable Animoſities of *Chriſtian-brethren*! Thou art, in this, the *unhappy Hellen*, that haſt brought forth thoſe Fire-brands that go about to burn thy Mark 5. Cant. 5. 6, 7. Pſal. 41. 9. 1 Sam. 16.

Troy!

Troy! and that *Italian Phaeton* that sets the world on fire! well may thy Spouse sit and Sigh. *Cant. 2. as the Lilly is among the Thorns, so is my beloved among the Daughters! Thorny Daughters, Crowning Thee*, as thy *Dear Spouse* with *Thorns!*

Cant. 2. 2.
In medio Filiarum non Alienigenarum.

But no longer to add unto your *Griefs*, by *Repetition*, give me leave a little to reflect upon your *Comforts*; pregnant in the *Types*, *Examples* and *Promises* of *Holy Writ*: for *Satan* and his can never be so watchful unto mischief, as *God* is to Protection; and though he be that *Dragon*, *Rev.* 12. yet is *God* that *Eagle*, *Exod.* 19. (altogether as vigilant) bearing up his young ones on his wings, *interposing his own self* between *Them* and their *Dangers*; How exactly wast Thou *Typified* in *Noahs Ark?* wherein whatever was not shelter'd, perished, while That it self Rode out all *Storms* and *Tempests*: *Gen.* 8. Howsoever *Thou* mayest be Tossed up and down the world, Thou ne're canst be overwhelmed with the *Deluge*; and how like soever Thou art to that *flaming Bush*, *Exod.* 3. well may Thy *Zeal* and *Knowledge* burn and Shine, but never be *consum'd* to Ashes: no *Elements* can

Rev. 12.
Exod. 19.

Extra Arcam Ecclesiæ nulla Salus.

Gen. 8.
Exod. 3.

can injure *Thee* being guarded with those *faithful Promises*,* *Isa.43. when thou passest thorough the waters I will be with thee*, and *thorough the Rivers they shall not overflow thee: when thou walkest thorough the fire, Thou shalt not be burnt, neither shall the Flame kindle upon Thee; for I am the Lord thy God the holy one of Israel thy Saviour.*

* Both as to Provision. Isa.46.23. Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers. And as to Protection. Isai. 43.3.4.

And to mix *Instances* with *Types* and *promises*, we comfortably Remember how *Pharaoh* and his angry *Army*, met with but a wet *Sepulcher*, where *Thou* hadst a *dry Passage*; So that *they might better have exclaimed, were their no Graves in Ægypt? Gebal, Ammon*, and *Amaleck*; *Cicera, Haman, Antiochus*, and others of thine Enemies, all fell on their deserved Fates! & for those *primative persecutors*, Scarce any one of them made a Peaceful End: *Nero* became his own *Executioner*, after he had been his *Mothers*! *Domitian* slain by his own Children, and thorough his *Wifes* instigation! *Trajan*, and *Adrian* vexed with the *Treacheries* of the *Jews*! *Decius* slain by the *Goths*! *Valerian* Captive to the *Persian*, shuts up his Dayes in Slavery! *Diocleſian* vexed with a sore Disease, changeth his *Empire* for an obscure Life! *Maxentius, Maximinus*, and *Lycinius*, were all

Aliis vehiculum, aliis Sepulchrum, Mare rubrum.

Exod. 14.

Euseb. Eccl. Hist. de vita Constantini l. 1.

subdued by *Constantine*! and *Julian* the *Apostata* (his death's notorious) being wounded in Battell with the *Persians*, he threw up an handfull of his blood into the Aire, spending his last breath in *Blasphemy*, *Thou Gallilean* now hast overcome me! So true is that *observation*, that *None ever escaped Heavens Indignation, that had ill will to Sion*! Thus like that firme *Building* in the *Gospel*, Matth. 7. *Thou* standest *fixed* against all *Opposition*, *And the Rain descended, and Flouds came, and the Wind blew and beat upon that House, and it fell not, for it was founded upon a Rock*; So founded art Thou on that *Rock Christ Jesus*, that neither *Tyranny* nor *Heresie*, no *nor the Gates of Hell shall ever be able to prevaile against Thee*, untill thy stile of *Militant* Advance into the Title of the *Church Triumphant*; which as it is the *promise* of *Omnipotence*, so still shall be the *Prayer* of

Quod nullus Ecclesiæ Persecutor pervansérit impunitus. Alsted. lib. Chron. Persecutionum.

Matth. 7. 25.

Matth. 16. 18.

Your obedient Son,

and faithfull votary,

EDVV. SPARKE.

POEM. {*On the Church-Militant.*}

ACcept *Beſt Mother* from your *meaneſt* Son
Theſe *Fruits* of *Duty*, and *Affection*;
Rather *theſe Leaves*, ſince (ah!) too ſadly true,
Our Vineyard's waſted, where once Plenty grew!
Where could I ſo deſervedly beſtow
(Had I ought worth acceptance) as to throw
This and the *Author* at thy *Feet*? whoſe *Breaſt*
Firſt *Nouriſh'd* us, with heavenly *Food* and *Reſt*;
And yet thy *Sons* grown up, *diſloyal* prove;
Slight thy *Maternal*, and *their Filial* Love;
And kick like *Jeſurun*, where They ſhould *kneel*,
Requiting their kinde *Parent*, with fierce *Steel*!
Some like *Heroſtratus* to get a *Name*
A *Curſed* one, are ſetting all on *Flame*!
And can with *Savage Nero* ſit and Sing
While the beſt Room is thus a Martyring!
Nay, with that barbarous *Monſter*, they Diſſect
Their *Mothers Bowels*! thence their *State* erect.
But *Providence* ſhall *Thee* ſecurely guard
From *Foes* thy *Fear*; from *Hell* their *juſt Reward*!
Thoſe *Vipers* force from us this *ſad Complaint*,
Who, in the *Letter*, make *Thee Militant*!
Indeed thus art Thou to the *King* of *Kings*
A faithfull *Spouſe*, by his *trac'd Sufferings*!
Who *Torments* did even from his *own* endure,
And what's more *ſtrange*, for his *Tormentors* cure!
So then, but like their *Lord*, his Servants *are*,
Who in his *pierced Head*, and *Members* ſhare!
All waiting on *Thee* in *red-Liveries* here,
That *They* may, with *Thee*, in *white Robes* appear:

Thus is our *Life* like *Thine*, a double War;
As well a *Corp'rall*, as a *Spirituall* Jar!
The *Dragon* vomiting a flood of woes
Againſt our *Mother*, in her *teeming Throes!*
The *Thracian-Creſcent*, and *Romes Eagle-Claws*,
Home-*Foxes* and *wilde-Bores*, thine *Anguiſh* cauſe!
Yet Thy ſmall *Flock* ſhall through their *Lyons* aid
Have their paſt *Fights*, with future *Palmes* repaid;
Then *Joy* in this (*Heavn's Bride*) *aſlake* your *Grief*,
And let *Me* bring your *Teares* this *Handkerchief*,
Millions of *Sons* their *Duty* ſtill retain,
And more then *Pray* for your *fair dayes* again.
Yet grant, your *Emblem* were a *waining Moon*,
And that too, here *Ecclips'd* a while; yet ſoon
Shalt *Thou* be cloathed with the glorious *Sun*,
And be as *bright*, as e're Thou ſeemedſt *dun*;
Crown'd with the Sparkling *Jewels* of the Skie,
Thy *Footſtool* Then all *Mutability*:
When as Thy numerous oppreſſive *Foes*
Shall be *Sequeſtred*, to Contrary *Woes!*
This *noble Army* then of *Martyrs* grant
(Once *Her's*) ſtill due to the *Church-Militant*.

PRAYER.

PRAYER. {For the Church Militant.}

O Almighty Goodneſſe, who after Thou hadſt built This great Houſe, the World, and furniſhed it, didſt (for the better œconomy and regulation of it) plant the fear of thy Name, and frame of thy Worſhip, in the hearts of thy chiefe Creatures; we beſeech Thee, let thy Power perfect, and thy Mercy water that Plantation, that it may ever flouriſh, and ſpring up into perpetual Returnes, of Piety and Gratitude, for that Power and Mercy: and as Thou haſt been pleaſed (in ſucceeding Generations) to build Thy Church, upon the holy Patriarchs, Prophets and Apoſtles (Chriſt Jeſus himſelfe being the ſole foundation) ſo alwaies be Thou a Sun & a Shield, a Light and defence unto her; Let thy Wiſdome guide her, thy Love enflame her, thy Grace inlarge her, thy Bounty enrich her, thy Bleſsings felicitate her throughout all Ages.

And as her Enemies ſhall any where ariſe againſt her, there alſo let her God ariſe, and her Enemies, his Enemies be ſcattered, ſcattered like the Chaffe before the winde, before they can proceed to any act againſt her, even in the proud imaginations of their

hearts: Save thine Ark (O Lord) thine universal Church, floating on the general Inundation of Paganisme, Atheisme, Heresie and Prophanation. Let her not sink under all of them, nor any part of her, under either of them; but O let the waves of trouble only Raise her up from this same vale of Sin and Tears, to rest upon those Hills of Faith and Joy; be Thou (O Christ) her Pilot, and she cannot faile the Port of Paradice, the Haven, Heaven.

And because she must not think it strange concerning the fiery Trial, O dwell Thou in the flaming Bush of thy poor Church, and let her never be consumed, but like those three Children in the Furnace, walk as unconcerned, as in the coolest Arbour! Though for a while she goes as muffled up in Clouds, and seems benighted with Ægyptian darknesse! yet let, at length, the Day light break from her celestial brow, and demonstrate her a Goshen of Illumination.

O Lord, this is the Vineyard which thine own right hand hath planted, but (alas!) the wilde Bore of Tyranny, and the Foxes of Heresie, have well neer laid it waste! the Tower of thine holy Temple (thy Word and Ordinances) almost pull'd down! the Hedges of all decency and Order, quite plucked up! so that all that go by (the Buy-

ers

ers of this world) pluck off her grapes; with prophane hands pollute her Services, and with Sacrilegious hands invade her Patrimony! crying out with bloody Edomites, down, down with her, &c. but thou (O Lord) look down from Heaven, behold and visite this Vine; Blesse the Guardians, and Restore the Dresſers, Repair the breaches of it, Dig about it, and dresse it; Water it with the Dew of Heaven, and let the Sun of Righteousnesse arise upon it with healing in his wings, untill it have taken root again, and filled the Land, nay all Lands, from one end of the Earth unto the other; even till the recollection of the Jews, being added to the Fulnesse of the Gentiles, there may be one sheepfold, under that same one good and great Sheepherd, Jesus Christ. Amen, Amen.

§ The Collect. §

Almighty and everlasting God, which by thy holy Apostle hath taught us to make Prayers and Supplications, and to give thanks for all men; we humbly beseech Thee mercifully to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire

continually the Universal Church, with the Spirit of Truth, Unity and Concord, and grant that all they that do confesse thy holy Name, may agree in the truth of thy holy Word, and live in Unity and godly love: We beseech thee also to save and defend all Christian Kings *Princes and Governors, and especially thy Servant* Charls *our King, that under him we may be godly and quietly Governed, &c. as in the prayer for the whole state of Christs Church Militant here on Earth.*

THE

THE PREFACE TO The LEGITIMATE Issue OF The Church of ENGLAND, Grace and Glory.

Best of Christians,

OUR *Holy-Mother* the *Church-Catholick* hath scarce had, at any time, a Fairer; or (in these latter times) a sadder *Daughter* than the *Church* of *England! Sin* and *War* having reduced her unto that of *Iob* * *My Harpe is turnrd into Mourning, and mine Organ into the voice of them that weep!* as pious *Hooker* long since prophe-

* *Versa est in Luctum cithara, &c.* Job 30. 31.

Hooker Eccl. Pol.

prophetically applyed the Date of Man unto her, out of *Pſal.* 90. her Dayes of *Strength* and *Glory were threeſcore years and ten, but being ſo ſtrong as to reach fourſcore years, her Strength is now* (alas!) *become Labour and Sorrow!* and yet is *ſhe* as conſpicuous in *Perſecution*, as ever in her *proſperous condition*; the *Church* (you know) was as *viſible* when *Chriſt* ſuffered on *Mount-Calvary*, as when He ſhined on *Mount-Tabor*: Let not then her *Adverſaries* Triumph in her *Miſeries*, though what was ſaid of ſome part of the dayes of *Samuel*, may be too truly ſaid of ſome part of ours, *that the Word of God was precious in thoſe Dayes, for there was no open Viſion*: had it been *precious* for *Eſtimation*, it had been their *Happineſs*, and would be *ours*; but the *Reaſon added Sowres* the

Pſal. 90. 10.

Ætas Parentum Pejor Avis! &c.

1 Sam. 3. 1.

caſe

caſe, ſpeaking it precious only in reſpect of Deprivation. *For there was no Open Viſion!* and whether *This* were more more an *Hiſtory* of the *Jewiſh Church*, or a *Propheſy* of ours, I leave to *Serious Apprehenſions*; who conſider the *Dayly Sacrifice long taken away among us*, the *Sacrifice* of *Publick-Prayer*! The *ſtrange Liberty* ſometime indulged unto All, and *Truth* it ſelf oft forced into *Corners*! Too many Acted by a *Spirit* of private *Intereſt*, *doing what is good* but in *their own Eyes* onely, as it was then in that ſame *Anarchy* of *Iſrael*! that we were fain to add unto that Part of our *Lætany*, from *Pride*, *Vain-glory* and *Hypocriſy*, from *Envy*, *Hatred*, and *Malice*, and from all *uncharitable Men* of the *late Munſter-Principle*, *Good Lord Deliver us*: I ſay the *Inſolencies* were

Dan. 8. 11.

Vide Al. Roſſei. Παγγενεσιαν.

were lately Such, toward all *Degrees* and *Functions* (especially the *Sacred*) as filled me with sad Apprehensions, that *God* was *Removing* of our *Candlestick*! (as indeed what else could be expected, while Men were puting out their own *Lights*? and the *Dragons taile* pulling the brightest *stars* down from their *Orbes*) These *Prodigies*, made me then fix my *Thoughts* upon this *Argument*, The *Pieties* of the *Church* of *England*; desirous to rake up somewhat of that *holy Fire*, in a *Repository*, to help Re-kindle the *Church-Incence*, whenever *God* should please that *Religion* should return, and his *Servants* sing with *Gratitude* that *song* of *Sion* (as we hope the time is now approaching) when the *Lord will turn again the captivity of Sion*, &c.

Psal. 126. 1, 2.

Mean time, therefore, in a

Wil-

Wilderneſſe of *Sin* and *Error*, I *preſent* you with *this Conduct* unto *Canaan*; wherein, as you will finde ſomewhat of the *Cloud*, ſo (I hope) ſo much of the *Fier* alſo, as to *kindle* and *enlighten* your *Devotions*; *Piety* being the main *Buſineſſe* of *Chriſtians*, and *holy Books* ſome of the beſt *Conſervatories*, and moſt permanent Aſſiſtants of it: among which, *This* endevours to keep in mind ſome ſhadowes of our *Chriſtian Tabernacle*; the *three Conſtitutive parts* thereof, ſomewhat reſembling the *three choice Reſerves* of the other: the *Diſquiſitions* ſomewhat like the *Tables of the Law*, pointing out our *Duty* both to *God* and *Man*: while the *Poems* (in a ſenſe) are like the *Mannah*, not altogether unpleaſant to the *relliſh* of the *Pious* Taſter; and the *Prayers* cheerfully aſſimilating Deut. 10.5.

Exod. 16. 33. Num. 17. 10. milating *the Rod of Aaron* (while they seem dead and dry) *Budding* into *Hopes* and *Blossomes*, into *Fruits* and *Blessings*. Or with as easie an *Allegory* they may be resembled to the three *Ornaments of Aarons Garment*; The *First* unto his *Breast-plate*, the *Second* to his *Bells*; and the *Third* to his *Pome-Granates*: The *Disquisitions* (I wish) like the *Candlestick* of the *Sanctuary*; the *Poems* like the *Lamps*; and the *Prayers* like the *Fire* that was never to be *extinguished*, that as the *Prophet Daniel* captivated in *Babylon*, daily looked toward *Ierusalem*, and *prayed* oft toward that *Temple*, which he was deprived of; so you good *Christians* also (of more *regular perswasion*) may daily through these *Paper-windowes* reflect upon that *Church*, the *Church* of *England*,

Dan. 6. 10.

gland, that abſoluteſt * Platform of *Religion*, that ever *recommended Chriſtianity*: (if either *virtuous Mean* in *Diſcipline*, or *golden Matter* in *Doctrine*, may be any *Arguments* of *excellence*) whoſe *Liturgy* is not more *venerable* for *Antiquity*, then *deſireable* for *Pietty*; adorned with *ſignificant decencies*, and freed from *ſuperſtitious* burthens, though nothing *ſublunary* can be ſo conſtituted, as to be beyond all the *Cavills* of *Irrationality*.

* See the laſt Will and Teſtament of A. B. Abbots.

Now, this *Book* is but a faithful *Perſpective*, through which to look back upon that *fair object*, communicating *Solomons words in ſeaſon* (which in *attentive Ears* are the beſt *Pendants*) as *Apples of Gold in pictures of Silver*, (i) *Devotions* ſuited to all *Opportunities*, adapted to all *Paſſions* and *Occaſions*: ſo that if common *Calamities*

Prov. 15. 23. & 25. 11.

lamities become our over-hasty *Voyders*, and take away our *corporal Feasts* before we *Taste* them! yet here may we be merry at our *Spiritual viands*, and the *continual Feast of a good Conscience*: or if (at the other side) we be reduced to an inforced *Abstinence*; yet may we learn hence, to improve *secular Indigencies* into *Religious Fasts*, and thereby truly make *virtues* of *Necessity*, and *advantages* of *Wants*.

And thus doth our good *Mother-Church* (like *Solomons* good *Housewife*) provide for her *Children* and *Servants*, and *distribute* their *portions* in *due season*: and why is not our *Spiritual* (like our *Corporal*) *Diet*, more healthy at *set-times*, and *proper seasons*? and so it is certainly to all but *unsound stomachs*, or some

Prov. 31.15.

froward

froward Children ! You know the *rarity* of all *Viands* is exalted by their *ſeaſon*, and theſe *Meditations* peruſed upon their due *ſolemnities* (*circumſtance* will advance the *ſubſtance*) and both mutually *advantage* one another: Adde but *your candor* then to mine *endevours*, and (in a good ſence I hope) *ſufficient to each day will be the Travail thereof:* yet to the *principal ſolemnities*, more *plentiful proviſions*, and larger *entertainments* for the *Articles of Faith*: yet all ſuch, as being led in by the Lords Prayer, & perus'd *Opportunely*, will make ful Offices, yet but an *eaſie task*, and *circle* of *Devotion* for the *year*.

Nor is this *Treatiſe ſeaſoned* for *Times* onely, but for *Perſons* alſo, and their ſeveral *Inclinations*: ſome ſerious *Gravities* are for the * *Utile* the profitable *weight* of

* Τὸ χρήσιμον, τὸ ἡδὺ, τὸ Ἀγαθὸν.

of *ſtyle* and *matter*, whom chiefly I wiſh *ſatisfied* in the * *Diſquiſitions*; while others of a more *airy and youthfull Genius*, are for the *Jucundum*, the fluency and ſweetneſſe of *Phanſy* and *Expreſſion*; to whom I *commend* not, but *commit* the *Poems*, ſince (as our *Engliſh Nightingale* ſweetly chants it)

* *Quia veritatem inter varias Sectas Diſquirunt & vindicant, ſic appellatæ.*

Herbert in his *Ch. Porch.*

A Verſe *may* take Him, *that a*
Sermon *flies*,
And turn Delight *into a* Sacrifice.

Eſpecially if read *Candidly*, and not by a *partial* * *Fidentinus*.

* *Quem recitas, meus eſt*
O Fidentine Libellus;
Sed malè dum recitas,
incipit eſſe tuus.
Martial. l. 1. Epigr.

And laſtly, ſome few others of a more *Seraphick Elevation*, are for the *Bonum*, for the *Spiritual* good, of fervent *prayer*; to whom I heartily Devote the *Collects* and *Ejaculations*, that like *zealous Iacob*,

cob, they may obtain *a Bleſſing*, by ſuch *holy wraſtlings*. As to the *Sculptures*, I ſhall need ſay the leſſe, being not *Eſſential*, but only *Ornamental* to the Book; (as *Pieces* of Relation unto *Houſes*) and that they have here the juſt *Apology* of *Antiquity*, * uſefull as to *Hiſtory*, and *Illuſtration*, though not for *Worſhip*. Thus have I ſincerely aimed, to *profit* or *pleaſe* all (though few muſt look to hit that *mark*) by ſatiſfying ſome (at leaſt) of the more *Chriſtian Temper*, and by *praying* for others who will not be *pleaſed*: wherein, if I ſhall have the *happineſſe* to pleaſe my *heavenly Maſter*, and ſome of his *good ſervants*; *ipſe Labor Merces*. I may with Saint *Paul*, ſet the leſſe by *Mans Iudgement*, the *work* it ſelf will be a *recompence*, an *ample ſatisfaction*.

* *Quoad Hiſtoriam non quoad Cultum, ut Lutherani de Eccleſiis ſuis.*

1 Cor. 4. 3.

The *deſigne* hath much encouraged me, being *Noble* and *Sublime*, quite oppoſite to what was ſaid of * *Claudian*, *oppreſſed* with the Barrenneſs of *Argument*, This rather dazling with the *luſtre* of it; yet I hope its *brightneſſe* not *ſullied* (here) with *ſordid* or neglective *Hands*; a *Theam* worthy the Quill of the moſt *Towring Eagle*, the Pen of the moſt *Learned Gamaliel*, and not be paſſed over with ſo dry a Foot, with ſuch a flying *Pencil*, as *Some* have attempted: 'Tis *Ambition* enough for me, to reach but that *Character* of Saint *Paul*, a *Workman that needs not be aſhamed*: For withal, conſidering the *End* and *Object* of this *Treatiſe*, *viz.* not only thoſe few *politer Spirits*, but (as the * *Philoſopher* calls them) the Many, the *Multitude* that need *Inſtruction*; This made me *content*

* *Ignobilitate ſubjecti oppreſſus.* Scaliger de Claudiano.

2 Tim. 2. 15.

* Οὐκ ὀι χαρίεντες Ἀλλ' οἱ πολλοὶ. Ariſt. Eth. l. 1.

tent to bury my *Reputation* in an *humble ſtyle* (to diſmiſſe *curled Metaphors*, and let quaint *Allegories* go *play*) hoping the *Book* may prove ſo much more *profitable*, by how much it is the more *intelligible*: and this is but a juſt *account*, of what took off the *modeſty* of my firſt *intentions*, from only *private* * *Relatives*, to this ſame *bolder* enterprize of *Publick Good*: whoſe former *Edition* having found ſome *candid entertainment*, among the *Pious* and *Judicious*; hath rendered me again the more exorable to an other *Impreſſion*; wherein I have took *ſuch care* to make it *uſefull*, that I have been leſſe *ſolicitous* to make it *beautifull*, yet ſuch as knew the *childe* before, will eaſily *diſcerne* how it is *grown*, and I hope, no leſſe *advantaged* in its *Erudition*: Then for a

* Meant only at firſt for a Κειμήλιον (i) a kinde of private Monument to lye by Relations.

cloſe, let us *exchange* a *Prayer* (*Author* and *Reader*) that the *Omnipotent* would ſend it forth into a *Bleſſing*, into *a Bleſſing* on all *parties*; that the one may *Read* to his own *beneſit*, and not to others *prejudice*, remembring that of *Salvian*, It is a leſſe guilt not to read holy things, then to violate what we have peruſed: and alſo pray that the Authors *Sparke* may grow into a *Flame* by *kindling* of his *Brothers* Taper, and that *God* may be *glorified* in both: that He may be *glorified* in us all here, and all of us with *Him* hereafter. So *beginneth* He his *part* of the Apprecation, that is

Minor reatus eſt ſanctа non legere, quam lecta violare. Salvian.

Thine affectionate Servant in Chriſt Jeſus,

EDVV. SPARKE.

POEM. { *Of the Præface.* }

HEroick Spirits who did ne'r forſake
Your *Mother* in her *Griefs*, but durſt partake
Her *bleeding Innocence*; ſhe lets you know
That *Cordial-Joyes* from *well-born Preſſures* flow,
Proſperity deludes, 'tis Suff'ring Crowns
The *Pious Soule*, while *ſinfull Pleaſure* drowns!
Why then ſo *ſad*? *Cheer* up dejected Clay,
Your *Night* is ending in a *gladſome Day*.
If *ſuch* you are, that chance theſe *Numbers* ſee,
From all *variety* of *Faction* free;
Neither *too full* nor *Empty* of your ſelves,
Through *Pride* or *Ignorance*, no *Bias'd Elves*,
But bring the *Chriſtian Mean*, and can lay by
Both *Prejudice* and *Partiality*;
Such *Hearts* and *Eyes* are welcome, elſe Avant
For muſty *Caſks* will *wholſom'ſt Liquor* Taint!
A *Carca'net* there was of *Pearl* ſo rare,
The *world* had none that might with *This compare*,
Which once the *Tyrers* faſt'ning ſomewhat *hard*.
The *Chain*, by *Rupture* of the *ſtring*, was marr'd!
And while *Rage* ſwep'd the *looſe Pearls* forth the Dore,
I *Recollected* ſome from off the *Flore*,
Cleans'd, and new *ſtrung them*; *Readers*, be not thoſe
That *Gems*, for want of *Acceptation*, Loſe!
For the *Grand-Jeweller* will now Return,
And *ſuch* (as know to *prize them*) moſt *Adorn*:
A *Garden* late there was, for *ſtately Bowres*
Sweet *ſhady walkes*, delicious *Fruits* and *Flowers*,
Might have the *ſecond Paradice* been *ſtyl'd*;
But *Rooters* breaking in, ſoon all was ſpoil'd!

Yet

Yet in the *Waſte* did I ſome *Slips* obtain,
And *Set* them in *this Nurſery* again:
But *Heav'n* its proper *Gard'ner* will reſtore,
And make the *Plants Re-flouriſh* as before:
You then as *Bees*, not here as *Spiders* Act,
No *Cobwebs* but pure *Hony* thence *extract*.
This ſure was *Iſai's* Vineyard, of ſuch care
That *Engaddy* might not with *Ours* compare,
So *Fenc'd* and *Prun'd*, and *watered*, that more
Could ſcarce be *ſuper-added* to the *ſtore*;
Yet ah! thoſe worſt of *Foxes*, *Schiſm* and *Hate*
Have pluck'd her *Grapes*, and laid her *Deſolate!*
But the *Vine-Dreſſer God* again will *Rear*,
And make the *Branches* more for *Bleeding* bear:
Mean time, here's *Reſcu'd Cluſters* of that *Vine*,
Pay not in *Dregs* what you receive in *Wine*.
Then all your further *Patience* I'le engage
Is but to *Ruminate* the *Title-Page*,
Which ſpeaks but a *Reflection*; if you marke,
No full *Survey*, no *Flames*, but a ſmall *Sparke*;
Act you the *Chriſtian-Readers*, while I write
To *Raiſe* the *Minde*, not *pleaſe* fond *Appetite*;
Unskrew your *expectations*, who can look
For *Folio-Lengths* in an *Octavo-Book*?

PRAYER.

A PRAYER. {For the Præface.}

O *Infinite Wiſdome, who haſt vouchſafed all parts of thy Creation, a Rule of Guidance and Direction, for the ſeverall ends and ſervices to which thou haſt ordained them; ſo that the Sun knoweth his Ariſe, and the Moon her Going down; the Oxe knoweth his owner, and the Aſſe his Maſters Crib: the Birds know their Notes of Praiſe, and the young Ravens how to call upon thee: all Creatures know the Lawes of their Obedience unto thee, and thy Tenant, Man; that He much more might own and render Duty to thee, his Landlord and Creator; to which end, thou haſt afforded him a double Rule; one Natural, engraven in his Heart, in the Principles of Knowledge, Equity and Gratitude; the other ſupernatural in thy written Word, and holy Ordinances; to which add (we beſeech thee, O Lord) both Grace and Induſtry, that while all other pieces of thy Workmanſhip triumph in the conſtancy of their Original Obedience the Top of thy Creation may not ſwerve, that Mankinde may be of Regular and Sober Life; and that eſpecially all Chriſtian Men, may*

move

move within the Sphere of thy Commands, and their own Conſcience; both as to the Affirmative, and Negative Precepts of thy Law, both as to Thee, and thy Vicegerents: towards both whom, Obedience is better than Sacrifice, and Rebellion as the ſin of Witch-craft! and therefore here we bleſſe thee O Lord, by whom Kings Reigne, that thou ſuffereſt us no longer to lye under the ſad effects of no King in Iſrael! But that, as for our Sins thou tookeſt away our King in thy wrath, ſo now thou art pleaſed to reſtore one in thy Mercy, to theſe diſtracted, and almoſt ſelf-deſtroyed Nations: O make the Bleſſing mutual both to Prince and People, that as thou haſt brought Him like Gold out of the Furnace of Affliction, he may be the more precious unto Thee, and the more highly valued by his People.

Let there be ſuch an happy commerce of Equity and Vigilance, of Duty and Affection, between both Prince and People, that all ſerving thee, in their ſeveral ſtations to the Common good, we may no more return unto Folly: knowing that there is a National meaſure of Sin, beyond which thou wilt not ſpare! and O ſuffer us not to fill it up againe, as did thoſe curſed Ammorites: But ſince there is alſo a National meaſure of Repentance, which thou haſt promiſed

miſed to accept, O Lord vouchſafe us Grace to performe that, and crown thine own gifts with Mercy, and Compaſſion; that we may decline the praecipices of Sin, on either hand, both thoſe of Avarice and Prodigality, thoſe of Ignorance and Curioſity, thoſe of Pride and Phariſaical Humility, thoſe of Ambition and Diſlegalty, thoſe of Sacriledge and Prefanation: that like Saint Pauls *good marks-men, ayming at thy glory, and the benefit of Soules, we may long ſerve Thee and Thine, here in this world, and in the future, praiſe thee to eternal Ages.* Amen, Amen.

The

The Collect for the fourth Sunday after *Epiphany.*

O God which knoweſt us to be ſet in the midſt of ſo many, and great dangers, that for Mans frailneſſe we cannot alwaies ſtand uprightly; grant to us the health of Body and Soule, that all thoſe things which we ſuffer for Sin (by thy help) we may well paſſe and overcome, through Jeſus Chriſt our Lord. Amen.

IN

In Scintillam-Altaris.

NOn igitùr cuncta vesêre, Altaribus *Ignes*,
En Scintilla *micans*, *quæ* rapto *fomite sursùm*
Tendit, & Ætheream aspirans faliciter *Arcem*
Corda rapit secum: Nam quò *Mens anthea*, quò me
In Sublime trahis? Videor radiantis Olympi
Æternos penetrasse *Aditus*, atq; *intima Cœli*
Atria, dispositis lustrasse *ornata Trophæis*.
Ordine stant longo, *monstratq;* Insignia *Fati*
Quisq; sui; Fultes *Videor*, Gladiosque *minaces*
Cernere, & *indomito rorantem Sanguine* Serram:
Temporáque athereâ *Cunctis incincta* Coronâ.
O Decus! O Proceres *Cœli!* forteſque Tribuni
Christiadum! *quêis cana* Fides Ductoribus *usa*
Immensi extremas Orbis Penetravit ad Oras!
Hæc licet infelix, & *vix sanabilis Ætas*
Immemor haud penitùs vestri est, *meritosq; Labores*
Polluto saltèm cupimus transmittere Sæclo.
Iste DEUM natum *Liber edocet*, atq; *subactâ*
Morte triumphantem, & *tandem in sua* Regna *revectum*:
Ergò vera DEI Soboles! Spes Unica Mundi!
Et Cœli Jubar immensum! *Quem Tartara nigra*
Victorem sensêre, *videt nunc altus Olympus!*
Cerne Tuos, *quâm nunc miserando Turbine vexat*
Impia Gens, *quali insultat* Phanaticus *Oestro*,
Et miserere, DEUS, *Lassosq; his eripe Flammis!*
Sed Tibi (Vir summe) *interea*, *pro Munere*, Grates
Indocti, Doctique, & tota Eccleſia *debet!*
Proventus beet Agricolam, & *perduret in* Ævum
Ista salutaris revocato Historia *Vulgo*.

D. Whitford.

Upon the AUTHOUR, *and his Work.*

WHen the rude *Vulgar* in their headlong rages,
Pull'd down those sacred things, which former *ages*
Did hold *inviolable*; they began
To *level Times*, and *Places*, and next *Man*:
Laid wast those *Dayes*, which our *Grand* sober *Sires*
Hallow'd, to warm their *zeal* by heavenly fires.
Dispark'd the *Churches*, and to *Barnes* did give
Pow'r to contest for the *Prerogative*.
When th' *Churches* dayes they with successe decri'd,
Next bark'd at those which Heaven had sanctifi'd.
'Twas time to write, when *dayes* to *Saints* assign'd
Were all degraded; and the *Lords new-coyn'd*.
Our *Authour* (like the wiser few) stood still,
Observes, admires, and lets them take their fill;
And now in milder temper he begins
T' assert those truths, which their blind rage call'd sins,
'Twere madness in a *whirl-wind*, to resist
With any *Argument* but *Club*, and *Fist*.
Thus God, when all things were ith' *Chaos* hurl'd,
Did first make *Light*, and then he form'd the *world*.
The *Author* so, with imitating *Art*
Informs the *judgement* first, then *moves* the *Heart*.
Not like the *Pseudo-Iesuites* of this season
That Preach all *Ilse*, without Ground, Proof, or Reason.
His *Prose* so *sinewy*, and yet so smooth,
His *Verse* so full of *Rhime* and *Reason* both.
His *Prayers* so *heavenly*, and this *All* so good,
Makes him at once *admir'd*, yet *understood*.
The *Poets* Character he hits aright,

And

And does at once both *profit*, and *delight*.
The ancient *Method* He doth well repair
In this *Design*, a *Sermon*, *Psalm*, and *Prayer*.
May this *Work* Thrive, that after-Times, and we
May keep one *Festival* to's Memory.
And *Bonfires* make, from whose undying flame
Shall rise bright *Sparkes*, t'*immortalize* his *Name*.

ALEX. BROME.

An Hymn on these Sacred Solemnities.

LArge *Soul*, that doth *three* Parts in *One* combine,
Historian, *Poet*, Orthodox *Divine*:
Whose Heav'n-directed *Pencil* hath design'd
Three sacred *Prospects* for each pious *Mind*:
On choice and various *Needle-work*, behold
The *SPOUSES* Vest, embroyd'red o're with *Gold*;
Damaskt with *Figures*, which like *Gems* do shine;
Each *Figure* graceful is, each *Gem* divine:
This *SPOUSE* so glorious, that ev'n *Queens* her Sight
Admire, astonisht with her *Heav'nly* Light.
Magnetick *BRIDE*, attract the *Good* and *Wise*
To practise *This*, the best of *Lyturgies*; (*SPOUSE*,
Where we, with You, the *BRIDE-GROOMS* love-sick
May daily consecrate our *Pray'rs*, and *Vowes*
To *CHRIST*, to Annuate our *Course* aright,
Rapt through the *Zodiack* of th' *APOSTLES Light*:
Whereby we Antedate *ANGELLICK Bliss*:
All sublunary *Glories* vaile to *THIS*.
May therefore *Hands* and *Hearts*, these *Pages* turn,
Till *Nature* sleep's in *Dissolution's* Urn!

By *BENEVOLUS*.
1 2 3 8 6 5 4 7 9.

On the worthy Work of my respected Friend, M. EDVV. SPARKE.

WHen Pious *Asa* with his Fathers Slept,
How solemnly his funerals were kept?
A curious bed's contriv'd by Arts devices
Fil'd all with Indian gums, Arabian Spices.
This bed, the case, wherein his corps, the Jewel
Are for the BURNING made the precious fuel; * 2 Chro. 16.14.
As if that *Asa's* body did aspire
To meet his soul, and mount up in that fire.
Dead Saints, dead days now put into their Urn,
See here a sweeter brighter flame doth burn,
Kindled from holy *SPARKES*, whence doth arise
No smoak to hurt, save onely envious eyes.
Whilst my admiring Muse at distance stands
Desiring at this flame to heat her hands,
Wherewith emboldned, neerer she presumes,
To steal a Sent of these thy sweet Perfumes.
But I recant my words, and pardon crave,
That I compar'd thy Book unto the Grave
Or *Urn* of *Saints*, for by thy Pen's perfection,
Saints are not *buried*, but have Resurrection.
The cozening witch, in counterfeit *disguise*
Made but a seeming *Samuel* to rise.
Whom cunningly she did with *mantle* hide,
To cloak her cheat, which else might be espide.
But who will not thy worthy Work applaud?
No falshood here, no forgery or fraud;
Thou really dost from the dust retrive,
And make not one, but *All-Saints* to revive.

Yea

Yea by the pains which Thou on them expends,
Easter doth tile, *Ascension* day ascends.
Thy Poetry is pleasant, Pictures fine,
Thy Prose profound: but oh, the prayers divine.
Thus hast thou pleased us in every part,
Our fancies, judgements, with our eyes, and heart.

T. F.

To his Worthy Friend, the Author.

BRight shining *SPARKE* of consecrated Fire,
That doth pure Incense at the Alter burn,
Thy quickning *Flame* doth sacred *Heat* inspire,
And makes our Souls on the right *Axis* turn;
How is the World beholding to thy *Light*,
To draw it forth of a *Cimmerian* Night?

Nay, *Heaven* it self thy Debtor is; For blest
Immortal *Tenants*, highly memoriz'd
By Ages held the purest and the best,
Would soon grow obsoleted and despis'd,
Did not thy hallow'd *Muse*, with *Rayes* divine,
Make them, like *Sol* in his Meridian, shine.

Flora displayes not more Varieties;
Red-cheek'd *Pomona* brings not more Delight,
(When most enamell'd, each in Child-bed lies)
To charm the Senses of *Taste*, *Smell*, and *Sight*,
Then Here occur (in party-Vesture deck'd)
Profit and *Pleasure* to the *Intellect*.

Star-Gazers all, you may be freely bold
T' expunge our *Saints*; This Calender will do.
You write in *Red*, Our Author writes in *Gold*:
You write but *Names*, He, *Names*, and *Natures* too:
Your first of *Jane* must a fresh Model see;
But This will last to blest'd Eternity.

H. DELAUNE.

On my Worthy Friend Mr. SPARKE his *Learned* Book.

A Brood of *Legendary Saints* of Old
Were hatcht in heads of *Monck*s both bald, and bold;
Some *Saints* in Nature n'ere had *face* or *features*,
But onely were their Wild *Inventors* Creatures;
As Mountain-like St. *Christopher* thy Glory,
No Mole-hill yet of *truth* in all the *story*,
Sure *hard* his *face* who told such lies so oft,
But who *believes them*, sure his *head* is *soft*.
Fiction of *Saints* n'ere Coyn'd so *Great* a store,
But *Faction* in our Age hath *Minted* more;
Commend themselves and there is half their *trade*,
Condemn all *Others*, then the *Saint* is Made.
But here my *Friend* presents a *Noble Breed*
Of *Ancient Saints*, such as were *Saints* indeed;
And yet *These Saints* in these our *Iron-times*
When *Piety* and *Learning* both were *Crimes*!
Have had their *Fasts* and *Feasts* put down out right
And all *their Days* extinct in *Envious night*!
Only the *faithful Faires* did them retain
Exil'd the *Church*, with *Town* they do remain.

But

But O how much doth *Thine thy labour* merit
In these *dead Dayes* Thou puts a *quickning spirit*;
For us *Thou* writ'st, for us Thou tak'dst this *Toyl*
To make us see *This SPARKE* doth spend his *Oyl*;
Live *Learned Pen* Converse with *Men* below
Some *Forty Winters*, until *Ages snow*
Candy thy *Reverend Locks*, and make them look
White as thy *Soul*, and *Paper* of *thy Book*;
But when that *Bankrupt Nature* shall deny
To pay more *Moisture*, and when *thou must die*,
Mount *gallant Soul*, with *Saints in Bliss* survive,
Whose *Rites* thy *Pen* did in *sad times* Retrive.

THO. FULLER.

The

To his Reverend Friend Mr. Sparke,

On his pious and learned Reflections.

The *Times* are chang'd, and the misguided *Rout*
Now tugg in *pull* in what they *tumbled* out,
And with like eagerneſſe The *factious* Crue
Who [illegible] ſtle now expos'd to view,
Their *Vizor's* off, and now we plainly ſee
Both what they are, and what they aim'd to *be*.
Now they *repent* (though late) and turn to you
Of the *old* Church, that's *conſtant*, *pure*, and *true*.
Thanks to ſuch *Lights* as you are, who have ſtay'd
In that firm *Truth* from which they fondly *ſtray'd*.
Endur'd *Reproach*, and *Want*, all violent Shocks,
Which *row'd* like *Billowes*, while you ſtood like *Rocks*
Unmov'd by all their *fury*, kept your ground
Fixt as the *Poles*, whiles they kept *twirling* round.
Submitted to all *Rage*, and loſt your *All*,
Yet never comply'd with, or *bow'd* knee to *Baal*.
You *Preach'd* for love of *Preaching*, with deſire
T' *inſtruct* and to *reform*, while *pay* and *hire*
which made them *preach*, were ta'ne away from you;
You ſtill march'd on, and led the People through
That *Wilderneſſe* of *Error*, into which
Thoſe (*Ignes fatui*) tempted by the itch
Of *Pride* and change had led them. When the *Times*
Env'ying your *worth*, voted your *Sermons* Crimes,
And *row'd* a Stone upon your Mouths, for fear
Truth ſhould find out a *Reſurrection* there.

Then

Then from the *Presse*, You piously did shew
What, why, and how, we should *believe*, and *know*
And *pray*, and *practise*, made it our to us;
Why our *Church-Institutes* were *these*, and *thus*,
And *how* we ought t' *observe* them, so that we
May *find* them that, which of themselves they be
Commands, and *Comforts*: This Sir, we do find
Perform'd by the rare *Issue* of your mind.
Your *pious*, and your *profitable* Lines
Present a Treasure beyond golden Mines,
Which though one Age can't *Prize* enough, you'l be
Renowned unto good *Posterity*;
And all that *know*, or read you; since you do
Supply the *Pious*, and the *Learned* too
So well, that both must say, to you they owe
What *good* they *practise*, and what good they know.

Al. Br.

A Catalogue of the *Feasts* and *Fasts*, According to the Order of the *Church* and the Method of this Book.

Christian Solemnities in General	pag. 1.	*Conversion of* S. Paul	436.
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The Compilers of

The *Common-Prayer Book* of the Church of *England* were

Doctor

CRANMER, Arch-Biſhop of *Cant.*
GOODRICK, Biſhop of *Ely.*
SKIP, Biſhop of *Hereford.*
THIRLBY, Biſhop of *Weſtminſt.*
DAY, Biſhop of *Chicheſter.*
HOLBECK, Biſhop of *Lincoln.*
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TAYLOR, Dean of *Lincoln.*
HEYNES, Dean of *Exeter.*
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COX, K. EDVVARDS *Almoner.*
M. *Robinſon* Arch-Deac. of *Leiceſt.*

Menſe Maio 1549.
Anno regni Edwardi *Sexti tertio.*

Hardly can the pride of thoſe men that ſtudy Novelties, allow former times any ſhare or degree of Wiſdom or Godlineſs, K. CHARLS *Meditat.* 16. *upon the Ordinance againſt the Book of Common-Prayer.*

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John. 2.

1 And the third day there was a Marriage in Cana of Galile
2 And both Iesus was called, and his Disciples etc.
3 And when they wanted Wine etc.
7 Iesus sayth vnto them, fill the water pots etc.
9 When the Ruler of the Feast had tasted etc.
10 But thou hast kept the best wine untill now.

M. Pſ. 9. 18. E. 34, 126, 150.

UPON *Chriſtian Solemnities in General.*

M. Exod. 16. John 2. E. 2 Chron. 8. 1 Cor. 14.

DISQUISITION I.

GOd hath ſo done his marvelous works (ſaith *David*) *that they ought to be had in Remembrance*, Pſ. 111. both his works of *Mercy* and *Juſtice*, to which two are all his other *Attributes* reducible. They ought indeed with juſt perſons, as the juſt are with Him, to be had *in everlaſting Remembrance*: and however *Seneca* ſaith that there are ſome * *Benefits*, whoſe very bulk and Magnitude permits not them to ſlip out of Mind (as one might well think of *Election*, *Creation*, *Redemption*, *Preſervation*) yet our Memories, as the People ſpeaks, are ſo apt παραῤῥυεν *to runne out* like Cyves (for ſo it ſignifies, though Tranſlated to let ſlip) and Cyves (you know) Retain the Courſeſt Bran, and

Psal. 111. 5.

* *Solennitas ab eo quod ſolet in Anno eſſe, dicitur.* S. Auguſt. Serm. 186. *de Temp.*

* *Quorum magnitudo non ſinit excedere. l. de Ben.*

Heb. 2. 1.

let go fineſt floure; as we let go *ſolidities* and minde *Levities*: and therefore hath the Chriſtian Church, in a moſt prudent Piety, conſtituted ſet Times and ſolemn *Anniverſaries* of Devotion; ſome whereof, being *Feſtivals*, are gratulatory to his Miracles of Mercy; and others, being *Faſts*, are Alarms of *Penitence* and *Humiliation*, reflecting on his Acts of *Juſtice*, this wholſom variety ſweetly complying with the weakneſs of mans Nature, by the refreſhment of interchanged Services, which, in ſome ſenſe, will make the *yoke eaſier, and the burthen lighter.* Now then, ſhall *all things have their appointed Time*, as the Wiſe man ſpeaks, and not *Devotion?* which ſure, ſhould rather have a ſhare in all *times* whatſoever. Certainly, 'tis Chriſtian good manners, to give, not only Place, and Perſon, but alſo *Time* its due; conſidering that of the Wiſe man, *Prov.* 25. *A word fitly ſpoken, is like apples*, &c. Theſe are, eſpecially, *Verba Sapientum*, thoſe words of the Wiſe, *Eccles.* 12. *that are as goads and nails faſtned by the Maſters of Aſſemblies*, by which men are moſt excited unto good; and for evil, ſooneſt *pricked at the heart*, *Acts* 2. And in affairs of this nature, what is looſely left to be done, at any Time, (by ſad experience we ſee) is orderly performed at no Time. For, albeit Religion be not tyed to Time*; yet can it not be planted or exerciſed, without a due dividing or allotting out of Time for it: and foraſmuch as it is kindly, to gather all fruits in their ſeaſons;

Prov. 25. 11.

Eccleſ. 12. 11.

Acts 2. 37.

* *Confeſ. Helvet.* c. 24.

ſo

so too is it for the Church of God to consider each of his great Benefits, even in the day*, wherein it was wrought (as near as can be imagined) and therefore it is well ordered by the true Churches, ancient and modern, to solemnize the memorial of Christs main *Actions* and *Passion*: with the imitable vertues of his Saints and Martyrs, upon Set-times, and annual revolutions, lest haply (in a while) those Persons and Things be utterly forgotten, that ought *to be had in everlasting remembrance.* And certainly, this is one wholsome sense of the Apostles καιρῷ δουλεύοντες, *Rom.* 12. *serving the Time*, for so the old Greek Copies read it, and not τῷ κυρίῳ, as the later. To which end, saith S. *Augustine*, God hath designed *weekly*, and his Church *annual* * *Commemorations* of the Mysteries, Means, and Witnesses of our Redemption; to preserve a Solemn Memory of those high Benefits, which either by Himself, or any of his blessed Instruments, God hath bestowed upon Mankind. Not that we should luxuriate in *Festivities*, (as some do) dedicating Dayes even to fictitious Saints, that never were men, or had a name, but in mistaken Calenders: as it is doubted by the two grand Supporters of the Heterodox perswasion, *Bellarmine* and *Baronius*, whether there were ever any such man as S. *George*, or such a woman as Saint *Katharine.* The first doth acknowledge that they worship certain Saints whose stories are uncertain, reputing the Legend of S. *George* Apocryphal,

* Χρόνοι δεῖν ἐσῶ καιροὶ, καιροὶ ἐσῶ χρόνοι ἐσῶ πολύς. Hippo.

Rom. 12, 11.

* *De Civit. Dei, lib.* 10. *cap.* 4.

Lib. de Beatitudine Sanctorum, cap. ult.

phal, for all 'tis used in the *Missall*: and *Baronius* confesseth as much of *Quiriacus* and *Julitta* (to say nothing of their S. *Christopher* and others) declaring plainly, that their Acts were written either by Fools, or Hereticks. So that they seem much in danger of two places of Scripture (that worship such) *Rom.* 14. *Whatsoever is not of faith, is sin*: and 1 *Cor.* 8. *An Idol is nothing in the world*; and will hardly come off from self-condemnation, and flat Idolatry. And whether this, or that other object of their worship be the worst, I leave to the Readers judgement, that Divide such as never were holy men, as the * Pagan souldier that pierced the side of Christ, by the name of *Longinus*, the Millenarian *Papias*, *Becket*, *Sanders*, *Garnet*, &c. most or all of which stand Sainted in the *Tiberine* Calender, (I may say with one, * *No Martyrs of the Lord*; though in charity I adde not, *Vassals of the Devil*) till the crowd is so great, that the whole year hath too few dayes to be devoted. But confining unto truth and modesty, we understand here such Solemnities as S.* *Austin* speaks of: Which either by the Apostles themselves, as those concerning * Christ; or by general Councels instituted, as those concerning the Apostles, are observed throughout the Christian

Eccl. Annal. Tom. 2. ad Annum 290.

Rom. 14. 23. 1 Cor. 8. 4.

* Dr. *Sutcliff* examinat. of *Rom.* cap. 7.

* *Non Martyres Domini, sed Mancipes Diaboli.* Dr. *Abbot* Antipol. p. 3.

Et tot templa Deûm Romæ, quot in urbe sepulchra
Heroum numerare licet.
Till *Rome* as many Deities prefers,
As she hath Heroes hous'd in sepulchers.

* *Domini passio, resurrectio, & ascensio in cœlum anniversaria solennitate celebrantur.* Epist. infra dict. * *Festa quæ vel ab ipsis Apostolis, vel generalibus Conciliis instituta, à toto terrarum orbe servantur.* Epist. 118. ad Januarium.

stian world: and all these in their proper Seasons, (as near as can be aim'd at by Mortality) the Substance clothed with the Circumstances of the Performance. And as on these good grounds, so likewise for good ends we celebrate them: Not onely as a memorial of the Dead (saith *Eusebius*) but for an holy imitation of the Living: (would all of *Durandus* his side were as ingenuous in that.) The blessed Saints are not to be honoured with any worship, either of Invocation, or Adoration; but onely with love, and the charity of Imitation: which indeed calls on us, to look both on their moral Actions, and their holy Passions; sending us also to Prayer and Fasting, and other duties of Mortification: wherewith (beside the set and solemn times of devout Abstinence) most of these Festivals are to be attended; both these Solemnities (as it were) making up the soul a pair of Angels wings, much furthering her flight to heaven, and even grounded on the Law of Nature; to regulate piously those two reigning Passions, of our *Joy* and *Sorrow*, with which all the Actions of our life are mixed; so that whatever we can do, or may be done unto us, still the sequel is one or other of the said Affections, and our Life according. Wherefore the Church of Christ (that most absolute and perfect School of Vertue) hath (by the special direction of Gods good Spirit) hitherto inured men from their infancy, partly with dayes of Festival exercise, for the framing of their *Joy*; and

εἰς τ̀ περὶ τῶν θανόντων μνήμην, καὶ τ̀ μελλόντων ἄσκησιν. Eccl. Hist. lib. 4. c. 14.

Sancti non servitute, sed charitate honorandi; imitatione, non adoratione. Durandus.

partly with Times of a contrary sort, for the regulation of their *Grief*: by both These (I say) consecrating the whole life to God. That some might no longer scandalize *Religion* (at one side) for *a spirit of Melancholy*, and Asinine patience, we have our solemn *Feasts*, wherein we abound, both with Spiritual and Corporal cheerfulness; and lest at other side, they redargue us of Idleness and Riot, our *Fasts* injoyn us *holy Exercises*, charitable Abstinence and Humiliation, that so in neither of them, we be like fond Israel, *to proclaim a Holy-day to Jehovah, and worship a Calf.* And here it must ever be remembred, that the intent of the Church, in these her holy Solemnities, is not onely to inform us in the *Mysteries* which are commemorated; but also, and that chiefly, to conform us thereby unto Christ our Head, and his glorious Members, which is the sum and substance of all our Celebrations. Συμμορφούμενοι is the Apostles word of exhortation, *Phil.* 3. *Conformable unto him*; if not thus affected by them, we neither approve our selves of the number of his Followers, nor of his *lively* Members, nor dutiful Children to our Mother *Churches* Institutions; as *Aristotle* saith of the study of Vertue, 'Tis not for speculation onely, but for practice chiefly, and *transaction: not that we might seem to contemplate what Vertue is, but that we might be rendred Good Men by it; and so these well improved, will be multiplied Advantages to Devotion: A Christian practice,

Exod. 32.

Phil. 3.

* Ἡ παροῦσα πραγματεία οὐ θεωρίας ἕνεκα ἐστίν· οὐ γὰρ ἵν' εἰδῶμεν τί ἐστιν ἡ ἀρετὴ σκοποῦμεν, ἀλλ' ἵνα ἀγαθοὶ γενώμεθα l. Eth. 2. c. 2.

I know not whether of more Piety or Antiquity, *Eusebius* telling us, how *Dionysius* Bishop of *Alexandria*, above 1400 years ago wrote upon this Argument. The Councel of *Carthage* held in S. *Austins* time, witnesseth the celebration of Saints dayes to be very ancient. And S. *Augustine* in *Psal.*88. *Celebrate sanctorum Natalitias*, &c. Hold fast unanimously God your Father, and the Church your Mother, celebrating the Saints Birth-dayes with sobriety, (for so Antiquity called the dayes of Martyrdome) that we may imitate them that are gone before us, untill we overtake them. The Sepulchers of the Saints are honourable, and their dayes known of all, being a Festival Joy to the world. And before these, S. *Cyprian*, *Celebramus passiones Martyrum, &c.* We solemnize the sufferings of the Martyrs, and their dayes, with an Anniversary Commemoration: And so, before these, did some of the Asiatick Churches. So that all the golden Fountains of the Fathers (both of the East and West, the Greek and Latine Church) flow with the same streams. Whose Authority is a sufficient conduct in S. *Augustines* judgment, that there's no fear of falling into S. *Paul's* Reprehensions (either touching Times, or Abstinence) no kin to Heathenish Observations, by imagining some dayes *unfortunate*, and some more *happy*; or of *Judaical* Reservedness, by thinking some *meats unclean* in themselves, and therefore to be abstained, (when all were vindicated by S. *Peters* vi-

Eccles. Hist. lib.7. cap.19.
Concil. Carth.3. c. 47.
S. *August.* in Psal.88.
Chrysost. Hom. 66. ad pop. Antioch.
Lib.4. Ep.5.
Euseb, Eccles. Hist.l.4. c.15.
Coloss.2.16.
Quorum salubberrima est authoritas. Loco præcitato.
Gal. 4.
1 Cor.8.8.

sion, Acts 10.) No, but onely out of a *Religious Obedience* to *Christian* Discipline, upon those better grounds and ends of *Piety* forementioned; more claiming interest in Saint *Paul's* commendation, πάντα εὐσχημόνως, *All being done decently and in Order*, and tending onely to Gods Honour, his Saints Memory, and our Edification: Without which, ('tis too visible) Religion will soon languish, and even die away by degrees, into Profaneness, Heresie and Atheism! as Sir *Walter* * *Raleigh* more prophetically, perhaps, than he was aware of, many yeares agoe expressed it.

1 Cor. 14.

* Lib. 1. Hist. of the World, c. 5. sect. 1. p. 249.

'This was the order of the Army of *Israel*, 'and of their encamping and marching, the '*Tabernacle of God* being alwayes set in the 'middle and center thereof; the reverend 'care which *Moses* the Prophet and chosen 'Servant of *God* had, in all that belonged 'even to the outward and least parts of the '*Tabernacle*, *Ark* and *Sanctuary*, witnessed 'well the inward and most humble *zeal* born 'towards *God* himself: the industry used in 'the framing thereof, and every the least part 'thereof, the curious workmanship bestowed 'thereon, the exceeding charge and expence 'in the provisions, the dutiful observance in 'the laying up, and preserving the *holy* Ves-'sels, the solemn removing thereof, the vigi-'lant attendance thereon, and the provident 'defence of the same, which all Ages have 'in some degrees imitated, is now so for-'gotten in this *superfine* Age, by those of 'the *Family*, the *Anabaptist*, *Brownist*, and o-

'ther

'ther Sectaries, as that all cost and care be-
'stowed on the Church, wherein *God* is to be
'served and worshipped, is accounted a kinde
'of *Popery*, and as proceeding from an Ido-
'latrous disposition: insomuch as Time
'would soon bring to pass (if it were not
'resisted) that *God* would be turned out of
'*Churches* into Barns, and from thence again
'into the Fields and Mountains, and under
'the Hedges; and the Offices of the *Minis-*
'*stery* robbed of all dignity and respect, be
'as contemptible as those places! All *Order*,
'*Discipline* and *Church-Government*, left to
'newness of Opinions and mens Fancies:
'yea, and soon after, as many kindes of *Reli-*
'*gion* would spring up, as there are Parish
'*Churches* within *England*; every conten-
'tious and ignorant person clothing his fan-
'cy with the *Spirit of God*, and his imagina-
'tion with the gift of *Revelation*: insomuch
'as when the *Truth* which is but one, shall
'appear to the simple multitude no less va-
'riable, than contrary to it self, the *Faith* of
'men will soon after die away by degrees,
'and all *Religion* be held in scorn and con-
'tempt. Which distraction gave a great *Prince*
'of *Germany* cause of this answer, to those
'that perswaded him to become a *Lutheran*;
'*Si me adjungo vobis, tunc condemnor ab aliis; si*
'*me aliis adjungo, à vobis condemnor: quid fu-*
'*giam video, sed quid sequar non habeo.* If I
'communicate with you, then am I con-
'demn'd by others; if I joyn with others,
'I am condemn'd by you: so that I onely see
'what

Quam prodigiosum hoc seculum, quod hanc Insaniam non prohibet, sed jubet!

Arctam salutis vix viam discernere est
inter reflexas semitas,
Tam multa surgunt perfidorum compita,
tortis polita erroribus.
Obliqua sese conferunt divortia
hinc inde textis orbitis;
Quas si quis errans ac vagus sectabitur,
rectum relinquens tramitem:
Scrobis latentis pronus in foveam ruet,
quam fodit hostilis manus.
Prudent. Hymn. in Infideles.

'what to avoid, but 'what to follow am 'uncertain. Most of which sad premises this unhappy Age hath seen fulfilled among us, and the hazardous *Conclusion* being the present *torture* of many a *Religious Conscience*: Which yet the counsel of the Apostle, and the *Church*, endevour to extricate and settle; *Heb.*10. *Let us hold fast our profession without wavering, for he is faithful that hath promised.* And 1 Thess. 5. *Prove all things, hold fast that which is good.* And 2 Tim. 1. *Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus.* But that a *Disquisition* swell not into a Volume, if I have not said enough, I refer your further satisfaction herein, to those two Stars of a bright *Lustre* in the Church of *England*, judicious [a] *Hooker*, and the learned [b] *Featly*. The first of which calls these Solemnities, The Dignity and outward Splendor of Religion; The pregnant Witnesses of ancient Verities; Pious Incentives to the practice of Devotion; Lasting Records on Earth, and Shadows of Everlasting Felicity in Heaven.

Hed.10.23.

1 Thess.5.21.

2 Tim.1.13.

a *Eccles. pol. l.5, p.373.*

b *His Defence of Christian Feasts.*

Hooker Eccles. pol. l.5.p.204.

POEM

POEM I. { On the Solemnities. }

THE way of sacred Truth is hard to find
Among such num'rous Errors intertwin'd:
So many devious paths, among men, are
So many Gins, the wav'ring *Soul* to snare;
That ev'n those jarring *Heresies* unite
To cozen one into their *Proselyte*!
While the poor *Soul* that heedless goes astray,
Leaving the good and old *Religious* way,
In that foul Ditch soon helpless buried lies,
Which slily digg'd the worst of Enemies!
Gods first-born People, the selected *Jews*,
By his own strict Appointment, were to use
Sacred *Solemnities*, and Dayes designe
To *Piety*, and Offices *Divine*;
As *New-Moons*, *Sabbaths*, and the *Paschal* Feast,
With those of *Weeks*, *Tents*, *Purim*, and the rest,
Both fixed *Feasts* and *Fasts*, to let them know;
When they should humbled *Souls*, when grateful bow:
Which Scions since, the *Christian Church* transplants,
Graffing on Nobler Stocks, a Soil that wants
No *pious Care*, to cultivate their Spring,
For *Christs* advance, and his *Saints* flourishing.
Two *reigning Passions* in our *Hearts* do grow,
Sorrow, and *Joy*; both which to temper so,
That neither may transgress, the *Church* hath fix'd
Her solemn *Feasts* and *Fasts*, both duly mix'd;
That the most low-roof'd *Souls* may learn thereby,
To teach their *Griefs* to kneel, their *Joys* to fly:
These are the harmless *Books* of *Idiots*, where
Free from all *Superstition*, *Truths* appear.

Sacred

That all without Book, by these Marks may know
Who doth such Persons, Times, or Places owe.
These are *Religion's Boundaries*, where we
The pious steps of our Fore-fathers see:
Weekly we view in the *Sabbatick* Feast,
Both our *Creators* Works, and sacred *Rest*;
How he the *Jewish Sabbath* did transpose,
That it with *Christ* into the *Lords-day* rose:
Whose saving *Mysteries* of Life and Death,
These *annual* Returns best keep in breath;
Lest else in *Story*, as in act, forgot,
All in *Ath'istical* Oblivion rot.
His wondrous *Birth*, his tragick *Suffering*,
His *Rise* triumphant, and *Ascent*, we sing;
With the Descending of the sacred *Dove*,
All kept, augment his *Honour*, and our *Love*.
And as peculiar *Feasts* attend all *Three*,
So, One the Undivided *Trinity*.
Good Offices of *Angels* are observ'd,
With Love to *them*, Honour to *God* reserv'd.
And since our *Faith* hath its *Foundation* laid
In *Christ's*, and his *Apostles* blood betray'd;
Those *Martyrs* here are justly Registred
As golden *Pipes*, while we adore the *Head*.
Then lest Joy surfeit on so num'rous *Feasts*,
The *Church* sometimes invites us *Mourning* Guests,
Shifting the *Scene*, checking our *Hopes* with *Fears*,
Mingling our *Bread with Ashes*, *Drink with Tears!*
Such is the wholesome temper of her Law,
Each *Fast* is cheer'd, and each *Feast* kept in awe.
With after *Plenty*, and fore-Fasting *Eeves*,
So, one the other mut'ally relieves.
What *Christian* loves not such Commemoration?
Gods Honour, his *Saints* Praise, our *Imitation!*

All

All useful to good *Christians*, where they may
Finde helps to true devotion: Each Saints Day
Stands as a *Land-Mark* in an erring Age,
To guide frail Mortals in their *Pilgrimage*
To the Celestial *Can'an*; And each *Fast*
Is both the *Souls* Direction, and Repast.
These as the *Churches* Constellations are;
O may they long shine in our *Hemisphere*,
And where set, rise again! Still may they grace
The *Calender* of Time, with choicest place.

PRAYER. I. { On the Solemnities. }

O *God of Order, who hast made all things in Number, Weight and Measure, and hast constituted all things both in Heaven and Earth in wonderfull Order; give us so much of the grace of humble Imitation, that it may Methodize and order all our Actions so, as to distinguish us from irrational and imprudent Animals; and especially all our Spiritual Actions with so much Decency and Order, as may visibly difference us from rude heaps of Men, and Equal us unto the best of Christians: to which End, O Lord, give us Obedience unto wholsome Discipline, and submission of our Judgements unto Piety and Prudence; that tendring the Fruites of our Devotion, in their Order and due season, They may find the more acceptation from thee; as of our Gratulations in times of thy Mercy, of our Humiliation in times of thy Judgments, of Charity and Com-*

passion

passion in the times of Calamity, of Zeal and Fervency in all Opportunities of thy Service: Dear Jesu, who didst Solemnize both Feasts, and Fasts, in thine own Person, and assistance; assist us and accept us, we beseech thee, in performance of both Duties, that like the Cloud and shining Pillar, they may guide us unto Canaan: Thou (who art therefore no hard Master) sometimes Indulgest us with Festivals, that our Conversation here might be with Cheerfulness, and thy service the more perfect Freedom; sometimes alloweſt us, as well as thine ancient Israel, Quailes and Manna, Wine and Oyl, Milk and Honey, not onely the accomodations of necessity, but Plenty: that we sit not alwayes by the waters of Babilon, as though all Piety were made up of Melancholy; but let us take down our Harps from the willows, our hearts from our Cares and sorrows, to sing thee some of the Songs of Sion Rejoycing with such as keep Holy day, not in the sense of Idleness, to which all Times are Holy dayes; but of Devotion, by Praising thee for both-hand Mercies, by our own double solace, and Relief of others. And yet again at other side, Lest, when we are full, our Heart being lifted up, the Church Contracts the Reines, and plucks us in, unto severer Duties; Calling us sometimes to Fasting, Weeping and Mourning! not that thou delightest in the afflictions of thy Servants, but only to Reduce them unto Vigilance, and Penitence; to turn their sorrows into the right Christian Channel, from secular Trivials, to that one more necessary Laver of their Sins! and Compassionating each Others Miseries!

Be

Be thou, O Lord, the best Cheer of all our Festivals, that we may not, with fond Israel, onely Celebrate the sensual part, sitting down to Eat and Drink, and rising up to Play! but more especially, the spiritual parts of Joy and Thankfulness, of Zeal and Charity, of Praise and Imitation, that our Hearts may be as full of the Mercies of the Lord, as our Dishes are of Meat, and that our tongues, rather then our Cups, may overflow with the Prayses of our God, Rejoyce in the Lord always, and again, I say, Rejoyce. Let our Hearts be husied with Maryes, our Lips with Hannah's, and our Tongues with the Shepherds, and we cannot be too merry; with Psalms and Hymns and spiritual Songs, making melody in our Hearts unto the Lord. Do thou also, O Lord, regulate each of our Fasts from all secular Ends, and phariſaical Ostentation, that it may not be onely a holding down the Head like a Bulrush, and afflicting our soules for a day; and an appearing unto men to Fast! much less let us keep the Fasts of Ahabs and Jesabels (as too many!) for strife, and debate, and to smite with the Fist of Wickedness! but David's and Isaiah's Fast, to humble our souls with Fasting, to loose the bands of wickedness, to deal our bread to the hungry, & to let our sin-oppressed souls go free; this is the Fast that thou hast chosen. Keep both, O Lord, our Feasts and Fasts within the bounds of Piety, and so over-rule those ruling Passions of our joy and sorrow, that the ballance of our affections being kept Even, it may contemperate the Soul into a spiritual Healthiness, and that (without wavering either to Sin

or

or Schism) we may serve thee with steady Souls, with constant and equall temper, even all our days. Mean times (O Christ) accept our heartiest Gratulations, for those exact Patterns of both these, both in thy holy self, thine Apostles and others, for giving of such gifts to men (which, Lord, continue still to give them) that they may shine as lights in a dark and crooked Generation; and grant us all so to become Followers of them here, as that we may be, (if not Fellows, yet) Partakers with them in Bliss hereafter. Amen. Amen.

The Collect For the 13. Sunday after Trinity.

Almighty and most merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so run to thy heavenly Promises, that we fail not finally to attain the same through Jesus Christ our Lord.

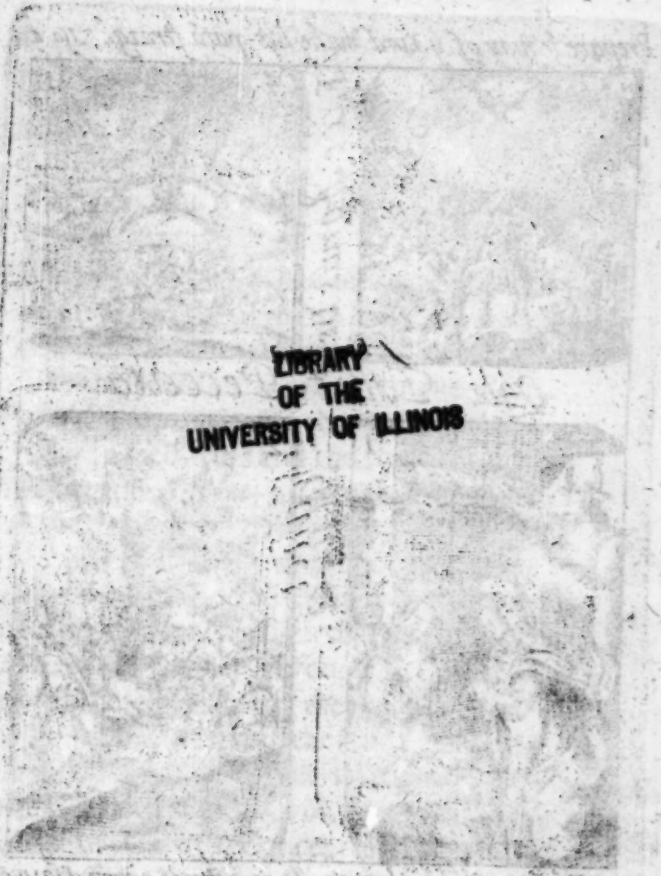
Epistle. Gal. 3. from 16. to 23.

Gospel. Luk. 10. from 23. to 28.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Advent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Prepare ye way of ye Lord, make his path straight. Isa. 40

1. Vnto us a Child is borne, unto us a Son is giuen. Isa: 9. 6.
2. And seing ye multitude, He went up into a mountaine, and when he was sett his Disciples came unto him, and he opened his mouth, and taught them saying. &c. Matth: 5. 1. 2.
3. { Loe I am with you to the end of the world. Matth: 28. 20.
   { I will powre out my Spirit upon all flesh. Ioel. 2. 28.
4. Behold the Lord cometh with thousands of his Saints to execute Iudgment upon all. Epist: Iude. 14.
   Then shall appeare ye Signes of the Son of man in Heaven, and then shall all ye Tribes of ye earth mourne. Matth

M. Pſ. 29. 96. E. 96, 98, } UPON *Advent Sunday.* { M. *Iſaiah* 9. *Epiſtle of Jude.* E. *Joel* 2. 2 *Pet.* 3.

DISQUISITION 2.

THis *day* is to the *Feſtival* of the *Nativity*, as St. *John Baptiſt* to his Maſter, a kinde of a fore-runner, to make way for it; ſomewhat like the Jewiſh Παρασκευὴ to the Feaſt of *Eaſter*, a preparation to the grand Solemnity; nay indeed, this and the three following Sundays of *Advent*, may in ſome ſenſe be called (like the four *Evangeliſts*) *Quadriga Domini*, our Saviour's four-wheel'd Chariot, carrying the glad and ſad tidings of his approach throughout the Church, as thoſe do his *Mercy* and *Juſtice* through the world: Moreover, here beginneth the peculiar *computation* of the Churches year (though learned *Hooker*, on ſome other conſiderations, takes it ſomewhat higher, *viz.* From the *Annunciation* of Chriſt's Conception, by *Angelical Meſſage.*) The Church initiating her ſolemn ſervice at this *Preface* to his *Birth*, and firſt appearance of him to mankinde: And herein differing from all *ſecular computes* whatſoever; to let the world perceive, *ſhe* numbreth not her dayes, and meaſureth not her ſeaſons, ſo much by the motion of the Sun, as of her Saviour: beginning and pro-

Eccl. pol. lib. 5. p. 378.

greſſing her year according to the Sun of Righteouſneſs, who now began to dawn upon the world, and as the *day-ſtar from on high, to ſhine on them that ſate in ſpiritual darkneſs*; and with his beams of light and life, to chaſe away the ſhadows, both of ſin and death. Laſtly, this day, as it were, inviteth all of us to the Marriage-Feaſt (for the Incarnation was a myſterious Match) it calleth off the buſie world both from their vain proſecutions and excuſes, admoniſhing us of our *Lords coming* *; I, and in its four ſeveral days, hints *Chriſts* four ſeveral ways of coming; *viz.* Firſt, his *Corporal*, by *Incarnation*; ſecondly, his *Spiritual*, by *Inſpiration*; thirdly, his *Miniſterial*, by *Inſtruction*; fourthly, his *Judicial*, by *Final Sentence*, and *Determination*. His firſt coming was that of his *Incarnation*, (though, I know, ſome of the *Ancients* affirm him to have been the *Angel* that wreſtled with *Jacob*, and appear'd to others) but his firſt manifeſt approach (I ſay) was that of his *Incarnation*; long foretold and ſhadowed in the *Types*, *Promiſes* and *Propheſies* of holy Writ, which let the *Jews* parallel to any other, if they can. The *promiſed ſeed*, *Gen.* 3. (*Mercy* treading on the very heels of *Juſtice*) promiſed (as the *Lamb ſlain*) *from the beginning of the world*; *The ſeed of the woman ſhall*, &c. The old Types and Figures pointed at him; the *ſcape-Goat*, and *willing Iſaac*, the *Paſchal Lamb*, and *brazen Serpent*, both *Sacrifice* and *Altar*, *Prieſt* and *Temple*, were all but good old Harbingers of

* Advent ſpeaks as much.

Gen. 3.

of this *new man* incarnate. The ſame way look the *Propheſies*; *Balaams Star of Jacob*, Numb. 6.24.
Jacobs Law-giver of Judah, *Judahs Scepter* Gen. 49.
reaching unto *Shiloe*, *Iſaiah's Root of Jeſſe*, Iſa. 11.
Haggai's expectation of the Gentiles, or De- Hag. 2.
ſire of all Nations, S. *Johns Baptiſts* follower: Luke 1.
nay, the *Sibyls* too, and very Heathen *Oracles*, all welcom'd into the world his *Incarnation*; for about that time, the world was big with expectation of the *Shiloe*, as you may ſee by the Jews ſending to and fro ſo oft to *John the Baptiſt*, *Who art thou? art thou Elias?* Joh. 1. 19, 21.
or that Prophet? A queſtion, that S. *John* himſelf alſo ſometime ſent to Chriſt, *Art* Matth. 11. 3.
thou he, or do we look for another? Inſomuch that about that time (ſaith *Joſephus*) there Lib. 16, 17. Antiq.
were more Deceivers and falſe *Chriſts*, than ever before or ſince, (enough to confute the Jews looking for him ſtill) their own Countryman there, mentioning eight or ten of them, *viz. Judas*, *Theudas*, *Gaulonites*, *Aythronges*, *Benchochab*, *Barcosba*, and others (ſome of them you read of *Acts* 5.) And that Acts 5.
counterfeit that called himſelf בן כוכב, that is, the Son of a Star, to uſurp that propheſie *Numb.* 24. *of the Star of Jacob*, proved but Numb. 24.
a Comet like the reſt, ſlain by *Julius Severus*, among many thouſands of his followers; and the laſt of them בר כוזבה (ſaith *Joſephus*) all the *Rabbins*, ſaving one, confeſſed to be Chriſt, till at length 400 of his *Proſelytes* were at once drowned, following him: thereby proving him to be *Vir ſui nominis*, A man of his own name; that is, The Son of Va-

בֶּן כּוֹזְבָה

nity; all of them so contrary to *Christ*, that they saved neither themselves nor others.

The second, the Ministerial Advent.

The second was his *Ministerial Advent*, wherein he is that mouth of wisdom, *Prov.* 2.5. and *Psal.* 34.11. a main end of the former.

Psal. 40.7. Luke 2.39.

Psal. 40. *To do thy will, O God,* (as well as to suffer it.) *Luke* 2. *Wist ye not that I was about my Fathers business?* And this sacred business he began, with a Sermon on *Repentance*, as did his usher S. *John Baptist*, Matt. 3. *Repent, for the Kingdom of Heaven is at hand:* This duty being indeed *Tabula post Naufragium*, the best plank after shipwrack, and through gracious acceptation, a kinde of * suppletory to our broken Innocence; the grace of Christ making up the *unwilling* defects of all our best Endevours. Thus Christ having begun his preaching, next begins to gather his Family, as it were, by Calling his *Disciples*, *Simon* and *Andrew*, *James* and *John*, *&c.* whose obedience he incouraged with a rich Draught of Fishes, as a *symbol* of their future success, in becoming *Fishers of men*, whereof S. *Peter* afterward had such an happy experience, *Acts* 2. *Converting about three thousand* with a Sermon. The progress of *Christs Ministery* consisted chiefly, in correcting the viperine Glosses on the Law (as in his Sermon on the Mount) which had welnear eaten out the Heart of the Text; in purging the *Temple*, and vindicating his *house of Prayer*; in chastising *Pharisaical* Delusions, and Histrionical practice of Religion; in transferring the burthensome *Rites*, into more

Matth. 3.2.

* *Qui verè pœnitet pènè est innocens.*

John 21.6.

Acts 2.41.

Matth. 5. 6, 7.

more easie *Sacraments*, (a mercy opposite to the judgements on *Egypt*) *turning their blood into water*, by one *Sacrament*, and into *wine* by the other: Lastly, in Confirming his *Doctrine* by saving *Miracles*, Miracles wrought on all their Senses, and leaving the *Form of wholesom words* to his Apostles and their Successors, with Commissions, and promised assistance; *Go forth, and preach; Lo, I am with you*: So that *their sound is gone out into all lands, and their voyce to the ends of the earth.* And that leads us to his *Spiritual Advent*, the third way of his Coming, his Coming by the *Spirit*: which indeed gives life and efficacy to all the rest; for it is not the excellence of the Instrument, (no, nor of the Ordinance it self) nor the capacity of the Subject, nor aptness of the Application, nor all of them together, without an influence from Heaven, can produce the fruits of an holy perswasion and conversion. 1 Cor. 3. *Paul may plant, and Apollo may water, but God gives the increase*: Without the concurrence of this *Spiritual* Aid, the rarest *Orators* are but as *sounding brass*, and *tinckling cymbals*; nay, the *written Word* it self, but a dead letter, and the choicest *Ordinances* but liveless trunks, even *Incense* an abomination, and *Prayer* turned into sin. But with it (as the *bewintered* Earth at the approaching *Sun*) all *Religious Duties* prosper, flourish, and bring forth. Now this *Spiritual Advent* (the fruit of Promise and Prayer) is either *ordinary*, or *extraordinary*. The first is that *ordinary* con-

Exite & prædicate, ecce ego vobiscum.

The third, the Spiritual Advent.

1 Cor. 3. 7.

currence of *Christ* with his own Ordinances,
Matth. 28.20. promised to all servent in his service, *Mat.* 28.
helping the infirmities of their pious *duties*,
presenting them refined unto God, and re-
turning for them pardon and internal com-
forts. The second, is that *extraordinary Ef-*
fusion of his *Grace* and *Spirit*, poured out up-
Joel 2. 28,29. on the *Prophets* and others, *Joel* 2. upon the
Acts 2. 16,17. Apostles and others, *Acts* 2. or any of their
successors and others, for any eminent ser-
vices of Christ, or his Church, when he is
* *Abundans cautela non nocet.* pleased to use them. Yet here * abundant
Caution is but needful in this Age; we had
need look well to our steerage, that we may
avoid both those dangerous Rocks, that of
Neglect, and *Presumption* of the *Spirit*. Some
listen not to the good whispers of the Spirit,
Prov. 1. 10. checking a Temptation, *Prov.* 1. *If sinners*
intice thee, consent thou not; mind not that
same *Vox à tergo*, the *voyce behinde them* in-
Isa. 30. 21. viting unto goodness, *Isa.* 30. saying, *This is*
the way, walk in it. Ill natures, sure, that love
not such rare musick, and will not have their
evil spirit charmed by the *good*: of all which
we may say, as Christ did to S. *Peter*, Mat. 16.
Flesh and blood hath not revealed this unto thee.
But while others again pretend to such a
measure of the Spirit, as though they were
wrapped in *Elijah's Mantle*, and had the Spi-
rit *without measure*; as though that opinion
of *Plato* were verified in them, That while
the Souls of vulgar persons dwell in their
Bodies, the Bodies of *Philosophers* and holy
men dwell in their Souls: In a good sense,

I wish it were so with them, and that while their zeal pretends them so much *spiritual*, their actions did not too much prove them *carnal*. The good Spirit, I confess, is the freest of all Agents (both for liberty, and Liberality) *a wind that bloweth where it listeth*, on whom, and when, confined unto no time, or place, or persons. Nor will I, with some, restrain the *Advent of the Spirit* unto the Apostles onely, *Acts* 2. but that it was shed on all that company, and both Sexes, and yet not that, without discrimination: Nor will I say the *Propheſie of Ioel* then *determined*, (though the Apostle there applies it so) but that *God may pour out his Spirit still upon all flesh, their sons or daughters, servants or handmaids*, when he sees good to use such Instruments; yet in the mean time, wise Christians hardly can believe, that he hath there *de facto* done it, where the fruits and consequents are not proportionable to it. Nor shall I claim the *gift of Tongues* for an evidence thereof, and *working Miracles*, (though both hence eminent in the Apostles) and I read some others (from contrary means) have gone very far that way, in their *Enthusiastick Fits*, and *Extasies*; but I shall rest contented with this single Demonstration, That there is much of a true Celestial Spirit, where heights of Piety are seconded with those of practice, no way thwaring the *Revealed Will of God*, for *that belongs to us and to our children*: and his Will can be but One, whose Essence is so. But where there is not this proportionable Practice,

Beza & alii in Acts 2.17.

Ver. 17.

Vide Dr. *M. C. lib. de* Enthusiasm. c. 3.

tice, though their *Devotions* be here so high, that they even Reach *mystical Theology*, that is, Renouncing Sense and Reason, as the *Enchitæ* and *Messalian Hereticks* that St. *Austin* speaks of, abusing that same passage, *Pray Continually*, mistaking set Times, for all Times: let there be too that same *Ardor Mentis* in them (which the *Latines* use for *Enthusiasm*) that Heat of *Soul*, that Transports them out of their Senses into Tremulations, and strange *Raptures*, till (as is storied of *Ignatius Loyola*) they be carried above ground on the wings of *Zeal*, or that they conceive they have surveyed the many *Mansions* above, or, as *Mahomet* pretended in his *Epileptick* Fits, that they had seen *visions*, received Books from *Angels*, and whispered with the *Holy Ghost* himself: Let them say, do, and pretend what *they will*, (saith the Apostle) *without charity all is nothing*: while they shall act against the *revealed will of God*, that is, against *Piety*, against *Equity*, against *Charity*, all is nothing, nay worse then nothing, Collusion of the *Devil*. And who so shall seriously consider what sad ends those Beginners with *Extasies* and *Epileptical* raptures, and supposed *Revelations* of *Angels*, came to afterward, (as the *Alumbrados* of *Spain*, the Factions in *France* and *Germany*;) it would (I think) it should certainly, make People more wary, either how they give credit to such Fits and pretentions of others; or through *Ignorance* and *Indiscretion*, expose themselves to

De hæres. c. 57.

Dr. M. C. *l. Enth. c. 3.*

1 Cor. 13. 2.

to such Delusions. The good motions of Gods Spirit are Doves, not Serpents, Lambs not Wolves, ever accompanied with *Humility* and *Charity*, not with *Turbulence* and *Inhumanity*: Let us therefore *be wise unto Sobriety*, not σωφρονεῖν, (as the *Apostle* speaks) stick we to the *Revealed will of God*, begging his Assistance in it. *O Lord make clean our heart within us, and take not thine holy Spirit from us.* And that indeed will prepare us for the fourth and last *Advent*, *Christ's* Judicial coming, his coming unto *Judgment*: not meaning the particular *Judgments*, promiscuously inflicted in this world, (which are but the *Præludia*, the forerunners of that other) but that *solemn day* of universal Doom, which (without Appeal, errour or reversing Judgment) shall be followed with *eternal* Recompence. And this *Advent* all the three *Creeds* out of the *holy Scriptures*, and just Reason, do assert: *Psal.* 37. *the Lord seeth that his day is coming*, that is, the Day wherein He shall *Judge* the world, and vindicate the Right and Righteous, from the Scruples of this *Psalm*, and all other such Passages of *Scripture*, as *Psal.* 73. *Job* 21. *Jeremy* 12, *&c.* wherein the *Sheep* and the *Goats*, seem plac'd at the wrong hand, the *Good* afflicted while the *Wicked* Prosper: and this great *Day*, the Prophet *Daniel* saw in a Vision, describing it with all the circumstances, *Dan.* 7. and this Doctrine St. *Paul* preached at *Athens*, *Act.* 17. *because he hath appointed a Day, wherein He will Judge the world,*

The fourth, the Judicial Advent.

The *Apostle's*, the *Nicene*, the *Athanasian*. Psal. 37. 13. & 73. Job 21. Jerem. 12.

Dan. 7. 9, 10, 11, 12, 13, 14. Act. 17. 31.

world, &c. And for this, all the reason in the world. On *Gods* part, on *Christs* part, and on Ours. On *Gods*, to rectifie the seeming Obliquities of this world, and answer that grand *Problem* * ; to vindicate his *Providence* and Dispensations towards men, and Evidence his Donation of all *Power* unto *Christ*, 1 Cor. 15. on *Christ's* part, tis but reason, that as he hath been made *a Spectacle to the world* for Poverty and Humiliation, so might he be to *Men and Angels*, both to *Heaven* and *Earth*, for *Majesty* and Exaltation: lastly on our part (as I touch'd before) that the *Wheat* might be distinguished from the *Tares* (both which grow undiscerned here until the harvest) and the *good Fish* from the bad, at this draught of the *Net* to shore, to evidence to the whole world a demonstration of impartial Justice: *Shall not the God of all the earth do right? Yes, verily, there is a Reward for the Righteous; Doubtless there is a God that judgeth the earth.* In the 24 of S. *Matthew*, is described the person of the Judge: *Then shall you see the Son of man coming in the clouds of heaven, with power and great glory.* The Prophet *Daniel*, and S. *Jude*, describe his stupendious Retinue, *&c. Thousand thousands of Saints, and Angels:* And *Matth.* 13. their Acts and Offices, to be the *Reapers*, to blow the Trumpet, (and gather the Nations) and sound an Alarm to the world, to *metamorphose* the *Living*, and awake the *Dead*, to summon all out of their *Graves*, their graves in whatsoever *Element*. Rev. 20.

* *Cur bona malis? cur mala bonis? cum sit Providentia.* Seneca.

Christ's Judicial coming.

Mat. 24. 30. 13, 39.

Dan. 7. Ep. Jude 14.

Rev. 20. 13.

The

The earth and sea shall give up their dead. And thus the Judge being seated (at that great Assise) and the Court being full, S. *Paul* brings the prisoner to the Barre, *Rom.* 14. *Every one of us must give an account of himself to God.* And, *who can answer him*, saith *Job*, *one of a thousand?* Where the *Books* being opened (as S. *John* speaks out of *Daniel*) the books of *Gods* Word, & of *Mans* Conscience, upon the Testimony of those thousand Witnesses, and Verdict of that Jury of the twelve Apostles, together with the Acclamation of the whole Court of Saints and Angels, the Judge proceeds to his irrevocable Sentence, either of that joyous Absolution, *Venite Benedicti*, *Come ye Blessed*, &c. or of that just Rejection, *Discedite Maledicti*, *Go ye Cursed*, &c. Now seeing (as S. *Peter* saith pathetically) *This day of the Lord shall come as a thief in the night*, &c. *Quales debemus esse? What manner of persons ought we to be?* If ever we hope to fill up the room of fallen *Angels*, what manner of persons in all *holiness* and *righteousness?* and if we fear to be companions of *Devils*, and to dwell with *everlasting burnings*, *Quales! quales! What manner of persons ought we to be in all penitence and emendation?* in all Vigilance, Prayer, Charity, and Devotion? And 'tis *Christ's* own Advertisement, *Blessed is that servant, whom his Lord when he cometh shall find so doing.* Mean time (me-thinks) all this should mind us of S. *Ierome's Trump* (or the *Archangels* rather) still sounding in our ears, *Surgite mortui*, &c. *Arise, ye dead, and come*

Rom. 14. 12. *Ubi apparere intolerabile, latere impossibile.*

Dan. 7. 10.

Rev. 20. 12.

2 Pet. 3. 11.

to

to judgement. Now then, whosoever seriously takes heed to the three former, shall never need to fear the latter, *Rom.*8. And it is Christs own Caution, *Watch, for ye know not what hour the Master will come.*

Rom.8.1.
Mat.24.42.

POEM 2. {On *Advent.*}

AS when a mighty *Monarch*, with Renown
And Splendor, doth approach some *Loyal* Town,
The Streets are strew'd, the Windows richly deck'd,
All quit Imployments, and with *kinde* Aspect
Attend Him; but his *Palace* and Allies
Chiefly *prepare* for Him, with longing eyes:
So here, this *Monitory Advent* comes
To tell us of *Christs* coming; that our Roomes
Might all be dreft, and garnish'd for that *King*,
Who, with him, doth both *Grace*, and *Glory* bring.
Be sure his *Pallace* then, the *Heart*, I mean,
With *Innocence*, or *Penitence* be clean:
For if that *Satan* must so *trimly* dwell,
Sure *Christ* will not in a *polluted Cell*:
If that dark *Prince* be hous'd so garishly,
Ne'r think this *Sun* will harbour in a *Sty*.
Clothe then thy *Soul* with her best Robes of *Grace*;
Let *Love*, *Faith*, *Hope*, *Desire*, run all apace
To meet *Him*, and his *Majesty* attend,
Who highly will *prefer* them all, i'th'end.
Be Mountain-*Spirits* levell'd, rough ones plain,
Dejected *Valleys* fill'd with *joy* again:
Let *Lion-fierceness* henceforth become *tame*,
And so more fit *Companions* for that same

Meek

Meek *Lamb of God:* Let *Aſpiſh-tongues* grow *milde;*
Then ſhall they be conducted by that *Childe*
Which made all *Parents*; whoſe *Magnetick* Law
Doth *Kid* and *Leopard* into Friendſhip draw:
Let *Temp'rance* ſweep out *Luxury*, and *Pride*
By rare *Humility* be laid aſide:
Let the *Dove* temper *Serpentine* Deceit;
This the beſt ſenſe of, *making his Paths ſtreight*;
He'l come into the *Heart*, and fill the place
Both with a *Cleanſing*, and Adorning *Grace.*
Thus when the *Diſcords* of *Contention* ceaſe,
Then may the *World* expect the *Prince* of *Peace.*
His *Miniſterial-Advent* next attend,
And *of* his *Word*, each *Grief* ſhall finde a *Friend.*
The Motions of his *Spirit* are the *Gales*,
That, while we *ſteer* tow'rds *Heav'n*, will fill our *Sails*:
His bleſſed *Sacraments*, the *Churches* Wings,
Whereby each *Lark* of *Heaven* mounts, and *ſings*;
A pair of cleanſing *Streams*, broach'd from the *ſide*
Of our *dear Lord*, when for us *Crucifi'd*;
Our Brace of *Spies*, that from bleſt *Can'an* brings
News of her cheering *Vines*, and fruitful *Springs.*
Baptizing, ſpeaks *Chriſt* an indulgent Lord,
That for harſh *Symbols*, doth ſuch milde afford.
No way-ward *Zippora* need now upbraid
Her *Moſes* bloodineſs, or be afraid
Of her *Babes* Life reſcinded with his *Skin*:
That *Blood's* turn'd *Water* now, to waſh thy *ſin.*
Yet 'tis not *Water* onely; but the *Dove*
Moving upon't, doth the *Souls Laver* prove.
This is *Chriſts Ark* (as 'twere) while *Floods* of ſin
Deluge the *World*, to ſhrowd His *Darlings* in,
Ev'n in his *Churches* Arms; No time then ſlip
To have poor *Souls* imbarqued in this *Ship.*

Diſpute

Diſpute not *Infants Faith*; thou graft'ſt thy *Plant*,
Though in its *Youth* and *Winter*, *Fruits* it want;
Commerce of *Spirits* goes not by *Age*, or acts
External, but where *Gods Free-grace* affects;
And *Chriſt*, moſt Favour did to ſuch diſpence,
Schooling the *Graveſt* to their *Innocence*:
Withhold not, then, theſe *Sacramental* Rites
From ſuch as *Jews* admitted, *Chriſt* invites:
His *Ordinance* and *Promiſe* who neglect,
Are out of's *Ark*, and may the *Flood* expect.
And as a *milde*, ſo he's a *bounteous* Lord,
Spreading for all the *World* an ample *Board*;
But ſpecially for *Man*, at whoſe feet, all
The ſev'ral *Species* in ſubjection fall.
Yet thine own *Iſrael* taſte ſublimer fare,
And *Fellow-Commoners* with *Angels* are:
The *Rocks* are broach'd to quench their *Thirſt*, at wiſh
They're *feaſted* both with firſt and ſecond Diſh,
Manna, and *Quails*; yet all theſe in a miſt
Shade but the Viands of the *Euchariſt*.
Thoſe *former*, were of thine *Alms-basket* ſed;
But here, to *thine*, thou giv'ſt thy *ſelf* for *Bread*;
Bread threſh'd, and ground to duſt, by *Sin* and *Jews*,
To make a *Staff of Life* for us to uſe.
Let's walk with't all our *dayes*, and 'twill ſuſtain
Our *Hearts* from *ſlips* in *ſin*, from *falls* in pain:
Here, the beſt *ſtaff* to keep our footſteps even;
Hereafter, the beſt *Jacobs-ſtaff* for *Heav'n*.
Nor ſhall we then need *Fear*, but rather *Pray*
For *Chriſts* laſt *Advent*, that *Judicial* Day;
When, though the *Spheres* and *Orbs* themſelves ſhall rowl
Like ſhrivell'd pieces of a *Parchment* Scrowl;
When, though the liquid *Floods* cannot conſpire
To quench th' inſatiable thirſt of *Fire*;

When,

When, though the *Nations* of the *World* shall mourn,
And the whole *Universe* to *Cinders* turn:
Yet, to all such as *Anchor* on *Christ's* Love,
The Day of *Judgement*, shall of *Mercy* prove.

PRAYER 2. {On *Advent.*}

O Father of Mercies, who art pleased, by the voyce of thy Church, this Day to admonish us of thy Sons Approach; lest else, unhappily, he finde us not unworthy onely, (for alas! so we are) but altogether unprepared for so divine a Guest: We beseech thee, therefore, cleanse us by thy Chastisements, and furnish us with thy Graces, that we may be in some measure qualified, to render an acceptable Entertainment to our blessed Saviour. Lord, we confess, that if our Friends or Kindred, our Tutors or great Persons, were to visit us, we should contend for some proportionable Reception: How should we trim our houses, and adorn our persons? providing the best Viands within the reach of our ability? What then shall we do unto thee, O thou Preserver, thou Redeemer of Men? which art that Star which from on High hath visited us? visited us as our Kinsman, in thine Incarnation, which let us entertain with gratitude and wonder; visited us as our Tutor, in thy Ministration, to be received with reverence and observation: visited us as our bosom Friend, by thine Inspiration, to be entertained with heed and resignation; visited us as our Judge, by thy last (foretold) Visitation, to be attended with all

vigilance

vigilance and reformation. O purge the Receptacles of our Souls, and give us grace to open all of them, as free Passages to these several Advents; Stand ope, ye gates of Reason, be ye lift up, ye everlasting doors of the soul, that the King of Glory may come in: Nor let him finde those noysomnesses in our souls, that we would blush to have found in our bodies, in our houses. Yet we confess, O Lord, the rooms are very foul, the best of them; our Understandings muddy; our Wills rusty; and our Affections dirty; our whole Frame out of order. Give us Humility, to sweep out Pride; Hospitality, to sweep out Avarice; Temperance, to sweep out Lust and Riot; Truth and Sincerity, to sweep out Hypocrisie; Amicability, to sweep out Envy; seasonable Repentance, to wash them out, to wash them away all: And when the house is clean, O God of Graces, garnish it, garnish it with Faith and Industry, with Hope and Modesty, with Zeal and Knowledge, with Diligence and Patience, with Piety and Charity. And because all our own store is either wasted, with the Prodigal, or more corrupted than the Gibeonites; either but mouldy Bread, or rotten Fruits, sowre Grapes, or Wine of Dragons; nothing fit to entertain thee: O do thou therefore, blessed Jesu, send in thine own Provisions, like some Noble Potentate, send thine own Wines and Cates before thee; that so we may stay thee with Flagons, and (in a sense) comfort thee with Apples, with fruits of thine own Tree, and at thine own Charge entertain thee, and feast thee with thine own free gifts, and so become more indebted to

thee,

thee, for accepting our Collations; who otherwise are by no means worthy that thou shouldst come under our roof; the best heart being naturally, a polluted stable, a stable full of brutish sins! yet since thou wast pleased once to be born in such an one, O disdain not to be born again there; there make the Ox know his Owner, and the Ass his Masters Crib; Let our understanding labour to Comprehend the Mystery, and our Will submit unto the yoake of Duty.

Seem'd it a small matter to thee, to create us men, and set a guard of Angels to protect us? but that thy self shouldst also Bow the Heavens and come down, to dwell among us, in us? If Elizabeth admired so the condescension of the blessed Virgin, How is it that the Mother of my Lord is come unto me! how much more Cause have we, of thankful wonder? that the Lord of that Mother, nay, of the whole world, is come unto us! And that not empty-handed, but full of Ministerial Benedictions; One speaking to us not in the old killing accents of Thunder and Lightning, but in our own similitude; changing the rigour of the Law, into the lighter burden of Faith and Repentance; the Jewish bloody Rites, into the easier yoak of gentle Sacraments, spiritualizing bodily performances, which profit little. O give us open ears and hearts unto that voyce of wisdome, (knowing that fools despise Instruction) that we may hear thy words, for they are sweet; and not be hearers onely, (deceiving our selves as well as others) but Doers of the same. Inflame us, Lord, with an ardent love to all thine holy Ordinances; to value thy word

with David, *beyond the Treasures of the East and West*; *to love the persons, times and places, that are peculiarly devoted to thee*; *to call thy Sabboth a Delight, and their feet beautifull that bring thy messages*; *to love the house of prayer, and the place where thine honour dwelleth*; *to hunger and thirst after righteousness, and thy holy sacraments. Lord, give us ever of this bread! and (of all Famines) keep us from that, which is not a Famine of bread, or a thirst of water, but of thy holy word, of that which is the meat and drink of souls! To which end (O Christ) vouchsafe us thy spiritual Advent, the guidance and assistance of thy sacred spirit, without which, all our best services are either enervated, or perverted. O permit not a lying spirit to go forth into the mouths of the Prophets, lest they cause the people to err! and let not the spirit of Giddiness and Delusion seiz the People, lest they abuse their shepherds, and contemn Religion, and doat upon their fond Imaginations! But O establish us with thy free spirit, give us grace to attend his secret whispers, and hatch up all good motions into pious actions; not quenching the spirit, but ventilating and fanning those sparks of grace, into an holy flame of zeal and love; improving those Dewes of Heaven into Flowers of Paradise. Give us (O Lord) a spirit of discerning, to judge of good and evil, both from their originals, and objects: to try the spirits, whether they be of God, (that is) by his own rule; or whether from those evil Principles of humane Actions, (as by swerving from it) that we may try all things, and hold fast that*

which

which is good. So cleanſe the thoughts of our hearts by the inſpiration of thy holy ſpirit, that we may perfectly love thee, and worthily magnifie thy holy Name, even till thy laſt great Advent (in as much Majeſty, as the firſt in Humility) thy coming unto judgment: which in ſpight of all mockers, we believe, that thou ſhalt come to be our Judge, and pray thee therefore to help thy ſervants whom thou haſt redeemed with thy moſt precious blood: which being one of the four laſt things, of moſt concernment (Heaven and Hell, Death and Judgment) Lord make us all, and that alwayes, moſt ſeriouſly mindful of them, to avoid Hell, to purchaſe Heaven; to welcom Death, and to ſtand in Judgment. For theſe great works, Lord, make us ever careful and induſtrious; ſo that at the generall Harveſt of the world, we may be be reaped among the wheat, and not the tares: at the great flock and folding, that the good ſhepherd may finde us among the Sheep, and not the Goates; at that laſt great Aſſize, that we may be of the Court, at leaſt, of the Jury, and not of the Priſoners; and finally, at that glorious wedding of the great Kings Son, we may be of the number of thoſe wiſer Virgins, having oyl in our lamps, faith and vigilance in our hearts, may enter with the Bride-groom of our ſouls, into the Chamber of eternal joyes, Amen. Amen.

The Collect
For Advent Sunday.

Almighty God, give us Grace that we may cast away the Works of darkness, and put on the Armour of light, now in the time of this mortal life (in the which thy Son Jesus Christ came to visit us in great Humility) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to life immortal, through him who liveth and reigneth with thee, and the Holy Ghost now and ever, Amen.

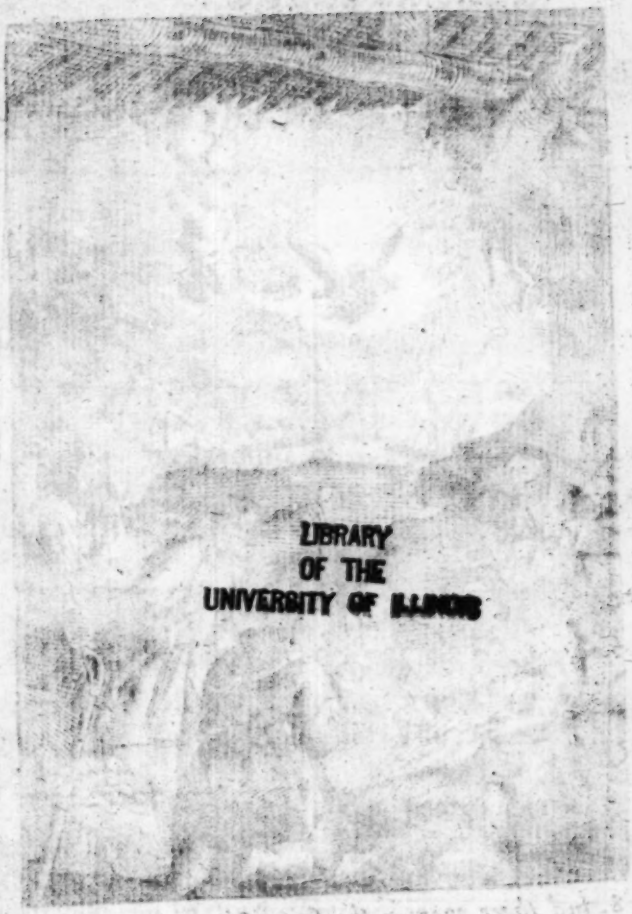
The Epistle. Rom. 13. from Verse 8. to the end.

The Gospel Matth. 21. from Verse 1. to the 14.

Our Father, which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Upon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The Shepheards Luc. 2.

8 *And there were in the same Countrey Shepheards abiding in the feild keeping watch over thaire flocke by night.*
9 *And loe the Angell of the Lord came vpon them etc.*
16 *And they came with hast, and found Mary, and Ioseph and the babe lying in a manger*
20 *And the shepheards returned glorifying, and praysing God. etc.*

M. Pſ. proper 19. 49. 85 E. 89. 110. 132.

Upon the Feaſt of Chriſt his Nativity. D. M. 25.

M. 1 Leſſ. *Iſa.* 9. *Luke* 2. E. 1 Leſſ. *Iſa.* 7. *Tit.* 3.

Disquisition 3.

THis is the *Foundation Feſtival*, whereupon the whole *fabrick* of the reſt is *raiſed*; and therefore it is, Foundation-like, laid *very deep*, and may well admit of S. *Pauls exclamation*, Ὦ Βάθος, O the unfathomable *Abyſs* thereof! It conſiſteth of an *Hiſtory*, and a *Myſtery*, both pithily contracted by S. *John*, *cap.* 1. *The Word was made Fleſh*: wherein the ſubſtance of the *Myſtery* is expreſſed, and all the * circumſtances of the *Hiſtory* implied. The *holy Waters* of the ſacred Scriptures, are ſtreams (you know) in which the *Lamb* may wade, the *Lion* ſwim, as being fraught with ſome *paſſages* that lye level with the loweſt *capacities*; with other again, that out-top the higheſt *judgements*: and however it be ſafeſt keeping in the *ſhallows*, yet is it ſometime more profitable ſailing in the *deeps*; of which kinde (ſure) is this Text of S. *John*. Difficulty is here my *Theme*, and *Myſtery* my Subject; which if Endevour be not able throughly to *reſolve*, yet give it leave to *contemplate*, and what we cannot maturely *com-*

Rom. 11. 33.

Joh. 1. 14.

* *Quis? Quid? ubi? Quibus auxiliis? Cur? Quomodo? Quando?*

prehend, in an *holy Amazement*, to admire and wonder at. And so by his *assistance*, of whom I am to treat, I adventure on this *sacred Riddle, Gods* * *Incarnation. The Word was made Flesh.* Christ is the Centre of *Theologie*; to him all the Lines of *Divinity* tend: *Paradise* promised him; the *Law* prefigured him; the *Prophets* foretold him; the *Apostles* preach'd him; and all the *Evangelists* bear witness of him.

* *Hic ille natalis dies, Quo Te Creator arduis Spiravit, & limo indidit, Sermone carnem glutinans.* Prudent. in Hymn. 8. Kal. Januar.

Exod. 37. 9. He was that *Mercy-seat* toward which both *Cherubims* looked; that Seat of *Mercy* which both *Testaments* discover; though peculiarly the *Evangelists* (of all the rest) are *Quadriga Domini*, our Saviours four-wheel'd Chariot, carrying his *Name* and *Glory* through the four Quarters of the World. These (saith * *Lyra*) were prefigured in *Ezekiels vision* of the *four Beasts* with several *faces*; yet (*Rota in rota*) their *Wheels* all of the same form and fashion, running one within another. The first had the face of a *Man*, and that pointing out S. *Matthew*, who describeth principally *Christs* Humane Nature, his *Genealogie* according to the Flesh: *The Book of the Generation of Jesus Christ, the Son of David,* &c. *Mat.* 1. The second had the face of a *Lion*, and that is S. *Mark*, describing him either from the voice of that *Lion roaring* in the *Wilderness*, cap. 1. or as the *Lion* of the tribe of *Judah*, in's *Resurrection*, and triumph over those devouring Lions, *Death* and *Satan*, Mark 1. The third had the face of a *Calf* or *Ox*, both

* *In Gloss. Ordinar. Super* 1. 6. S. Johan.

Matth. 1. 1.

Mark 1. 3.

both with S. *Luke* pointing out *Christs Priestly Office*, whereby he offered up a full propitiatory *sacrifice* for the Sins of all, upon that general *Altar* of the world, his *Cross*, *cap.* 23. The last of them had the lofty countenance of an *Eagle*, and that's S. *John*, here, Christs divinest Herald, who fetcheth his descent from *Heaven*, brings his Pedegree from the *King of kings*, proveth him the Son of *God*. *Communiter ostendunt Christum* (saith *Calvin* on the place) They all indeed joyntly do demonstrate Christ: yet the three former shew us but his Body, as 'twere; but this *Evangelist's* soaring contemplation reacheth not his *Soul* alone, but his *Divinity*; his Eagles Quill delineates Christs eternal Generation. Λόγος σὰρξ ἐγένετο, *The Word was made Flesh*. Of which Text I may well say, as S. (*a*) *Hierome* of the *Revelation*, So many *Words*, so many *Mysteries*; so many *Words*, so many *Parts*, the *Tripartition* not at all disranking them: take them as they lie. First, *Persona assumens*; here's the person assuming, and that is *Verbum*, the Word. Secondly, *Natura assumpta*, the Nature assumed, *viz. Caro*, Flesh. Thirdly, *Modus assumendi*, the manner of the assumption, *factum est*, Was made. *The Word was made Flesh.*

In Homine Humanitas, in Leone Regnum, in Vitulo Sacerdotium in Aquila, Divinitatis Sacramentum. Loco cit.

(a) *Quot verba tot Mysteria.* In Prolog. Galeato.

First, for the *Person*: Most Expositors render this Original Λόγος, by *Verbum*, the *Word*; though (*b*) some of them reade it *Sermo*, the *Speech*: Yet this difference of terms, and *various* Lection, need not scruple any, so long as their joynt meaning points at

(b) *Calvin, Beza, Bucer, Erasmus.*

one and the same sacred object, the (c) *Eternal Word of God the Father.* The Word. Here's no work for inquisitive *Philosophy*, she cannot conceive how a *Word* should be a substance, or, at most, any other than an aëreal one: but the *Mole* must borrow the *Eagles* eyes, if she would look upon this *Sun*. *Faith* must here lend *Nature* spectacles, to read this divine *Character*, writ on *fleshly Tables*, and to behold this *Celestial* Word, walking in *humane shape* among us, like us. Yet for the easier extricating our selves out of this *Labyrinth*, let this *Consideration* be an *Ariadne's* thred, *Verbum, quale? Verbum, quare?* to mind circumspectly what manner of Word this is; and why the Word. For the *Quale?* what manner of *Word?* you must know, it could never be tied within the narrow bands of Letters and (d) Syllables, and therefore is not to be imagined any such as the *written word of God*; much less, grosly, any vocal sound, such as *Man* utters, not to be uttered by him: *sed benedictum illud semen*, &c. but the substance of that blessed *Word* of Promise (saith (e) *Beza*) which God made to *Adam*, *Abraham*, *Isaac* and *Jacob*, and all the faithfull, touching *Man's* Restauration; that powerful *Word*, *by which all things were made.* I, (f) he onely could repair decayed Mankinde, who builded him at first, and that was this *Omnipotent Word*, *without which was made nothing that was made*, *Joh.* 1. No, nothing could be made without *Gods* power and wisdom; and (as (g) *Ludolphus* well observeth) the

(c) Λόγος ἐστὶ θεὸς τοῦ πατρός.

(d) *Nec syllabis constat nec voce profertur.* Calv. in loc.

(e) *In loc.*

(f) *Non est qui reficiat nisi qui fecit.* Bern. 2. Ser. Nativit.

(g) *Verbum, filius, virtus, sapientia Patris, idem sonant.* de vit. Christi.

the Word, the Son, the Power, the Wisdom of God, all are One, and signifie the same second Person of the glorious *Trinity*, *Jesus Christ*, *Coeternal* and *Coequal* with the Father. *Coeternal!* I, this Word was in the beginning; not meaning, that beginning of time, *Gen.*1. (as *Arrius* heretically forced it) but that of *Eternity*, Joh.1. This Word was from that (*h*) Beginning that had no beginning; not onely before *Abraham* was, but ere ever the *Earth* or *Heavens* were, מעולם אתה אל *Thou art God from Everlasting*, Psal.93. And as Coeternal, so Coequal also, (*i*) *Consubstantial* with the *Father*. Joh.10. *I and my Father are one*: *One*, to shew communion both of *Power* and *Eternity*; *are*, to shew perfection of *Nature* without confusion of *Substance*. Again, *Unum sumus, non sum*, descants S. *Augustine*, I and the Father *are*, 'tis not said *am*, one: *one*, then, to shew their *Essence* so; *are*, (a plural to confute *Sabellius*) shewing their *Persons* divers. Thus *Christ thought it no Robbery* (as the Apostle speaks) *to be equal with God*, *Phil.* 2. both as to *Coeternity* and *Coessentiality*. How then durst thou, *Arrius*, and thy (*k*) younger brethren, think it so? denying him to be Συναΐδιον καὶ ὁμοούσιον, of the same eternity and substance with his *Father?* whereby you have committed such a Robbery against his *Glory*, as hath brought your *souls* ('tis to be feared) unto an eternal Execution, and left your *Names* to rot in *Heresie*. For this *Word* was in the *Beginning*, (as I shew'd before) and to banish all doubt,

Joh. 1. 1.

(h) *In principio sine principio hoc principium de principio.* Ludolph. ibid.

(i) οὐκ ὁμοιούσιος, ἀλλ' ὁμοούσιος.

(k) The *Pelusians* and *Socinians*.

This

Joh. 1. 1.

This Word was God, Ioh. 1. For all which, accept that (*l*) Fathers *Illustration*; As the *light* diffused from the substance of the Sun, cannot properly be said to be either before or after, but together with the Sun: so may this *Word*, the Son of God, be conceived to flow from the substance of his *Father*, and yet neither to be said before, or after, but together with the *Father*, though begotten by him: Again, as the *light* (spreading over the World) cometh from the Sun, yet remaineth in the Sun; and as the *light* is of the same nature with the Sun, the Sun with the *light*, yet acknowledged two several things: so also this *Son of Righteousness*, though sent from the Father of *Lights* into the world, yet remains he with the Father; and though *Father* and *Son* likewise, be of one and the same substance, yet must we believe divers *Hypostases*, two several *Existencies*, or *Persons*. Thus, (*m*) as *Light* of *Light* so very *God* of very *God*. And if our very *Sense* can finde out somewhat in the *Creature*, that can thus be born (as 'twere) and yet not after, but equal with its *Progenitor*; why should our *Faith* stagger at the like in our (*n*) *Creator*?

But what does our bold eye so long gazing at the *Light inaccessible*? which therefore (lest it be dimm'd or blinded) we'll remove unto a *lower Object*, and consider *Quare verbum*? why Christ was called the *Word*. Indeed, the Word, both in reference to *himself* and *us*. To himself, it is not said that the (*o*) *Father*, or that *God* was made flesh, but the

(l) S. Augustinus *de Solis Lumine, calore, & motu.*

(m) *Ut Lumen de Lumine, Deus de Deo.* Athanas. creed.

(n) *Et si in creaturâ alsquid istiusmodi inveniatur, cur hoc in Creatore dubitatur?* S. Aug.

(o) *Non dicit, Pater aut Deus caro factus, sed Verbum.* Musc. in loc.

the *Word*, to distinguish him from the *first* and *third Persons*, which were not *incarnate*, *The Word was*, &c. The *Word* (saith another) *Ne quis somniaret carnalem generationem*, that none might so much as dream of any carnal *generation*; which (had he been here called *Son*) some *Ignorants* fondly might have fancied, and *Socinus* then, and other *Hereticks*, might have had some seeming reason, to have thought the *Father* was in Time before him. Again, he that vouchsafed to be made *Flesh* for us, vouchsafed also to be called the *Word* for us, for our *capacities*, by a Συγκαταβασις, a figure of Condescension, to express to us, in some sort, that *Divine* Nature in a term most agreeable to our *understanding*: for the *Word* is a (p) *Metaphorical* expression, borrowed from the similitude of our Minde and Apprehension: For as our words are *cordis proles*, or should be so, at least, the true *Resemblance* of our thoughts; so was this *Word Character Patris*, the *express Image of his Father*, there being the same (q) Relation (saith one) between the *Father* and the *Word*, as is between our Word and Minde; meaning especially the word of the Minde. For the Schools tell us of a twofold word (*Oris & Mentis*) one *transient*, *sc.* that of the Mouth, the outward *expression* of the lips; the other *immanent*, that of the Minde, the inward conceit and imagination of the *Soul*: and such a Word (say they) is the Saviour of the world here intituled. For as this *inward Word* may, for long time, be in our minde before, and

Verbum quare?

(p) *Verbum est dictio metaphorica, à similitudine mentis nostræ sumptâ.* Bucer. in loc.

(q) Λόγος πρὸς τὸν πατέρα ἔστως ἔχει ὥσπερ πρὸς τὸν ἡμῶν λόγος. Greg. Naz.

as

as long after 'tis expreſſed by the outward word of mouth: So, though in theſe laſt times onely *God* ſpake to us by this *Word, his Son*, yet was he in the minde, in the boſome of the *Father*, before all time, and though now outwardly declared, ſhall be there for ever: I, ſo the *Word* himſelf tells us, *Joh.*14. *I am alwayes in the Father, and the Father in me.*

Joh.14.11.

Laſtly, moſt conveniently, on both ſides, was *Chriſt* here ſtyled the *Word*, becauſe the *Son* of *God*, in order to his *Mediatorſhip*, ought to be deſcribed, not onely with reference to his (r) *Father*, whoſe *Word* he was, and from whom he did proceed; but alſo with reference to the *Creature* which he had made, to whom, and for whom he came. Nay further, this Compellation glanceth on thoſe wholſome *Precepts*, and that ſaving *Doctrine* which he doubly taught (*vivâ voce*, (i.) *vitâ & voce*) both with his Voice and Life: I, what ſo apt a *Title* for him, whoſe very *word* cured Diſeaſes both of *Body* and *Soul*; whoſe *word* commanded the *Elements*, raiſed the *Dead*, and caſt out *Devils*; as this κατ' ἐξοχὴν, by a figure of Excellence, *The Word.* So that we may well conclude (with him*) that no *Name under Heaven* could be found ſo ſuiting *Him, whoſe Name alone we can be ſaved by*, as this Λόγος, the *Word.* But why inſiſt I here, like that child which S. *Auſtine* ſaw, lading at the *Ocean* with a ſpoon? We may take our leave of this Contemplation, with that tongue-tyed Admiration

(r) *Non tantum in comparatione ad patrem, ſed etiam ad creaturam.* Ludolph. de vit. Chriſti.

* *Non poſſe ſub cœlo ita conveniens Nomen inveniri.* Ludolph. loc.cit.

miration of the Courtly Prophet, *Quis enarrabit*, &c. *Who shall declare his Generation?* Isa.53.8. In stead then of *Addition* here, accept an *Application*, and that's a (*f*) Glass of Humane *Misery*, and of the Divine *Mercy*: First, humane Misery. The *Word* fain to be *Incarnate?* Wretched man! how desperate, how heinous were thy Sins, that Giant-like (did διαμαχεῖν) offered such violence to *heaven*, as, in a sense, to pull *God* from thence! And Was it any less than infinite *Mercy*, that he bowed the *Heavens* and came down, when there was none other Remedy? S. (*t*) *Bernard* (to this purpose) feigns a sweet contention to have been between *Mercy* and *Justice* (about the *Fall* of Man) both thus pleading for themselves, before the Almighty: Behold (saith Mercy) into what a miserable condition thine own Image *Man* is tempted. *Give not thy Darling to the power of the Dog*: unless thou pity him, thou abandonest me, and so no longer canst be styled a *Father* of *Mercy*. *Justice* (on the contrary) Lord, fulfil thy word on that disobedient *Malefactor*, Man. Let *Adam*, with his whole polluted Spawn, die the *death*: how else can I subsist, and thou be just? (*u*) This Controversie (saith he) the *Father* sends to the *Son*; and he (the eternal *wisdom* of his Father) thus goes about to reconcile them: Let (*x*) *Death* be turned into a Good, and both then have what they ask for, *sc. Justice* her request, that man die; and *Mercy* her desire, that dying he obtain a *better life*. But how (say they) can *Death*, so

(*f*) *Speculum miseriæ, & misericordiæ.*

(*t*) In Serm. de Annunciatione.

(*u*) *Hæc missa ad Filium.*

(*x*) *Fiat mors bona.*

ſo *bitter* to Nature, be thus *ſweetned?* Why, if one not *liable* to ſin and death (ſaith he) ſhall out of a free love, and charitable compaſſion, ſuffer Death, for ſo (Death not able to detain one not ſubject to him) *foramen faciet*, ſhall make ſuch a breach, ſuch an *hole* in his *Nets*, as ſhall free, and let out all his other *captives*. Forthwith the *jarring* (y) *ſiſters* ſurround the world, to finde out ſuch an happy Ender of their ſtrife. *Juſtice* walks through the *Earth*, where ſhe findes *none that doth good, no not one*, Pſal. 14. men all guilty of the like *tranſgreſſions*, cannot help themſelves: while *Mercy* ſearcheth *Heaven*, where Angels bluſh'd at Mans rebellion; and had they had power, their *Charity* would have began at home, rather to have *reſtored* their own loſt number: ſo that (with ſad *Ceres*) they return heavy, each with a *Non eſt inventus*, that there is none on earth (ſaith *Juſtice*) nor any in heaven (ſaith *Mercy*) ſufficient for this great work, but thou only the *Eternal Word*. *Quem in cœlis? Quem in terris? Whom then have I in heaven but thee? or in earth in compariſon of thee?* Pſal. 73. Whereat he who is *Compaſſion* it ſelf, thus comforts and unites them, *Go tell ye the daughter of* Sion, *behold thy King cometh*, Zech. 9. The King of *Heaven*, to take on him (z) the *form* of an earthly Servant; the *God* of *David* becometh the Son of *David*; nay, the Son of *God* the Son of *Man*, that the Son of *Man* might again become the Son of *God!* And was ever Potter ſo in love with his Clay? And here *Mercy* and *Juſtice* met

Miſericordia perluſtrat cœlum.

(y) *Orbem Terrarum veritas.*

Pſal. 14. 2.

Pſal. 73. 25.

Zech. 9. 9.

(z) Μορφὴν δούλου.

met together, *Righteousnes and Peace kissed each other.* The *Civil Law*, you know, permits none to *Adopt* Children, that have any of their own: how then hath the *Love of God abounded towards us*; who albeit he wanted not a *Son*, and that too a *beloved* Son, in whose Obedience He was so *well-pleased*; hath yet vouchsafed us *Adoption!* us strangers, us Enemies, to *cry Abba, Father!* nay, and sent away that *Son* of his *Bosom*, into a persecuting world, that we might receive the *Adoption* of Sons! *Gal.* 4. This was a *sic*, without a *sicut*. *God so Loved the world*, Joh. 3. as none loved so. This boundless Love of *God* to man (so infinite being their *Disproportion* of excellence) admonisheth men (by an Argument *à Majore*) how they ought to be affectioned one toward another; *Men*, I say, 'twixt whom (unless in some outward *Transitories*,) there's no difference; and he that after a *few years* looks into their *Graves*, shall find no such great Difference between their *bones*. Love was the old *Christian* γνώρισμα, the Ear-mark of *Christs sheep*, Joh. 13. 34. We use to keep that charily, which cost most deerly; You see here the *Price* of *Souls*: not *silver, gold, or corruptible Things*, 1 Tim. 2. onely the *word* it self could plead our Cause, before the *eternal Judge*. (a) Keep the Jewel of thy *soul*, then, but with so much the more *circumspection*, as 'tis of value, above all other things; that *sin* may not come at it, to defile it, *Lust* to pollute it, *Avarice* to dirty it,

Monet hæc effusissima Dilectio, quid nos debemus proximo.

Φιλανθρωπία τῆ θεῦ φιλαδελφίαν τῆ Ἀνθρώπε.

1 Tim. 2. 6.

(a) *Tanquam Avarus Saccul-lum.*

it, *Intemperance* to ſully it, *Sacriledge* to Canker it, *Blood* to ſtain it: but keep it unſpotted of the *world*; unſpotted of the *Fleſh*. And that wafts us to the ſecond *word*, and Part of this Diſcourſe, *Natura aſſumpta*; from the *Perſon* aſſuming, to the *Nature* aſſumed, and that is, *Caro*, *Fleſh*. *The Word was made Fleſh*.

And here our *Meditations* (like him we Contemplate) deſcend from *Heaven* to *Earth*, from *God* to *Man*, from the *word* to *Fleſh*; in which till *Chriſt* appeared (ſaith (*b*) *Bernard*) his *Mercy*, like the *ſun* in a cloud, lay ſomewhat hidden and obſcured. Indeed it was before, before all time, his *Mercy* (like himſelf) from *Everlaſting*; but whence (asks the ſame Father) could it appear in Demonſtration? 'twas *promiſed* 'tis true, but not *perceived*, and therefore of many, of moſt not as yet believed, as the Prophets Complaints do witneſs, *Quis Credidit? who hath believed our report?* Iſaiah 53. But now *Light* ſo ſhined in Darkneſs, that any (unleſs ſuch as are *Darkneſs* it ſelf, *John* 1.) may comprehend it: *Capiat & Naturalis* (ſays the ſame) the very *natural Man* may now perceive the Things that are of *God*, as if *Mercy* had made them obvious even to *ſenſe* alſo; *Credant oculis*, ſuch as before would not believe the Prophets tongues, may now but Credit their own Senſes, *Luk.* 24. *Handle me, and ſee me, &c.* and as *Iſrael* could look on *Moſes*, when he had vayled his *Brightneſs*; ſo may we alſo behold this *Light* of the

(*b*) *Priuſquam apparebat humanitas latebat benignitas. In ſerm. de Nativitate. Promitebatur, non ſentiebatur, ideoque à multis non credebatur.* Ibid. Iſa. 53. 1.

Luk. 24. 39.

the world it appearing to us in a *vayl* of Flesh; the *Power* of *God* appeared in the *Creation* (all things of nothing,) and æqual *wisdom* in *Governing* all things Created; but *Mercy* chiefly displayed her self, when this glorious *Lamp* of *Heaven* became *Eclipsed* by the interposition of an *Earthly Body*, when this *Diamond* was set in *Lead*, when the *word* was made *Flesh*. I, in *This appeared the bountifulness and Love of God our Saviour toward Man.* Titus 3. 4.

Potentia in Creatione, Sapientia in Gubernatione, sed Misericordia in Incarnatione. Ludolph. de vit. Christi.

Flesh here, though but part, and the unworthiest part of Man, yet is *Synecdochically* taken for the whole Man, for the complete *humane Nature* (as 'tis *Gen. 6. Deut. 5.* and elsewhere frequently in *Scripture.*) But the Reason, why *Christ*'s birth is Denominated from the worst part, *Flesh*, an *Incarnation*, rather than from the better, the *Soul*, an *Inanimation*; is, because this as all other circumstances of his *Nativity*, abounded with miraculous *Humility*: Flesh (I say) involveth here, both the *constitutive* parts of man, *sc.* the rational *Soul*, and humane *Body*: for as in the *Creation*, *God* made man like *himself*, stamping on him his own perfect *Image*; so in this Act of *Recreation*, of *Redemption*, *God* makes himself like *Man*, assuming his intire Nature; of a Reasonable *Soul*, and humane *Flesh* subsisting. First a *reasonable* Soul, which that impious *hæretick Apolinaris* scarce had, when he denied *Christ* to have a *Soul*, and taught that He assumed Flesh unto his *divine* Nature; because this Text men-

Caro totam innuit Hominis Naturam.

Apolinaris his Heresy.

tioned onely Flesh, and not a *Soul*: whereas he might as well have thought that all those had no *Souls*, which are so frequently in *Scripture* termed *Flesh*: again, the Text runs, *factum est, non assumpsit*; the *Word was made flesh*, and not assumed it. Secondly, an *humane* Body; Flesh, not an aery and phantastick *vision*, but a real and substantial Body, in all things like unto us but *sin*. *Heb.* 4. Blush then you infidel *Marcionites*, that rob *Christ* of his true humane *Body*. *Christ* shall never profit that man who believes him not to be very Man: for had he not assumed both parts of us, he could never have been a complete *Saviour* of them both (by that sure Rule) what ever was not *assumed*, was not *healed*: and certainly both parts were sick, and needed this *Physician*, who came to *heal the sick*, *and save that which was lost*, *Matth.* 18. I, our whole humane Nature was *hypostatically* united to his *Deity*; without *diminution* of either, or *confusion* of both: that Nature (*c*) which he had before, he left not off; and that which he had not, he took upon him; perfect *God* and perfect *man*, and so a perfect *Mediator*, between both, God and Man. 2 *Tim.* 2.

Again this word *Flesh*, (*d*) sheweth into how vile and abject a condition the Son of *God* for our sakes descended. Flesh, intimating the scum and dregs of humane nature: so that when ever the *Scripture* speaks contemptibly of man, it calls him flesh; as *Gen.* 6. *my Spirit shall not alwayes strive with man, for that*

Musculus in locum.

Heb. 4. 15.

Christus non proderit illi homini, qui illum non credit verum hominem. Bernard. l. cit. ἀπρόσληπτον, ἀθεράπευτον. Greg. Nazianz.

Matth. 18. 11.

(c) *Quod non erat assumpsit, quod erat non amisit.* Muscul. *in locum.*

2 Tim. 2. 5.

(d) *Ostendit Carnis Dictio vilem & abjectam conditionem.* Calvinus *in locum.*

Gen. 6. 3.

that he is also Flesh; (*impar congressus!*) and often in the *Psalmist* saith *God*, I know that *they are but Flesh*, that is, but grass, a Flower, a Dream, a shadow, a nothing. I, Flesh here, speaks all the Frailties and miseries of our *Mortality*; nay, makes an odious comparison of us even with the *beasts* that perish. Yet such Flesh as ours, was this Word made (saith holy *Bernard.*) He took flesh not like that of innocent *Adam* (e), subject to neither *Misery* nor *Death* (in the *Creators* purpose) but my miserable, my painful, my corruptible Flesh! whence another well observes, that the Text runs not, *verbum Homo factum*, that the word was made Man; lest some erroneously might think, that (since he chose all the circumstances of his *Incarnation*) He took the perfect Age and *strength* of Man, avoiding the *weaknesses* of tender *Infancy*: no (saith that (*f*) Father) *Omnipotence* became impotent, the *word* it self *speechless*, and that *ancient* of *dayes* an Infant of one day; taking on him not onely the two principal parts of man, *Soul* and *Body*; but those inferiour *Passions* also and *Infirmities* of both. If we search his Inside, we shall find some kind of *Ignorance* (as the *Fathers* (g) teach, and himself acknowledgeth, *Matth.* 24. that he knew not the *day of Judgment*:) yet this was *Ignorantia invincibilis* (as the School speaks) not a sinful, because not a *vincible ignorance*, as being of such things as his *Manhood* ought not to know: and if you look again, you

(e) *Carnem assumpsit, non Adæ, sed meam miseram. Loco citato.*

(f) *Verbum caro. Caro infantilis, caro tenera, caro impotens. Idem Ibidem.*

(g) *Damasc. & Gregor.* Mat. 24. 36.

may find in him a Floud of Sorrow, his Soul was περίλυπος, (*i.*) invironed with *Griefes* as an Island with water; yet all this (as he tells the women *Matth.* 26.) *not for me, but for your selves.* 3. *Christ* had Anger too, *Joh.* 2. while he *scourged the Buyers and Sellers* out of *the Temple* (what think you of the *Buyers* and *Sellers* of the *Temple?*) and this was but anger of *zeal*, and not of *envy*; not of any *Revenge*, but onely hate of *Sin*; and such would *God* all Mens were, and that we had none other. And if we consider his *Body*, that was ὁμοιοπαθὲς, subject to like *Infirmities* with us: as *weariness* Joh. 4.6. *Hunger*, Matth. 4.2. *Thirst*, Joh. 4.7. the Prophet gives the total sum, *Isa.* 53.4. *surely he hath taken our Infirmities, and carried our Sorrows*; I, all our infirmities which are *painful* without sin, but none of those which are *sinful* without *Pain* (as one accurately distinguished) for what Spot could there be in that *Lamb* without *blemish*? As his Type, the *brasen Serpent*, had, you know, *Serpentis figuram non venenum*, the Serpents form but not the Poyson; So He, *hominis Naturam, non peccatum*, had the Nature, not the Sin of Man. And here's a Glass of exquisite *Humility*, and *Patience*: which let us all daily look into and dress by. *Humility*, the *word* become *Flesh*: what, *Eternity* it self beholding to *Time* for Durance? *Heaven* to Earth for *place*? He that is æqual with *God*, deign to be inferiour to *Man*? Take upon him μορφὴν δούλου, the *form* of a *servant*? nay

Joh. 2. 15.

Ira per zelum, non per vitium Aquin.

P. Lombardus Magist. Sentent.

Humility.

nay of a worm, and no man? He whose *Dwelling is not with Flesh*, Dan. 2. 11. now dwelling with Flesh, in Flesh? This adds Example unto Precept, both knit together; *Matth.* 11. 29. *Learn of me, for I am meek and lowly*, &c. *Intolerabilis est impudentiæ* (Complains that Father) 'Tis more then Shamelessness, when such *Majesty* descends, and suffereth it self to be trod on, that a *Worm* should turn again; when *God* hath made himself a *Man*, that any *Man* should make himself a *God*, and with as dangerous as daring Ambition, lift himself above all *that's called God*, 2 Thes. 2. Whosoever therefore *God* hath Endued with parts, and *Excellencies* above Others, like the full Ears of Corn, should bend the lower; and whom he hath Elevated above the rest, in wealth and *Honour*, like *Stars* should seem the lesser for their height, yet shed their *influences*, heat, and Luster: for the *royal Prophet* tells us, that *God shall touch the Mountains, and make them smoke; but that the Vallies shall stand so thick with Corn, that they shall Laugh and sing:* and what else, I pray, is an ambitious *Haman*, but a tottering Hill of Sand? which He will *blow* on, that delights to be styled the *Resister of the Proud*, while the poor * *Shepherds*, *Luk.* 2. Those vallies of Humility, do laugh and sing, indeed, sing for Joy, at the *glad*

Majestas in humilitate, æternitas in Tempore, virtus in Infirmitate, Deus in Homine, verbum in Carne. Bernard. *loco præcitato.*

2 Thess. 2. 4.

Psal. 104. 32. 65. 13.

Luk. 2. 10.

* *Pervigiles pastorum oculos vis Luminis implet Angelici, natum celebrans ex virgine Christum. Inveniunt tectum pannis; præsepe jacenti Cuna erat: Exultant alacres, & numen adorant.* Prudent. in Enchirid.

Tydings of their *Saviour*, delivered them by *Angels*. I, none so worthy the first News of this meek *Lamb* of *God*, as those *vigilant*, those *humble* Shepherds. *Lord* make us all then, rather fruitful vallies, than such barren Mountaines: for as the (*h*) *Oracle* you know, told the Roman brothers, that He who first saluted his Mother, should be King; which *Brutus* rightly understood of the Earth, falling down on that, while the rest vainly wantoned after their Carnal *Mother*: so the Oracle of *Truth* tells us, that not he who follows his *haughty Mother* world, through Pride or Avarice, but he that acknowledgeth the *Earth* his Mother, embracing *Humility* that Mother of the *graces*, He shall raign, and that in a Cœlestial *Kingdom*. *Matth.* 5. *Blessed are the poor in Spirit, for their's is the Kingdom of Heaven.*

(h) *Livius in Hist.*

Matth. 5. 3.

Nor is there hence less *Patience* to be Learned, than *Humility*. Seest thou Him, whom Heaven and the *heaven* of *heavens* cannot contein, pent up in a narrow vault of Flesh? and canst thou be discontented with thy larger Portion? *Verbum fari non potuit*, the word it self here speechless, and without a voice: yet afterward having one, He *opened* not *his mouth*; *dumb before the Shearers*; being *reviled*, he *reviled not* again: and should not this teach us *Patience* enough being provoked to restrain our Tongue, and our *Lips* that they speak no guile? Again, He that was clothed with *Light*, and girded about with *Power*, is here enwrapt, *Panno-*

Psal. 55.

sis

sis Ligamentis, in despicable Rags, to teach us, having *Food* and *Rayment* (though the meanest) to be therewith *Contented*. See here, the greatest *King* hath no fairer *Court* than a foul *Stable*, no other *Throne* than a *Cratch*, no better Attendants than a poor *Virgin* and a *Carpenter*, but some worse, *sc.* the *Beasts*; nor can he quietly injoy so easie Miseries, being no sooner *born* almost than *persecuted*, this *Lamb* strait hunted by the *Fox*, *Herod seeks the Babe's Life to destroy it*, *Matth.* 2. What does all this obscuring and *molesting* of himself, but instruct us in the *mystery* of self-denial? how does it encourage us to a cheerful *Patience* under that *Poverty*, or *Dishonour*, which himself hath *sanctified*? Patience, I, This (saith *Bernard*) that (i) *Stable* preacheth to us; This the *Cratch*; This, those tender infant *Members* cry out unto us; This (you see) is that *heaven-lov'd* virtue, which our blessed *Saviour* brought with him into the world, and going out of it left behind him, *Luk.* 21.19. Ἐν τῇ ὑπομονῇ, in *Patience Possess your Souls*. Κτήσασθε τὰς ψυχὰς, as though without this virtue, no man were *Compos Animæ*, true *Possessor* of his *Soul*: we know not how long (or rather how little while) we may Possess ought else. Riches making her self wings (saith *Solomon*, *Prov.* 23.) as well as others for them; *Honour* as fugitive, as the Opinion of the giver of it; *Friends*, in adversity, like *Leaves* in Autumn fall from the Trees, and with St. *Peter*, *They* know not

Matth. 2. 13.

(i) *Hoc stabulum illud prædicat; Hoc præsepe clamat; hoc membra illa infantilia manifestè annunciant. Serm. in Nativitate.*

Prov. 23. 5.

the man; (k) *Pleasures* (like Bees) fly away, leaving more *Sting* than *Hony*; nay, life it self is not in our Possession (having alwayes the *sentence of Death in our selves* 2 Cor. 1. 9.) we had need secure something, endevour to possess our *Souls*, and then *we secure* all; and that you see, is only to be done with *Patience*. And if you please, here begin the Practice, while I give a brief Account of the third and last part of this Disquisition, the *Modus assumendi*, (*i.*) the *manner* how the *word* became *Flesh*, and that is, *Factum est*, was made. As *Christ*, though but one *Person*, consisted of two *distinct* (*l*) Natures, *divine* and *humane*; So had *each* of them a peculiar *Generation*, Eternal, Temporal: according to the *first*, which we have heard, our (*m*) *Creed* teacheth us, that he *was not made, nor created*, but *begotten*; according to this *second* (now in hand) the Text tells us not, he was begotten, or Created, *but made*: the Phrase is frequent, doubled *Gal.* 4. 4. *God sent his Son made of a woman*, γενόμενον, *made under the Law, to Redeem us that were under the Law.* And so *Phil.* 2. 7. He was made in the (*n*) Likeness of Men, (*i.*) born of the substance of his *Mother*, after the accustomed time of our *Accretion* in the womb. So the *Evangelist* expresly, *Luk.* 2. 6. *when the dayes were accomplished, that She should be delivered* (not till then) *she brought forth her first-born Son.* How dead hath this Truth struck the (*o*) *Valentinians*, who Pictured our *Saviour*, like

(k) *Habet omnis hoc voluptas, Apiumque par volantum, ubi grata mella fudit, fugit, & stimulos agit furentes.* Boet. de Con. Phil.

(l) *Emerge dulcis pusio, quem Matris edit Castitas, parens & expers Conjugis, Mediator, duplex genus.* Prud. Hymn. 8. Cal. Januar.

(m) The *Athanasian* Creed.

(n) *More Aliorum stat Dominus per 9. menses utero inclusus.* Ludolph. de vit. Christi.

a

a *Child* with a *Cross* upon his shoulders, sliding down from *Heaven!* intimating that he brought his *Body* from thence, so passing thorough his *Mother*, but as water thorough a *Conduit-Pipe*. Impious *Blasphemers*, whom Hell (tis to be feared) now worthily burns for *hæreticks!* *Heaven* is the scene of *Spirits*, Earth of *Flesh*, and there was his made, as it became him (saith S. *Paul*) *to be made* in all things *like his brethren*, Heb. 2. witness all the main Circumstances of *Time*, *Place*, and *Person*. The *Person* of whom he was pleased to be *Incarnate*, was the B. *Virgin Mary* (while all the *Dames* of *Israel* were ambitious to be the *Mother* of the *Messiah*) she was the *blessed among women* (yet worthier of our *Praise* than *Prayers*) she was the daughter of *Joakim* and *Anna* of the Tribe of *Judah*, descended from the Loins of *David*; whence *Christ* was the *Lion of the Tribe of Judah*, and the *Branch sprung from out the root of Jess.* Isa. 11. To this end, (saith *holy Bernard*) an *Angel* salutes a *Virgin*; the *Virgin* believes the *Angel*; the *Holy Ghost* overshadows the *Believer*; the overshadowed bringeth forth her *first-born* Son; the *Bringer-forth* remaining still a *Virgin*: her *first-born* Son (saith °*Beda*) Not intimating she had any afterward (as *Helvidius* falsly thought, and taught) but shewing she had none before; being, *Semper virgo*: before, in, and after her *Conception* an unsteined *Virgin*. Sure the old *heathen Romans* thought, there could never come any such Thing to pass, when they

Hæresis Valentiniana.

Heb. 2. 17.

Isa. 11.

Angelus nunciat, virgo credit, spiritus obumbrat, Virgo parit, virgo permanet. in Nativit.

°*Non ut post quem alius, sed ante quem nullus.*

they called their Temple of *Bacchus*, *Templum Pacis Æternum*, the perpetual Temple of *Peace*; because the *Oracle* at *Delphos* had told them that it should stand, *dum peperit virgo*, until a *Virgin* should bring forth: and so it did, for when *Christ* was born (the Story saith) it fell, He being born of a *Virgin*; and my * *Author* tells us, that some of the *Ægyptians* (I know not by what instinct) erected an *Altar*, *Virgini paritura*, to a *Virgin* that should bring forth: and certainly this is it that *God* would have all the world to wonder at. *Isa.* 43. *Behold I will do a new thing*, &c. The *Rod* of *Aaron* (you know) brought forth *(o)* without the *sap* of Earth; to *Type* out this same fruitful *Virgin*: Yet withall she was *Virgo Despousata*, though *Christ* was born of a *Virgin*, 'twas of one *Espoused* to a Man; to shew his Coming effectual to *both* states of Life; to *sanctifie* the *Single*, and the *Married*: (not to prefer, or to disparage either) of a *Virgin*, as most fit, that if *God* himself be to be born, no other than a *virgin* miraculously should bear him: 2. that He who in the *heavens* had a *Father* without a *Mother*, should on *Earth* have a *Mother* without a *Father*: and lastly, that as the first *Adam* of the *virgin*-Earth was made *Flesh*, so this second *Adam*, of *virgin*-Flesh should be made *Man*. But why of an *Espoused Virgin*?

Why, first, *ob remotionem suspicionis*, to remove all suspition of the injured *Law*; by which pretence, *Herod* and the *Jews* might

* *Cœlius Rhodig. In Lection. Antiqu.*

Isa. 43. 19.

(o) *Virga Aaron protulit Fructum sine plantatione, Maria filium sine commixtione.* Ludolph.

Congruum fuit, si Deus nasci voluit, non nisi de virgine nasceretur. Bern. Ibid.

Qui in cœlis patrem sine matre habuit, in Terris Matrem sine Patre voluit. Damascen.

might else have seemed justly to persecute *Christ*, as one adulterously born. 2. Of one Espoused, *ad sustentationem solatii*, for the Comfortable Aid, and *Assistance* of the Tender *virgin* and *infant*, especially in their Flight to *Egypt*, and other tedious *Travails*. Lastly, Espoused, *ad Declarationem Mysterii*, to shadow out the *Mystery*, of *Christ* espoused to his *Church*: whose Children we are, she notwithstanding an undefiled *virgin*, *without spot or wrinkle*: Eph. 5. Ephes. 5. 27.

Thus (you see) *Christ* will be born of a *Virgin*, that is, of a pure immaculate and unpolluted *Soul*, not an *Heart* inamoured on *sinful pleasures*, *wedded* to the *world*, or defiled with *spiritual* Fornications; not in the *Mind* dirtyed with *Avarice* or *Sacriledge*, stained with the *blood* of *Innocents*, or blotted with the *spots* of *Malice* and *uncharitableness*: no, but in the *virgin-Soul*, whose Beauty is made up both of the *white* of Innocence, and the *Blush* of Pœnitence; the *virgin-soul*, whereon *Satan* hath begot no Brats of *Crying* Sins; the *Soul* which is, *rasa Tabula*, a spotless Leaf, whereon are writ no *Characters* of Vice; the Soul that's pure, or groaneth to be so: *talis Anima virgo Censetur*, such a *Soul* is a fit virgin for the *Holy Ghost* to overshadow, and Conceive her *Saviour*. Yet withal, the *Soul* that conceives *Christ*, must be Espoused too, that is, all its affections *fixed* on some one beloved Object, and that *Object*, *God*; * least fickly (p) wandring, sometime to the *world*, some-

Qualis Anima virgo censetur.

S. *Augustine.*

* Psal. 103. 1.

(p) *Nein incerto vagetur Animus, nunc hoc nunc illud amans.* Ludolphus.

ſometimes to the *Fleſh* (like *Dinah*) it ſhould at length return deflowred. Now (in a word) therefore was *Chriſt* born according to the fleſh, that we might be *regenerated* according to the *Spirit*, that his (q) *natural* might be our *ſpiritual* Birth: oh *let him then, let him be born in us again.* Gal. 4. 19. Happier was the *virgin Mary*, in Conceiving *Chriſt* in her *Soul*, than in her Body: indeed, *happy were the paps that gave him ſuck*; but *bleſſed are all Thoſe that hear his word* and *keep it.* But taking leave of the *Perſon*, let us next obſerve the *Time* of his *Incarnation*, and that was a Time of peculiar *Deſignation* (though computations vary, nor is it much material;) *Chriſt* not being ſubjected to the neceſſity or chance of time (like others) but as Lord and Maker of it, He choſe his opportunity, took his own time, wherein he would be born; which the Apoſtle calls the *Fulneſs* of it, *Gal.* 4. ἐν πληρώματι τῦ χρόνυ, which was, as moſt agree (from the old * *Tradition* of the worlds laſting juſt 6000 years) well toward the 4000th year. *Scaliger*, *Reuſner*, and *Calvin* ſay, *Chriſt* was born *Anno Mundi* 3947. Others ſay, in the year following, as *Func.* and *Helv.* in their *Chronologies*. *Dionyſius* the leſs, with others, think two years after that, being 3950, while others again *Anno* 3970. Nor need this variety cauſe any great ſcruple or diſtraction (no more then in the Dominical day) ſo it be ſolemnized as near as may be (though the punctual hours in ſome caſes

(q) *Ideo natus eſt Chriſtus ſecundum carnem, ut nos renaſceremur ſecundum ſpiritum.* Bern. *Fœlicior virgo Chriſtum in corde, quam in gremio concipiens.* Auguſtinus. *Elegit ſuum Naſcendi tempus.*

Gal. 4. 5.

* Of *Rabbi Elias*, obſerving the Hebrew Letter ם (which is the numerical of 1000) ſix times repeated in the firſt of *Geneſis*, and that of the *Pſalmiſt*, Pſal. 90, 4, *&c.*

cases cannot be retained:) and if our Clocks accord not twenty four hours (some striking most, when others fewest;) or scarce three Neighbours meet in the relation of a story, done among themselves; how easily may the most faithful *Chronologers* dissent a little, about the motion of the wheels of time, that have been so long, so long a running? Besides, that speech of our *blessed Lord* to his Apostles, *Acts* 1. It is not for you to know the * times and the seasons, *&c.* (saith S. *Augustine*) puts all *Arithmeticians* out of their numbers, shufling their Counters into a Bag of Ignorance. And indeed, Where the *Scripture* hath not a tongue, it is *Piety* for us, to have neither Eye, nor Ear: and therefore, not to follow the wanton *Postillers* to the very year, nay, moneth, and day, and hour of *Christ's Nativity*; we may with more modesty, and certainty, collect it to have been about the two and fortieth year of the reign of Peaceful *Octavianus* (commonly called *Augustus*) History telling us, that that was the year of the general taxing, and the Scripture telling us, that was the time of the Birth of *Christ*, *Luke* 2. And therefore then was the time for *Shiloh's* coming; *Herod* the son of *Antipater* an *Idumæan*, being King of *Judæa*, and so the *Scepter* departing from *Juda*, *Gen.* 49. Then, when all the *propheſies* were accomplished, all types and shadows substanced, then was the *fulness of time*, for *Christ's Nativity*; and then more particularly shortly after

Act. 1. 7.

* Though this look somewhat more on future then on past Events.

Omnes calculatorum digitos, &c.

Pia est ignorantia Dei Arcana non scrutari.

Luk. 2.

Joseph. lib. 14. *c.* 17.

Gen. 49. 10.

(q) *Quid est quod arctum circulum Sol jam recurrens deserit? Christusne terris nascitur, Qui lucis auget Tramitem?* Prud. Hym. 8. Kal. Januar.

after the *(q)* Winter Solstice, when night grows shorter, and days longer, to shew, that now shadows were shortning, dark ignorance diminishing, and the *glorious light* of divine knowledge increasing; *John* 3. 30. And punctually S. *Augustin* is for the twenty fifth of *December* (in *Psal.* 132.) and S. **Chrysost.* hath wrote a golden Oration in behalf of this day, and the Pieties due to it. And here let us borrow a little time, to glance on the place where the Lord was laid, and that was **Bethlem*, as the *Pharisees* could tell *Herod* out of the *Prophet Micah*. *And thou Bethlem*, &c. *out of thee shall he come*, &c. But why there? *Is it not a little one?* Yes, therefore he chose it, that chose all the circumstances of his Life and Death, To teach us to choose the lowest rooms at *Feasts*, or *Synagogues*, and to be contented with our meanest accommodations, as all exceeding his, whose whole life was but a continued Passion; (as one saith) others *Die Martyrs*, but *he* was born a *Martyr*; *Christ* found a kind of *Golgotha*, even in *Bethlem*; his birth and death being, as it were, but one protracted act; his *Christmas day*, and his *Good Friday*, but the Evening and the Morning of his *Passion*: Born among Beasts, lived among worse, died among theives: Born in the meanest Town, the meanest House, the meanest

**Tom.* 5. Edit. Savil.

* *Bethlem caput est orbis, quâ natus Iesus, Orbis Principium, Caput ipsum Principiorum. Urbs hominem Christum genuit, qui Christus agebat Ante Deus, quam sol fieret, quam Lucifer esset.* Prudent. in Enchirid.

Micah 6. 2.

Ut nos doceret humilia eligere.

Dr. Donne, in Festo Nativit.

meaneſt Room: the Prophets may well call it his *coming down*; the Apoſtles κένωσιν, his *emtying of himſelf*, &c. *Bethlem*, an Inn, a Stable; and yet theſe not without their intimations. In *Bethlem*, where *Boaz* the *Jew*, and *Ruth* the *Gentile*, were married, *Ruth* 4. there was he born *(i.)* God and *Fleſh* married, who married *Jew* and *Gentile* into one Flock together. The *Inn*, *domus populi*, Entertains him, that was to entertain all comers, *ſalvator populi*. The *Houſe* of the people, receives the *Saviour* of the people; and the *Stable* ſtill more extends his *Grace* unto the *fouleſt ſinner*, ſo *repentant*. Again, *Bethlem* was the City of *(r) David*, and Nurſery of *Kings*, of whoſe linage he was; and though born in *Bethlem*, by occaſion of the taxing, yet conceived a *Nazarite* (thence came this good, in ſpight of all ill Proverbs) *Luk.* 1. That Town of *Ephrata*, which as it ſignifies *fruitfulneſs*, is a Region not onely of *Wood*, but of *Wine*, ſaith *Adricomius*; and *Bethlem* ſignifying an *Houſe of Bread*, Affords us this *comfortable extract*, that the *Word made Fleſh* in the Houſe of Bread, and Region of Wine, leads us to the Arms of *Chriſt*, in the bleſſed Sacrament worthily received. Thus have we repreſented ſomewhat of that Μέγα μυστήριον, *that Great Myſtery*, *God manifeſted in the fleſh*, &c. The *Riddle* which the very *Angels*, as well as men deſired, παρακύψαι, *(i.)* To pry into (as through the Hangings) of which we may ſay, as *Moſes*, *Deut.* 4. Was *there ever ſuch a thing as this?*

Ruth 4. 13.

(r) *Quia ibi natus & nutritus David.* Ludolph. de vit. Chriſti.

Luk. 1. 35.

Adricom. Delphius. f. 41.

בית לחם

1 Tim. 3. 13.

1 Pet. 1. 12.

Deut. 4. 32.

For

For this *Mystery* (as well as the *Virgin Mary*) the *Holy Ghost* hath overshadowed; yet may we also say of it (as the Lepers in another case, 2 *King.* 7.) This is a day of good tydings: as it is the greatest of *Miracles*, so it is the highest of *Benefits*, bestowed upon mankind. This, wherein the Deity and Humane Nature were mutually espoused, without either present confusion, or future separation; by an incomprehensible *Hypostasis*, and ineffable union. For which then, let *curiosity* be turned into *gratitude*, and That be expressed in *Hospitality* and *Devotion* joyned; lest like *Israel*, we proclaim an Holy day to *Jehovah*, and *worship a Calf*, *Exod.* 32. that so this eminent Festival, may make up those three wonders * of the World, *viz. God* and *Man*, *Mother* and *Virgin*, *Faith* and our *Heart united.*

2 King. 7. 9. *Maximum miraculorum & beneficiorum.*

Isa. 13. 8.

Exod. 32. 8.

* *Conjuncta ad invicem Deus & Homo, Mater & virgo, Fides & cor humanum. Bern. in Festo Nativit.*

POEM 3. { On the Nativity. }

THis *Day*'s the *Bridal* of the Earth and Skye,
Our *Flesh* being now prefer'd to the *most high*;
The happy *Issues* of which glorious *Match*
Blessings, through all parts of the *world*, dispatch;
Heav'n shines with brighter *Raies*, while on *Earth* grow
More Cordial *Plants*, and *Seas* with *Comforts* flow:
Angels and *Men* with Combin'd *Harmony*,
Contend to sing this *Epithalamy*:
Glory to *God*, and *Joy* to all above,
While *Earth* is Crown'd with *plenty*, *Man* with *Love*.

This

This is the gladsom *Natalitial* Day
Wherein (like a rich *Diamond* set in Clay)
Our *humane* Nature and the power *divine*,
(Both to our *Joy* and *wonder*) did *Combine*.
What else (at this time) means the *jealous* Sun
So fast, from the Congealing *Pole*, to run?
I'st not because he sees the *God* of might
Now born, obscures, or else augments his *Light*?
Stupendious *Babe*, Thou dost amaze our *sense*
To see Thee born of *virgin*-Innocence!
And thereby the sole helpful *Mediator*,
A *single* Person, yet a *double* Nature:
Light flows from *Light*, yet in its *Fount* resides;
So *Christ* from *God*, yet *God* with *Christ* abides.
Strange *Mystery!* here's an *Eternal* Son!
Who can declare his Generation?
What *Plume* can reach this *Eagle* 'bove the Clouds?
Yet *deigns* to be Enwrap'd in *Infant*-shrowds!
Who when our *Sin* and *Sorrow* were at strife,
To lay them both, both *took* and *laid down* Life;
Born of a *Maid*, that was both *Spouse* and *Mother*,
He being in all (excepting *Sin*) our *Brother*:
None but a *virgin*-Soul *Christs* presence wins,
Where *Satan* hath begot no *Crying Sins!*
Yet *of an Espous'd virgin* born was He
That *both Estates* allows their *Dignity*.
While *Earthworms* Pride themselves in *Courts*, the best
Room is a *Stable* for this *heavenly Guest*,
Though Cradled in a *Manger*, yet in Mindes
Stabled in *Sin*, a fouler Room He findes!
This *Landlord* that doth all men *Entertain*
Who piously address, *himself* is fain
To Lodge in a poor *Inn*, that common place
Well pointing out, his *Universal Grace*:

Who *Angels* did Create, with *Oxen* lies,
Fit *Types* of his atoning *Sacrifice*!
The *Ass* too not deny'd his *Company*
Emblem's ſtrange *Patience*, and *Humility*;
Yet happy, if (like them) *we* own our *Lord*,
Reſigne our *Crib* to him, our All afford;
Who ſo *Deſcended* from his radiant *Crown*
To beat our *Pride*, and haughty *Paſſions* down:
And all this, *for us*, did he freely act,
Oppos'd (on our part) by each *ſinful* Fact!
Oh let not his *Approach* (which now Invites)
Find us th' inhoſpitable *Bethlemites*!
Leaſt, to *Himſelf* or *Servants*, this *Neglect*
Cauſe Him our *Suites* hereafter to Reject,
When we ſhall at that great *Bride-Chamber* knock
He *ſcoff* our *Pleas*, and our *Petitions* mock!
Shall *Angels* ſing, and ſhall *men* ſilent be?
Chriſts Birth was not for *Them* (good man) but *Thee*.
If *Stars* and *Angels* cannot make men *wiſe*,
Chriſts Laud, from *Babes* and *ſucklings* mouths ſhall riſe:
If Learned *Doctors* will not take the Hinte,
Plebeian Tongues ſhall be his *Praiſes* Minte;
Shepherds ſhall Chant it in their *Country Layes*,
Rather then ſhall ſuch *wonders* want their *Praiſe*.
I, faithful *Shepherds* will this *Lamb* Declare,
For whom the whole *Flock* doth the better Fare;
Nay this *Lamb* is a *Shepherd*, that can keep
The ravenous *Wolfe* from his indanger'd *Sheep*,
Reducing home the *ſtrayes*; whoſe numerous Fold
Both *Jews* and *Gentils*, in one *Flock*, doth hold:
But thoſe *ill Shepherds* are, who not Enlarge
Theſe *happy Tydings*, Duly, to their *Charge*.
Let *us* then (with intenſeſt Ardor) *ſing*
Carols of *Angels*, to this *glorious King*;

And

And in joynt *Consort* may *both* still aspire
Till *All* make up one *Halle-lu-jah* Quire.

PRAYER 3. { On the Nativity. }

O *Eternal Mercy, who (when Man had forfeited his state of happiness, and Sinned himself into an irrecoverable Misery) wert pleased, in Compassion, to think thee of a remedy, of a means of a Redintegration; when as it had been equall Glory to thy Justice, to have thrown him down to Hell with those offending Angels! but to Effect this by the debasing of thy Son (when other means enough were obvious to thee) thine own, thine onely, thy Son; This was a love beyond the love of women, beyond the Apprehension of men, a love infinite like thy self, for which we bless thee; a Mystery which the Angels are ambitious to discern. Eternity entred the Kalender of time, immensity comprehended, infinity inclosed, the Deity incarnated, and a Mercy which men have cause enough ever to Admire. Lord what is man that thou art mindful of him? or the Son of man that thou visitest him? that thou eternal Son of the Almighty Father, that thou visitest him; as a Physician, the onely good Physician, that visitest without a Fee, or ever Fail of Cure; that thou visitest him, him bedrid on the Couch of Sin! sick unto death, otherwise to death eternal, his Disease past Remedy, Hope, and Patience: Oh infinite Goodness! that thou shouldest humble*

thy self from a Creator to a Curer of Soul and Body, and thus personally descend to visit him: Him too rather then the fallen Angels (this strangely exalts the Mercy) those ninety nine thou lettest go in the wilderness, taking up this one lost sheep Mankind! although it had been a less debasing of thy sacred Person, to have assumed an Angelical rather than an humane Nature; for then (we know) thou needest not to have left thy Cœlestial Throne, needest not have born the burden of a Body, nor that Body the burden of those many hard and ignoble circumstances, at thy birth and afterward; and especially, not the burden of thy Cross, and what was heavyer our Sins; but if that had been the less dishonour, yet we must thankfully acknowledge, this was so much the greater love, by how much thou wast more distant in dignity from men then Angels: for which we Laud and magnifie thy glorious Name, evermore praising thee, and saying, whom have we in Heaven but thee? or on Earth in Comparison of thee? whom in heaven, as a sufficient Mediator? whom on earth, as an exalter of our Nature? we adore thy goodness, O Lord, we Triumph in thy Clemency that for us men and our Salvation, thou vouchsafest to come down from Heaven, like a River of Balsom flowing from an Hill of Pleasure, to water and refresh a desolate wilderness, to wash and cleanse our wilderness of Sin: and that (without any other motive) but of thine own good will and pleasure, thou tookest upon thee to deliver man, and didst not abhor the virgins womb; for which our Souls (with hers) do magnifie Thee, O Lord, and our spirit re-

rejoyceth in thee our Saviour: Rejoyceth to see that divine Word made Flesh and dwell among us. As thou hast began, so (O Lord) multiply this happy Correspondence between Heaven and Earth; as thou wast pleased this day to come down to us, so henceforth draw us up to thee, by the magnetick Efficacies of Faith and Love; Let thy Grace and Mercy, let our Prayers and Praises be alwayes like the Angels of Jacob's *Ladder, Ascending nnd descending: give us more holy confidence, and humble boldness at the throne of grace, since thou art pleased to become our Brother, and our own Flesh: Spiritualize our Nature, and give us grace to endeavour some conformities of holiness; Let that Cratch and Stable (thy hard Accommodations) school us to humility and patience, to sobriety and temperance, to contentedness in all conditions. Let thy bounty lead us to hospitality and charity, so giving and forgiving, and communicate to us the Efficacy and merits of all thy Actions and Passions; that we may also be now born again, and this the day of our Regeneration: to which end, create in us new hearts (O Lord) and renew right spirits within us. The Sun brings forth all other days, but this day brought forth the Sun, even Thee the Son of righteousness; who (as thou wert born to us, in the Angels phrase) vouchsafe to be born in us also, that henceforth we live not, but Thou in us: Let thy holy spirit of whom thou wast conceived, beget Thee in us by the immortal seed of the word; let our faith conceive thee, our Conversation bring thee forth, our love Embrace thee, our Devotions Entertain thee, and*

Retain thee till thy second coming; for else alass there will be little comfort, in thy approach unto our Nature by Incarnation, unless thou draw near us by thy more intimate and spiritual Approximation; that so our persons may be united unto thine, by love and obedience, by the unity of the spirit, and the bond of peace; until this mystical union here, of grace, be swallowed up into a real and inseparable Consociation above in glory.

Jehovah-Jesu, who hast not onely advanced, but also consecrated our humane Nature to the Deity, teach us to make true estimate of our selves, not as thorough Pride, vainglory, or misoal'd self-love, but in reflection on thy love of souls, and sanctifying of Bodies: to valne a soul above the world and all things in it: and to account our bodies as Temples of the Holy Ghost, our souls Priests of those temples, and both a living sacrifice; neither to be profaned with impure lusts, or sacrilegiously transferred to the service of that lower Trinity, the World, the Flesh, the Devil; but devoted to the most High, as things dedicated to sacred uses, as thy members, not to be defiled with pollutions, but vessels to be possessed in sobriety and holiness, because thou dear Jesu, hast already, and wilt hereafter make them vessells of honour, and of mercy. Mean time, oh give us thine Assistance, lend us an hand to draw us neerer dayly and neerer unto thee, by the strictnesses of sanctity, and zealous Imitation of those Pieties, which thou hast left as Patterns for us to follow; that so living with thee, in the proportions of an

holy

holy Life; we may dye with thee by Mortification and untired Patience; and at length raign with thee in those true Felicities, which last unto eternal Ages. Amen.

{The Collect.}

Almighty God, which hast given us thy onely begotten Son, to take our nature upon him, and this day to be born of a pure Virgin; Grant that we being regenerate, and made thy children, by Adoption and Grace, may daily be renewed by thy holy Spirit, through the same, our Lord Jesus Christ; who liveth and reigneth, &c.

The Epistle. Heb. 1. from vers. 1. to 13.

The Gospel John 1. from vers. 1. to 15.

Our Father, which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Psal. for D.M.26 M. 1 Lesson. Prov. 28. 2 Act. 6. & 7. part.

UPON *Saint Stephens Day.*

E. 1 Lesson. Eccles. 4. 2 Acts 7. from vers. 30. to v. 55.

Disquisition 4.

YEsterday presented a *Nativity*, and this a *Martyrdome* (like a Deaths-head served up at a *Festival:*) the *Church* thereby first tacitly intimating *humane Condition*, both our *natural* and *accidental frailty*, how near our End bordereth on our Birth! And yet how many outward dangers (equalling inward diseases) hasten the pace of precipitating Nature! not more pores in the body, then several dores to let in Death! Our life, for one sole ingress, having many thousand outlets. And secondly, expressly desirous (by joyning these two Festivals) that we should all learn to live well, as *Christ*; and to *die well*, as St. *Stephen*: (saith holy *Austin*) yesterday we celebrated the *Birth* of that heavenly King of *Martyrs* born into the *World*, and to day the * *first fruits of Martyrs* going out of the World.

Finis q; ab origine pendet.

Vitæ unicus ingroitus, mille exitus.

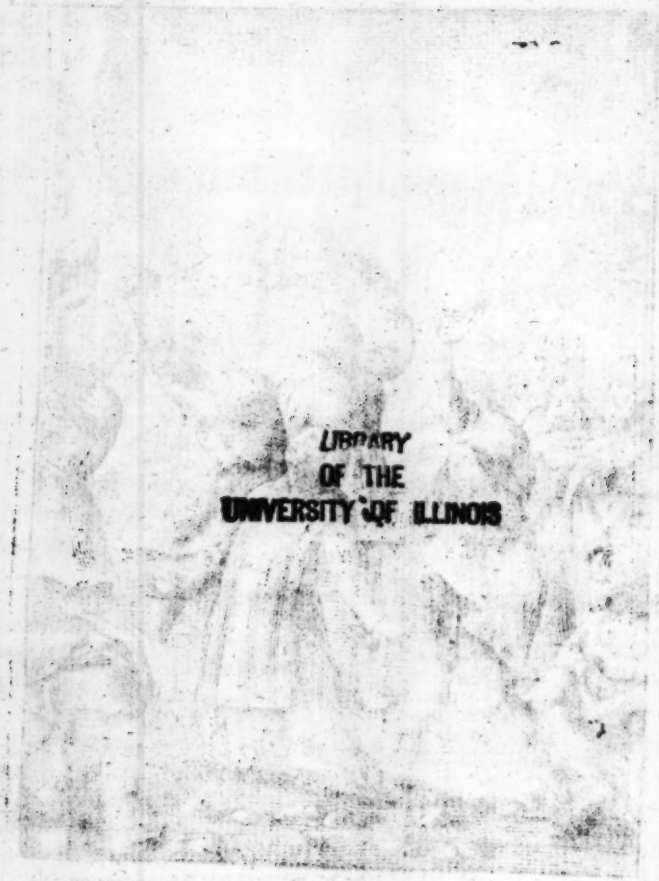
Ideo natus est Dominus ut moreretur pro servo, ne servus deficeret mori pro Domino. In sermone de S. Stephan.

* *Primus init Stephanus mercedem sanguinis, imbre*
Afflictus Lapidum; Christum tamen ille Cruentus
Inter saxa rogat, ne sit Lapidatio Fraudi
Hostibus; O primæ Pietas miranda Coronæ!
Prudent. in Eachirid.

It

The stoning of St Steven. Acts 7

58 And cast him out of the Citty, and stoned him: and ỹ
witnesses layd downe there clothes at a young mans
feete named Saul
59 And they stoned Steuen, who called on God and s^d
Lord Iesus receive my spirit.
60 And hee kneeled downe, and cried with a loud
voyce, Lord, lay not this sinne to their charge etc.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It behoved the *Immortal* (saith he) first to take *Flesh for Mortals*, that so mortal man might the better condemn Death for the *Immortal*: Therefore was the *Lord born* to die for his servant, that the servant might not fear to *die for his Lord*. *Christ* was born in Earth, that St. *Stephen* and his other followers might be born in *Heaven*. *Christ*, for us, put on humane *Flesh*; and St. *Stephen*, here, for *Christ*, put it off. The best of men (you see) are subject to violent and unnatural *Deaths*! St. *John Baptist*, and St. *Paul* beheaded, St. *Peter* and St. *Andrew* Crucified, *Jeremiah* and St. *Stephen* Stoned; I name no more, each Age affording but too many *Instances*.

Ὥσπερ οἰς αὐτὸ τοῦτο προσαχθείς. *Tanquam ad hoc ipsum destinatum.* Euseb. Ec. H. l. c. 1.

Christus pro nobis induit hominem, Stephanus pro Christo hominem exuit.

The story of this *Saints Tragedy* is so obvious, that I shall need onely glance on it, out of the *Scriptures* for *the Day*, *Acts* 7. it consisting therein of two main remarkables, *viz.* the *Jews cruelty*, and *his Piety*: their *bloody*, and *his godly behaviour* in his *Martyrdome*: First here, They (retaining their old Title, of Killers and stoners of the Prophets) put him to death, who endevoured to bring them to everlasting life! by his large Sermon to them, *Acts* 7. that sweet Ἀνακεφαλαίωσις, or *Recapitulation* of the whole *sacred Scripture*, (*Law*, *Prophets* and *Evangelists*) even from *Abraham* to *Christ*, whom he would have applied home to them, had not their fury withstood their *conversion*, even that they should have seen him, as he did, at *the right hand of God*, but

Acts 7.

Matth. 23.

Acts 7.

but that they stopt him there, with a *Constructive Blasphemy*, becoming *Accusers*, *Judges*, and *Executioners* all at once! See the *Prejudice* and *Partiality* of *Malice*! when *Herod* Acts 12. 22. made that tedious *Harangue* to them, *Act.* 12. that was stuffed out with fawning *Apologies*, for his Tyranny and Exactions; They cry out *Blasphemously* enough, *'Tis the voice of God, and not of Man*: till an immediate *Judgement* Ecchoed him a Worm, and no Man! But S. *Stephen* here woing them with a strong and serious exhortation (which was indeed the *voice of God* as well as Man) for their Acts 7. *Conversion*; They Construe it for *Blasphemy*! or like *Adders* they stop their Ears *against the wise Charmer*, Vers. 57. will hear no more, either of his *Counsel*, or Complaints, but Raved and ran upon him with united *malice*, *Vers.* 58. presently beginning their persecution with their tongues and teeth, *vers.* 54. gnashing on him with, *&c.* (that *stridor Dentium* being an Action of the Damned!) beside the stopping of their ears, and the malice of their tongues, that they could even tear his *Flesh*, but that their hands *beguiled their mouths*, with as ready and more mortal instruments! Yet is there nothing in this story to Countenance or Encourage the *Pseudomartyrs* of any Heterodox perswasion: for though St. *Stephen* full of holy *Magnanimity*, spake home and stoutly to them, laying the *blood* of all *the Prophets* at their *Fathers doors*, and his *Masters* at Acts 7. their own, *vers.* 52, (Teaching men of his

Function

Function Christian Courage, not to be mealy mouthed, when called to Opportunities of vindicating *Truth*, for fear of that *Curse* of the *Fearful*, *Rev.* 21.) Yet is there nothing (I say) in his *Actions* and *Expressions* savouring vain-glorious Aymes, or any fond *Affectation* either of *Martyrdome* or *Fame*; like many of those Ostentatious *Emissaries*, that Compass *Sea* and *Land* to gain a *Proselyte*, as *Matth.* 23. Leaving their own *Countrey*, to *fish* in the troubled waters of other *Nations*, that they may be *Martyrs* of their own Making, and *Candidates* for *Sainting*. St. *Stephen* here, did not voluntarily Rush into this *Danger*, but was *violently* seiz'd on, by the same bloody Hands that but newly had condemned his *Master*! and therefore those that put themselves upon such *voluntary* Hazards (contrary to the *Precept* and *Practice* of our *Saviour*) such as run into *seditious* Dangers by *seducing* forreign *subjects*; may give their *Body to the fire*, or Halter, without *Charity* (as the Apostle speaks) and having no *Charity* to the *Souls* or Places they *disturb*, may be but justly *buffetted for their faults*; and to be Entred the *Calendar* of *Incendiaries*, that help to set the *world* on fire! St. *Stephen* here saying and doing all, with an Eye of *Faith* and *sincerity*, *stedfastly looking up to Heaven*, and onely upon *Jesus standing at the right Hand of God*, *v.* 55. as all good *Christians* ought (without *vanity* or *ostentation*) in their Expressions and performances, to *Run with patience the race that is*

Rev. 21. 8.

Matth. 23. 15.

Vid. Dr. Dunn's Pseudomartyr.

1 Cor. 13.

Matth. 10. 23.

Luk. 4. 29. 30.

Acts 7. 55.

Heb. 12. 1, 2.

is set before them, Looking unto Jesus the Auther and Finisher of their Faith, Heb. 12. The *Jews* had among them *Quatuor magna supplicia*, four special sorts of torments (besides their bonds, and scourgings, and other lighter punishments) which they had borrowed from *Scythians* (the Masters of those Arts) and other cruel Heathens; as the first, was *Burning*, *Genesis* 38. *Daniel* 3. The second, *Casting to wild Beasts*, *Dan.* 6. (and S. *Pauls Case* supposed by some, ἐθηριομάχησα, 1 *Cor.* 15.) Thirdly, *Stoning*, *Exod.* 19. And lastly, *Crucifying*, *Luke* 23. (as all are frequently to be seen elsewhere in Scripture) But of all, this of stoning was most ordinary among them, as the onely *Deucalion*-race of mankind (saith * St. *Augustine*) Presently they run to stones, so did they against *Moses*, *Exod.* 17. 4. thus against *Caleb* and *Joshua*, *Josh.* 14. 10. nay against *Christ* himself, *John* 8. 58. oft against St. *Paul*, *Acts* 14. 19. 2 *Cor.* 11. 25. and here against St. *Stephen*; hard hearts unto hard instruments of mischief, whether for their readiness, cheapness, fatalness, I argue not; or as the best Emblems of their flinty nature: but with stones destroyed they the * servant of him, who was the chief Corner-stone, and Rock of his Church, *Jesus Christ*: an harsh and an hard act of a right stony people! whose obdurateness to God and man, hath turned their memory into a *Niobean* monument of shame (not sorrow) while *Arator* hath inscribed this due Epitaph,

Gen. 38. 24. Dan. 3. 22. c. 6. 1 Cor. 15. 32. Exod. 19. 13. Luk. 23. Matth. 27.

Unde homines nati, durum genus! ad lapides currebant. * *Ad duros duriores!*

Sed Petrus lapidabatur qui pro Petra (i.) Christo moriebatur.

* *Totum pro vulnere corpus! obtulit seipsum Christo adhuc calente sanguine, Christi gratiâ diffuso.* Chrysolog.

Till

Til at length their Puniſhment ſo ecchoed their Sin, that (for their killing of the Prophets, and ſtoning them who were ſent unto them) *There Houſe* was *left to them ſo deſolate*, that not *a ſtone was left upon a ſtone*, *Matth.* 24. 2. O let all their *Succeſſors* conſider this, not onely in *Judea*, but in *England* or where ever, that ſtill make the Prophets cry and ſigh (and that as lowd as in moſt times heretofore.) *Pſal.* 44. onely with a little cruel variation, For *ſheep appointed to be ſlain*, *Paſtors appointed* to be ſtarv'd! Think of ſtony *Jeruſalem*, *avoid her ſins*, and ſo her *Plagues*, leſt likewiſe the ſame judgment follow, and overtake you: Temporal; *your houſe be left unto you deſolate!* Spiritual, *Chriſt* ſaying, *You ſhall not ſee me henceforth*: And eternal, that *upon you* come not *all the righteous blood* both of *Abel* and *Zechariah* (i.) both of *Laicks* and *Clergy!* So true is that Obſervation of St. *Jerom*, We have read and obſerved, and dayly may take notice of it; that whenſoever perſecution ariſeth againſt the Church, that *Jews* and heretical Chriſtians, become far the worſt and moſt cruel Perſecutors thereof! Truth loves to uphold it ſelf with mildneſs; but errour and falſe Religion is ever bloody!

Lapides Judæa rebellis
In Stephanum lymphata rapis, quæ crimine duro,
Saxea ſemper eris!
Et per tot Lapides Petræ conjungitur uni.
Arator. lib. Carm. in Act.

Non lapis ſuper lapidem, inter Lapidatores.

Pſal. 44. 22.

Matth. 23.

Cajet. in locum.

Legimus, vidimus, quotidieque comprobamus, quando perſecutio contra Eccleſiam oritur, multo pejores perſecutores, & Judæos & hæreticos Chriſtianos fieri, quam Ethnicos. In ſecund. Obadiæ.

But now to take a glimpſe of that which more *particularly concerns us*,

Sic mores Animum, mihi credite, ſemper,
Junctus cum falſo Dogmate cædis amor.
Thus manners always do betray the mind,
And falſe opinion you moſt cruel find.

San-

Sanguine fundata est Ecclesia, sanguine crevit,
Sanguine decrescit, sanguine finis erit.
Christs blood did found his Church, and it extend,
Which bleeding saints, yet in's Foes blood shall end.

observe St. *Stephens behaviour* in his *suffering*, an *excellent Pattern* to reflect on, at our deaths; made up of *Piety* and *charity*: a man of an high Character, and that by the pencil of the Highest, * Full of *faith and power*, and of the *Holy Ghost*, *v.* 55. a man of *fervent Prayer*, *Humility*, *Reverence*, *miraculous Patience* and *forgiveness*; all evidenced in his *Christian Deportment*. First, his *Faith*, through *his eye*, S. *Stephen* * *stedfastly* looking up *into* heaven (there saw *blessed visions* even before his death, while here on earth) saw *Christ standing at the right hand of God*. Standing, mark that posture of encouragement, our *Creed Article* telleth us of *Christ sitting at the right hand of God*; but our St. *Stephen* here sees him *standing*, (i.) in a *readiness* of *assistance*, and *defence*, and *Acceptation*: And if *Christ* thus stand with his suffering servants, who shall *withstand* their *happiness? if God be for us, who shall shall be against us?* but that as the *sufferings of Christ abound in us, even so also shall our consolation abound through him*, 2 *Cor.* 1. Prayer is all his shield, tis the best Cordial for a dying man, tis the best way of dying with Prayer in our mouths, to close up our Lives, and spend our last breath in Prayer, *v.* 59. *Calling upon God* (He who is invited to the Fountain, needs not go to the streams) nor using *Lord* alone, a name of *power* (but exercised through *Justice*,

* Acts 6. 55.

* *Satis verborum apud Homines perdiderat, merito ad Deum convertit.* Cal. in locum.

Juſtice, not *willing* thorough vengeance) and therefore adding *Jeſus*. *Dulce & ſalutare nomen*, the ſweet ſaving name of *Mercy*. The good *Angels and bleſſed Saints in Heaven* are willing but not able; uncharitable men on *Earth*, neither of them. Only *Chriſt* is both, & therefore invocated here. Able becauſe *Lord*, willing becauſe *Jeſus*. *Pſal.* 73. Whom then have I in *Heaven*? *&c.* His *charitie's* extenſive, yet wiſely begins at home (would all men would do ſo, for ſpiritual charity) He takes care to recommend his ſoul to the right owner, *v.* 59. *Lord Jeſu receive my ſpirit*, ſpeaking the eminence of the Soul, allyed to Angels, *Heb.* 1. 14. nay as neer as poſſible to God himſelf, who is a Spirit, *Joh.* 4. 24. *take thine own*, into thine own cuſtody. Souls then ſurvive the bodies (in ſpite of Atheiſts, who think but what they wiſh) and are immediately determined, in their ſtate of *Bliſs* or *Miſery*! in ſpite of other *Hetetick's*. St. *Stephen* here, quite contrary to moſt, is all for his ſoul, and nothing for the * body. For alaſs! as our *bleſſed Lord* ſaith, *Matth.* 16. *What ſhall it profit a man to gain the whole world*, &c. the ſoul being of more price then all; were there as many worlds as *Empedocles* and *Democritus* imagined, (*i.*) Thouſands; Save This, and ſave all, and ſo the contrary: * according to that *Dutch* Proverb (one of the wholſomeſt things I ever heard of from them) *Goods* loſt, nothing loſt; *Credit* loſt, much loſt; *Soul loſt*, *all loſt*! Next unto *Faith in God*, he adjoyneth *Love*

Oportet Imperatorem ſtantem mori. Veſpaſian. *Epiſcopum prædicantem, Ieiunell. & Chriſtianum precantem mori. Ut hic Sanctus Stephanus.*

Quid aliud voces Animum, quam Deum quendam in humano corpore hoſpitem. Senec. Ep. 31.

* *De corpore minimè ſollicitus, animam in Chriſti manus deponit.* Calv. in locum. Matth. 16. 26.

* Ψυχῆς γὰρ ἀνδρὶ οὐδὲν ἐστι πρεσβύτερον. Greg. Nazian. Sect. 1.

Τὰ πνευματικὰ τῶν Σωματικῶν δεῖ περιτιμᾶσαι. Chrysostom. Tom. 8. Sect. 17.

Love to Men (the best evidence in *Foro exteriori*) without which all the rest had been but Κύμβαλον ἀλαλάζον, *a tinckling, not a well-tuned Cymbal.* But He a true Disciple of his great good Master, *Luke* 23.34. *Qui pendebat & tamen petebat* (as *Augustine* sweetly) who as he hung upon the Cross prayed, *Ignosce pater*, &c. So this holy Saint forgives his enemies, and that is more then to give: he that gives, doth it *De suo*, of his goods; (or ought to do) but who so forgives, gives *De se*, something of himself: yet more, he prays for them, though *enemies*, mortal *enemies*, and in hot blood, when he scarce had any time to think of his friends, *Lord lay not, &c.* more sorry for them, then for his own ruine, (saith St. *Augustine*) because *eternal death followed their impiety*; but his *Death*, *eternal life*. And was not this the Apex, the Height of Charity?

Tibi vixi, tibi morior, accipe spiritum meum è manu eorum qui oderunt tuum. S. Aug. Paraphrasis Orationis S. Steph.

Serm. 5. de Steph.

And 'tis remarkable that he *kneeled down* when he prayed for his *enemies* (that stood when for himself) shewing the greatness of their sin, that could not *easily be forgiven*, and therefore the earnestness of his Piety, that did more lament their Sins, then his own wounds! his lowd voyce shewed his great affection, and his kneeling down his reverent gesture in devotion, the God of both parts challengeth both. In praying, either stand as a Servant before his Master, or kneel as a Child unto his Parents, or as a Subject to his Prince. * *Daniel* prayed *kneeling*, so St. ° *Peter*, so St. ∴ *Paul*, so † Christ himself.

Qui plus illorum dolebat peccata quam sua vulnera. Cajetan in locum.

Magnus clamor, magnus amor.

Exteriores actus demonstrent interiores affectus.

* Dan. 6. 10.
° Acts 9.40.
∴ cap. 26.36.
† Luk. 22.41.

This

This is the most humble, the most acceptable posture; And the Centuriists acknowledge *this gesture* the *most ancient* and *most useful* in all *sacred solemnities* in all Ages among *Christian Congregations*: and therefore not to kneel at Prayer or the holy Sacraments, (except in case of corporal infirmity) argueth either *Ignorance* or *Arrogance*, or some other *worse infirmity of Mind*. And herein tis, St. *Hierom* so commends *Asella* for dovotion, that her knees were grown Brawny, like the knees of Camels, with her pious *Geniculation*. St. *Stephen* (you see) here used both postures; and *kneeling*, for his most earnest and last prayer: Wherein he was heard (saith *Augustine*.) For if St. *Stephen* had not thus prayed, the *Church* had never had St. *Paul* a Convert. And *Fulgentius* saith, whither St. *Stephen* went before, being slain with stones, thither St. *Paul* followed, being holpen with his prayers. And when he had thus spoken, he *fell asleep*. Such and so *precious in the sight of the Lord is the death of his Saints*; *a sleep in respect both of Rest, and Resurrection: Graves are grown but *Beds, and Churchyards Κοιμητήρια, (i.e.) but sleeping places; so here, like *Jacob*, his pillow is of stone, whereon lying down, as well as if on Down, he taketh rest, and fell asleep. *Felix somnus*, it was an happy sleep, being joyned with such rest, that rest with pleasure, that pleasure with eternity. Thus blest St. *Stephen*, as *Nyssen* observes, esteemed the Ring of his persecutors, with which he

Magdeburgenses centuria secunda.

Epist. ad Marcellum.

Loco citato.

Si Stephanus non sic orasset, Ecclesia Paulum non habuisset.

Oratio fidelis Scitula Gratiæ, scala Cœli, stella Christi, Deo sacrificium, oranti subsidium, Dæmonibus Flagellum.

Somnus qui faciat nullas Tenebras.

Bene mori est libenter mori Sen. Ep. 61. & libenter mori est mori tanquam dormire.

Oratione de Stephan.

was inclosed, as his Crown, and every stone flung at him as a * precious one, as a precious Diamond: so that, that of *David* might be applyed to him, *Psal.* 21. *Thou hast set a Crown upon my head*: I, a Crown of Protomartyrdom upon his Name: and on his Soul a Crown of Glory. *Anno Christi* 35.

* *Lapidibus pretiosis coronatus est.* Lorinus in locum. Psal. 21. 3.

POEM 4. { On St. Stephen. }

CAptain of *Martyrs*, thou did'st lead the *Van*
Of that same Noble *Army*, *you* began
To *seal* with *blood* the *Christian Faith's* defence,
And taught us *to take Heaven by violence*:
Stout *Champion* of the *Truth*, who by *Dispute*
First rescu'dst it, and did her *foes* Confute
By Dint of *Argument*, and force of *words*
More sharp and piercing than their two-edg'd *swords*;
While they, by Answers, to *Resist* unable
A *Zeal* and *Spirit* so irrefragable,
To *harder Engines* do *Themselves* betake,
Even Blows and *stones*, yet vain, thy *Faith* to shake.
Deucalion's flinty-Race these *Jews* revive
While they, with *stones*, inhumanely deprive
Such *Saints* of Life! which murtherous *stones* became
A *Monument* of their Eternal *shame*!
Those *stones* in *Jordan* once erected, were
Lasting Records of *divine Mercies*, there:
But these *Cry out* to all Succeeding *Times*
Of *stony Jews*, and there prodigious *Crimes*!

Yet

Yet while with ſtones St. *Stephens* blood is Spilt
His *Bethel* tis, but their own *Babel* built!
Amphion's Harp (they ſay) taught *ſtones* to Dance,
And in harmonious Motions, to advance
Into a *Thebes*; but ſtony *Cruelty*
Builds not, but Ruinat's all *Harmony!*
Stones *Cemented* with holy *Prophets* blood
Make *heaps* of *Rubbiſh*, where proud *ſtructures* ſtood!
Till ſo of all their *Elegance* bereſt,
That ſcarce *one Stone be on another left!*
While hated *Judah* which this *Saint* did ſtone,
For that hard Act, ſhall *pitied* be of none!
Yet did thoſe ſtones but make a pair of *Staires*
By which he did *aſcend Ætherial Spheres*;
Theſe many joyn *Him* nearer to that *one*
Who is both *Jews* and *Gentiles*, *Corner ſtone:*
Theſe too, as *Milſtones* grinding Him, afford
Fine *floure*, and purer *Manchet* for his *Lord*;
By this ſame *ſtony Bridge*, his *Soul* did paſs
But ſooner home, o're this frail *ſea of Glaſs.*
Each ſtone's *a Gem*, *Pebles* to *Pearls* Convert,
Each *Flint's* a *Diamond*, worn on *head*, or *heart*;
Which, though they ſeem to preſs the *Martyr* down,
Chriſt ſets, for him, into a Splendent *Crown.*
While He both *Prayer* and *Spirit* doth preſent
To *Chriſt*, in his laſt *Will* and *Teſtament.*
Body and *State* he ſlights, but ardently
Bequeaths his *Soul* as the *beſt Legacy*,
To the true *Donor*, there *commits* his Truſt
Until the *Reſurrection of the Juſt*:
Breath's forth his *Soul* in *Charitable* Groanes,
A *Showr* of *Prayers*, return'd for one of *ſtones*;
Wherefore, bleſt *Saint*, tis but a due Renown,
Thy *Name* and *Day* weare the *firſt Martyrs Crown.*

Thus, through the *Clouds*, who can but *Christ* Espie,
Begins *blest visions* here, nor fear's to *Die*;
Deign us then such *Celestial visions* Lord,
That we may, to *thee*, *Tongues*, *hearts*, *Lives*, afford:
And for *thy sake*, in mean time, while we Live
May those that *stone* us, like this *Saint*, Forgive:
That when the *Sleep* of *Death* shall *close* our *Eyes*,
We may, *with him*, to *Life immortal* Rise.

PRAYER 4. { On St. Stephen. }

O *Infinitely wise Disposer of all things, give us grace, from the connection of this unto the former Festival, to consider the vicissitudes of Joy and Sorrow; how near death often treads upon the heels of Life, and our Funerals border on our Natalitials! thence Learn us how to Entertain these earthly comforts, to wit, with steady minds, with sober apprehensions, and Christian circumspection, (like* Joseph *of Arimathea, building our sepulchers even in the Gardens of our pleasures) with readiness expecting to undergo the contrary, if thou shalt be pleased sometimes to change the Scene, and to shift hands with us; shall we not contentedly receive evil at thy hand, as well as good? that so in all Events whatsoever, here, we may adore thy Providence: and Spiritually improve the variety of all thy Dispensations: Even such*

also,

also, as this great Example of thy holy Martyr St. Stephen, *give us Grace to improve it both into a Christian Carriage, and Christian Courage of our own; that our Carriage may be inoffensive, and harmlesse towards all men, (as becometh the Servants of so meek a Master) not like the Savage Jews, violent and blood-thirsty, stony and implacable, toward any; especially thy Children, and peculiar Servants; (make us rather Hospitable to them with the good Sareptan, knowing that the Cruse and Meal did never fail, whereof the Prophet had a Cake.) Deliver us from blood-guiltinesse, O God, thou that art the God of our health; and suffer us not to run in the way of* Cain, *lest our Sin prove greater than we can bear, knowing that thou makest strict Inquisition for blood, and that whatsoever Sin thou beareſt with until the next, yet this Sin thou most commonly punisheſt in this Life, as we see in* Joab, Absolon, *and other blood-thirsty men, that they scarce live out half their dayes, but go down to over-hasty Graves in blood! Since therefore the wrath of Man fulfilleth not the righteousnes of God, O Lord Lenifie our rugged Tempers, mollifie our Adamantine hearts, take from us these hearts of stone, and give us hearts of flesh; more pliant to thy holy impressions, and more exorable one toward another. O thou that calmest the raging of the winds and waters, still and appease the madnes of the People; that we may be no longer brutish, Dogs and Lyons, Wolves and Tygers to each other, but at least, Doves, and Lambs, and sheep, suiting*

more thy fold and Pasture; that so keeping Innocence, and taking heed unto the thing that is right, that may bring us Peace at the last; and especially keep us from the number of those, that strive with the Priest; or of the Killers of the Prophets, and stoners of them who are sent unto us, but make us rather willing to suffer the greatest, than to do the least injury to one of these; and in all our sufferings which thou shalt think good to call us unto, O Lord give us Christian Magnanimity, both by word and Deed, to own the great Master of our holy Profession; and though we may not rashly run our selves into imprudent Dangers, yet when just cause requireth, or any thing whatsoever standeth in competition with true Christianity; O Give us of that Heroick spirit of thine ancient Servants, that we may contemn the world, and all things in it, for so excellent a cause: that we may not shrink either at Tortures or Temptations; that we may not fear the face either of Men or Devils, Looking steadfastly up to heaven, with St. Stephen, and seeing Jesus standing at the right hand of God: in a posture of Encouragement and acceptation: that so with thy holy Confessors, our Mouths confessing thee before men, thou O Christ mayest not be ashamed of us before thy Father which is in heaven: nor let us only give Thee verball Testimony, but also actually bear witness to thy Truth and Service; by suffering the spoiling of our Goods gladly, when thy cause challengeth, and with the Father of the faithful, by relinquishing our sweetest accommodations, our kindred and our Fathers

house,

houſe, when they would exclude us from Thee, or thy ſervice; thinking nothing too near or dear unto us, for our deareſt Saviour who is ſo much beforehand with us. And if thou ſhalt think us worthy the honour of Reſiſtance unto blood, vouchſafe us, Lord, a ſpirit of Reſignation, and proportionable meaſures of holy Reſolution; that with S. Paul, *we may be ready, both in word and deed, not onely to be bound, but alſo to die for the Name of the Lord Jeſus, who was beforehand with us in this kindneſs, nor can it amount to a Retaliation, by reaſon of the excellence of his Perſon, and infinity of merit, but onely out of a debt of Love, Obedience, and Gratitude unto him; that ſo we may be liſted in that noble Army of Martyrs; gaining Glory for vanity, Eternity for Time, Heaven for Earth, and immortality for corruption: Let theſe, O Lord, Encourage us, and exerciſe our ſpiritual valour, as Thou didſt thoſe primitive Champions, that Eſteem'd their Chaines as Ornaments, that ſung in the midſt of Re-embraced flames, and with invincible Patience, even tormented their Tormentors, that indured the Trial of cruel mockings, and ſcourgings, yea of Bonds and impriſonment, not accepting deliverance, wandring in Deſerts, deſtitute, afflicted, Tormented, of whom the world was not worthy, whereof ſome were ſlain with the ſword, ſome were ſawn aſunder, and ſome were ſtoned, as thy ſervant here, whom in like caſe, let us imitate, both for true Piety towards Thee, reſigning up our Soules to Thee, as to a faithful Creator; and cloſing up our Lives with Prayer, as the beſt Tranſition*

sition into another world, where Prayer and Praise is all the business: and likewise for charity towards Others, even his deadliest Enemies, and that in the very Act of their Persecutions, (for our Example) not only forgiving them himself, but also begging as heartily for them, as for himself, forgiveness of thee, O God, that we might never forget to put up that Petition to Thee, Lord forgive our Enemies, persecutors and slanderers, and turn their Hearts: then shall our Death indeed, like his, be but a sleep, in all the favourable senses of it, both for Repose and Revivification; So that having awhile been hid in the Grave from sin and sorrow, the sound of the last Trumpet shall awaken us unto Eternal Hallelujahs: which grant ô Father of Mercies, for the Son of thy Love, thy Christ and our Jesus sake. Amen. Amen.

{The Collect.}

Grant us, Lord, to learn to love our enemies by the example of thy Martyr St. Stephen, *who prayed for his persecutors to Thee which liveſt and reigneſt now and for ever, world without end.* Amen.

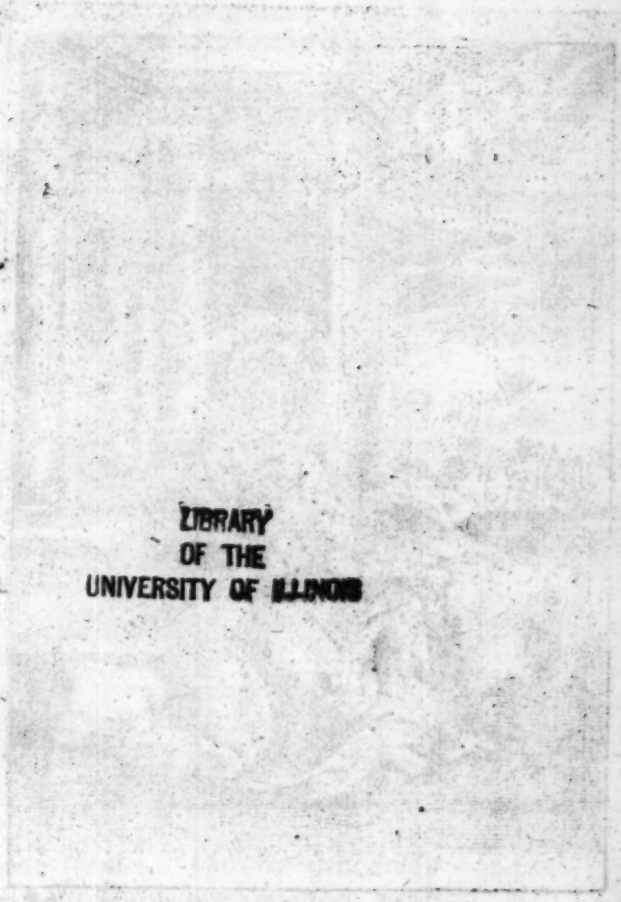
The Epistle. Acts 7. from verse 55. to the end.

The Gospel. Matth. 23. from vers. 34. to the end.

Our Father, which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Upon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S. IOHANNES.

Twas Eagle sighted John that best could pry,
And search into the Mystique Trinity.
Earth to ascend, and darknes to fetch light
From Heauen is strange: yet like such was his slight.

Pſal. for D.M.27. M. 1 Leſſon. Eccleſ.5. 2 Rev.1.

UPON *The Feſtival of St.* John *the Evangeliſt.*

E. 1 Leſſon. Eccleſ.6. 2 Rev.20.

DISQUISITION 5.

THis St. *John* was one of the ſons of *Zebede*, and had at length (for better reaſons) as much as his *Mother* asked for him; *viz.* being the beloved Diſciple, and Leaning on his Maſters boſome, as the earneſt of his future degrees of glory; he was the brother of *James*, ſurnamed the *Great*, for reaſons mentioned in his proper Feſtivall; where, by the way, take notice how *Chriſt* at firſt made choyce of Brethren, as *Matth.*4. *Simon* which was called *Peter*, and *Andrew* his brother: So afterward, *Simon* and *Jude* brethren, ſons of *Alphæus:* and here *John* the brother of *James*. Hereby prudently providing againſt *Schiſme* and diviſion, both by corporall and ſpirituall correlation: For (whatever it would have been in That) ſure in this Age, one of them had been too little to prevent it. We ſhall here reflect upon this *Saint* firſt as a *Diſciple* while abiding with his Maſter; and then as an *Apoſtle*, ſent out with *Commiſſion* from him, both which

Matth. 20,21.

Matth. 4. 18.

which I take to be sufficiently distinct Notions. First, as a *Disciple*, for so He oftnest stiles himself through his *Gospel*, and 'tis exemplary humility, not terming himself a Master in *Israel*, though one of the first Magnitude; but a Disciple, yet with some *Emphasis*, *The Disciple*, and with a *quem dilexit*, whom *Jesus loved*, *John* 21. (the happiest Title and Prerogative in the world, yet such Honour have all his Saints) not only one of his *Triumvirate*, admitted to *Mount Tabor*, *Matth.* 17. 2. but even the most eminently beloved *Disciple*, at least *Extensivè*, as the School speaks, that is, by some outward expressions and protections, though intensively, for sincerity and inward Affection, He bespake all of them alike, *John* 15. *As the Father hath loved me, so have I loved you, Continue in my love.* Which sure St. *John* did eminently (being the last at the *Crosse*, and the first at the *Sepulcher*) besides his amiable sublimer graces, and coming unto *Christ* so young: for which 'twas certainly, that Christ shewed more signes of favour and familiarity to St. *John*, than to the rest. I, certainly that was one *main reason* among others, we may see by the deportment of our *Saviour*, to that young Man, *Marc.* 10. who was so inquisitive touching *Salvation*. *Good Master what shall I do that I may inherit eternal Life?* 'Tis said at the 21. verse. Then *Jesus beholding Him Loved him:* Loved him, and beheld him as a *Rarity*, in being so solicitous for a *better Life*, while he was so *Young* in

St. *John* his double Notion.

John 21. 7.

Aquin. tom. 1. *p.* 1. *Quæst.* 20. *Ar.* 3

John 15. 9.

Marc. 10. 17. 21.

This;

This; *Angels*, you know, are alwaies pictured *Young*, and *Cherubins* with Childrens faces; to shew how *God* loveth early *holinesse*, and to be *remembred in the dayes of Youth*; which indeed properly are the dayes of *Life*, those of *Youth*, *Health*, and *Strength*: while on the contrary, those of *Age* and *Sickneſſe*, are but *Dies mortis*, as to all *virtuous habits*, and performances, *such* are but *daies of Death* and Disability! and therefore are we wooed so, *Luk.* 1. *To serve Him without fear* (for *Age* is timorous) *in holinesse and righteousnesse all the dayes of our Life.* There is a *story* of one *Ben Syrac* a *Jewish childe*, who being well inclined and *ingenious*, desired that he might Read and be instructed in the *Law of Moses*; but his *Parents* telling Him, it was too soon he being so *Young*: the *pretty Boy* replyed, that as He was *playing* in the *Church yard*, He saw there *Childrens graves*, as well as *Elder peoples*, and therefore not too soon, *saith he*, to Learn to Dye; happy are the *Parents* of such Children, but much more happy are *such Children* themselves. We know that *Males* and *Younglings*, and *first Fruits*, were still to be his *Sacrifices*, in the *Law*: and under the more *blessed* Dispensation of the *Gospel*, shall we Offer to *Him*, the *Lame*, and *blinde*? the *Deafe*, and *dumbe*? the Lame in *Obedience*, the Blinde in *Ignorance*, the Deafe in *Instruction*, and the Dumbe in *Prayses*? the *impotence* of all of them, in *Age* and *Sickneſſe*! the *present* is Gods *Tense*, and the *future* none of ours; his *Name is*, *I am*. Exod. 3.

Eccles. 12. 1.

Luk. 1. 74.

Cras & cras vox Corvina. Aug. l. 5. Conf.

To

To morrow and to morrow is but the voyce of a *bruit*, and not of a *Christian*! and *therefore while it is called to day*, &c. for we shall be lesse apt to morrow! *Pliny* tells us of the *Mowle*, that having been blinde all her Life, she openeth her Eyes when she is a *Dying*, and too like such are all *late panitentiaries*! I will not (with some *rigid Casuists*) represent my *Master an hard Man*, or streighten the bowels of a bounteous *Lord*, who hath a Treasure of *Mercies*, *extraordinary* and inexhaustible: by which one * *Theef* was saved at *last gasp* (but yet for ought we Read, at his *first Call* Converted) and some few others perhaps, *inter Pontem & Fontem*, between the *Bridge* and *Water*, between the *Stirrop* and the *Ground*, *Mercy* have asked, *Mercy* have found: and yet at the other side, I dare not, with those *over-mercifull Doctors*, Encourage any to Trust to This! the *Ship* that lyeth in the harbour all the *fair weather*, and sets forth in the *storme*; uncawked, unrig'd, and altogether unequipped; may, but not without a *wonder*, scape a *wrack*! and when Men have made *Satan* Garlands of their *Youthfull* Flowers, 'tis more then to be feared, *God* will not then accept their *bedrid* service!' I will never serve their Turn, when *Satan* hath quaffed all their warm *Youthfull bloud*, to Lay their cold old *rotten bones* upon *Gods Altar*! and if there be such *Advantages* in coming to *Christ* young, what *Dangers* in forsaking Him when we are old? as Men, so *God* too, Loves his *early Fruits*, and *Flowers*:

Talpa oculos aperit moriendo, Nat. Hist.

* Luk. 23. 40.

Doctores rigidi, & misericordes.

ers: Samuel ſerved the Lord from a Childe, 1 Sam. 2. *girded with a Linnen Ephod*; and *Timothy Read the Scriptures from his Youth,* 2 Tim. 3. and St. *Jerom* Loved to hear Children *balbutire Chriſtum*, ſtammer out *Religion* before they well could *ſpeake*, and even *materno lacte*, to ſuck it in with their *Mothers milke* (knowing that the *veſſell* will ever have a *ſmack* of its firſt ſeaſoning) and whoſoever ambiates this happy *Title* of the *Diſciple* whom *Jeſus Loved*, *muſt* as St. *John* did, *Come to Chriſt betime*. For he is ſaid to have leaned on his breaſt at Supper; and when St. *Peter* and all his other fellows were ſilent, only he durſt ask, *Lord, which is he that betrayeth thee?* *John* 13. When the Eagle broods (ſaith *Plutarch*) the Chick that cometh of the Egge that lieth neareſt her heart, is beſt beloved of her; and ſo here, our St. *John leaning on that breaſt (in which are hid all the treaſures of Wiſdome and Knowledge)* may well gratefully acknowledge himſelfe honoured, with the Title of the *Diſciple whom Jeſus loved.* Whereof his fellow-*Diſciples* had a kinde of *jealous emulation*, which our Saviour checked in *Peter*, John 21. (the Dialogue is obvious in the words fore-going) where St. *Peter neglecting the charge given himſelfe* (both as to life and death) is curious touching S. *John*, *What ſhall this man do?* to which *Chriſts* Redargution is, *If I will that he tarry*, &c. *What is that to Thee?* &c. teaching him and all Eccentrick Spirits, to move in their own Spheare, not to examine others, but their own

1 Sam. 2. 18.

2 Tim. 3. 15. *Quo ſemel eſt imbuta recens ſervabit odorem Teſta diu.*

John. 13. 24.

Coloſſ. 2. 3.

John 21. 19.

Non Αλλοτριεπισκοπειν.

1 Cor. 1. 25. c. 7. 20. own imployments, 1 *Cor.* 1. See to your own calling, and *Let every man abide in the same calling wherein he is called, studying to be quiet, and to meddle with his own businesse*, 1 *Thes.* 4. 1 Thes. 4. 11. (Seasonable cautions for this Age, so overfull of *Bees* and *Apes!*) all these being parallels to that of Christ, *What is that to thee?* Confining all to their professions, and that in all matters *Theological*, *Ecclesiastical*, *Political*, *moral*, *Oeconomical*; for each of them may say of one anothers Function, *Quid tibimet? What is that to thee?* for neither of them must Ἀλλοτριεπισκοπεῖν, as St. *Peters* word is, Play the *Bishop* in another mans *Dioceſſe*. For *What is that to thee?* Adviſing on the contrary, to do good unto *all men*, *especially* &c. For else 'tis easie for the wisest to mistake, as the *Disciples* here did that speech of our Saviour, *If I will that*, &c. How heedfully had we need hear, and read the *Scriptures?* as one notes, when so many *Disciples* are mistaken, apprehending an absolute *Affirmative* in a *conditional proposition*, *If I will that*, &c. as the *Vulgar Translation* corruptly taking ἐὰν for ὅτως, *If* for *so*, without any reason or similitude, and therefore modest St. *John* here retracts that error that went abroad among the brethren in the same 23. (as some do that translation) No man so denominated from grace (as our St. *John*) will promise himself an immunity from *suffering*, and especially in such an *Age* as he then lived in, or we now. And that ἐὰν θέλω μένειν is generally interpreted of *Christs* coming in that famous execution on the

1 Pet. 4. 15.

Gal. 6. 10.

Heming. in loc.

the Jews oft mentioned in the Gospel, *Mat.* 23. *Luke* 19. and *John* 21. which *John* survived thirty years, continuing not only till *Titus* his time, but through *Domitians* and *Cocceius Nerva's*, unto *Trajans* reign, above an hundred years after Christs birth; and so 30 years after this coming of Christ was past: and by what *Irenæus* adds, it is probable that some other of the Apostles lived to that time of *Trajan* also. That St. *John* wrote this Gospel at the intreaty of the Bishops of *Asia*, constituted by him, is affirmed by * *Eusebius*. And yet for all his modesty, *John* 21. 23. Jesus said not unto Him that he should not Dye, but, &c. yet there was somewhat in it extraordinary, what ever fell out afterward, as will appear anon. He was in present the *Saul* among his brethren, * highest in his Masters affection; and records it thankfully as his most honorable *Title*, and Fount of all his graces, that *he was the Disciple whom Jesus loved, and leaned on his breast.* Nay, St. *Ambrose* saith, that *Christ* too leaned *on his bosome*, saying, there was *Sinus triplex*, a threefold Bosome, whereon *Christ* did rest, who else *had not whereon to rest his head*, viz. in the bosome of his Father rested his Deity, in his mothers bosome rested his virginity, and in St. *John* the Evangelists bosome rested his faith and confidence, bequeathing his dear *Mother* to His sole care and affection, and Him to Hers, as a *mutuall legacy*, *John* 19. And thus having seen him as a *Disciple most beloved*, let us now take

Seniores qui non solum Johannem viderint, sed alios Apostolos.

* Eccl. Hist. l. 3. c. 18.

* *Fraxinus in Sylvis inter Delphinas Arion.* Virgil.

In Patre Divinitas, in Matre virginitas, in Evangelista Johanne Fides.

take a view of him as an Apostle publishing the Name and Faith of his *dear Lord and Master.* 'Tis said, *Ephes.* 4. that Christ ascending, gave some to be *Apostles*, and *some Prophets*, and *some Evangelists*, and *some Pastors and Doctors, according to his will, distributing to every man a several gift.* 1 *Cor.* 12. St. *Peter* was an *Apostle*, but not an *Evangelist*; St. *Mark* an *Evangelist*, not an *Apostle*; St. *Matthew* both these, yet no *Prophet*; St. *Augustine* a *Doctor*, but no Martyr; St. *Laurence a Martyr*, but not a *Doctor*. But behold (saith one) the beloved *Disciple* was * all these: in his *Epistles an Apostle*, in his *Apocalyps* a *Prophet*, in his *Gospel* an *Evangelist*, in his *Faith* and *Sufferings* a *Confessor*, in his preaching a Doctor, St. *John the Divine*, in his chastity a *Virgin*, in his readiness and will to suffer, a *Martyr*, yea the *Proto-martyr* (saith * *Osorius*) suffering inwardly when *Christ* outwardly, (St. *Stephen* will spare him the Figure of a *Sympathy*) ('tis an high complement) that a lover suffers more in his beloved object, then in his own person suffering, yet St. *John* both did, and suffered much in his own person also, as will appear anon: *The same is he that testified and wrote these things, v.* 24. and is for his piercing sight into high mysteries, well Emblem'd by the *Towring Eagle, Jovis ales* right, his quill writing the Divinity of Christ, against *Ebion* and *Cerinthus*, those early † Hereticks, and *Grandfathers* of *Arrianisme*, as that is of *Socinianisme* and latter errors: with which *Cerinthus*,

Ephes. 4. 11.

1 Cor. 12. 11.

* *Portan & Petrus de Palude.*

Sanctus Johannes Apostolus & Euangelista, Deo & hominibus dilectus. Bell. de Sancto Johanne l. de Scrip. Eccl.

Doctor. & Martyr. Hier. in Catal. Script. Eccl.

* *Osorius in locum.*

John 21. 23.

† *De quibus vide* Euseb. Hist. Eccl. l. 3. c. 21. & 22.

He

He and his *Companions* would not tarry in the Bath, nor under the same Roof, least it should fall upon them! so dangerous is ill society, and heretical company! beginning his Gospel before *Moses*, or the beginning of the world, and ending his *Revelation* beyond all Historians, beyond *Time* it self, or the end of the world. He penn'd the *Gospel*, the *Revelation*, and his general *Epistles*; of the two * last whereof, as likewise of the † *Apocalypse*, some little doubt hath been among the *Antient* (*Greeks* especially) and some few *modern Censors*: but the gravity and *Piety* both of the *style* and *matter*, soon vindicated their *Repute*, into the *Canon* of the *Church*. But for the * *Gospel* of St. *John*, it never underwent any the least *dubitation*; but that it was writ with the *Quill* of an *Angels* wing, by a Divine *Inspiration*. 'Tis true, he wrote the last of all the four *Evangelists*, and studying brevity (as the *holy Penmen* use) He purposely † prætermits the *most Things* which the *other* mention; St. *John* there, for the most part, writing of those things which our *Saviour* said or did, before the *Incarceration of Saint John Baptist*; from whence all the rest upon the matter, * auspicate their *Gospel*; Recording that St. *Johns imprisonment*, and persuing Things done afterwards; while This *Evangelist* (besides his Flight to *Christs Divinity*) Registers

Bis duodena senum sedes, pateris, Citharisque
Totque coronarum fulgens insignibus, agnum
Cæde cruentatum laudat, qui evolvere librum;
Et septem potuit Signacula pandere solus.
Prudent. in Enchirid.

* *Vide Bellarminum. l. de Scrip. Eccl. de sancto Johanne.*

† Euseb. Eccl. Hist. l. 1. c. 20.

* *Nulla fuit unquam dubitatio.* Idem Ibid.

† As *Bellarmine* notes out of *Eusebius Eccl. Hist. l.* 3. c. 18.

* Math. 4. 4. Mark. 1. Luk. 8.

Loco citato. John 1. 28. John 2. 11.

our *Lords* Transactions, while the other was (in *Ænon* by *Salem* saith *Eusebius*) *baptizing* in the *wilderneſſe of Judæa*, and c. 2. v. 11. *This beginning of Miracles did Jeſus*, &c. and theſe conſiderations will help *Unſcruple* many ſeeming *differences*, and contribute much to the *Harmony* of all the four *Evangeliſts*. St. *John* chiefly lived at *Epheſus*, where he wrote his *Goſpel*, at the deſire of the Aſian Biſhops by himſelfe there conſtituted, in the 69 year of † Chriſt, whence the neighbour Churches of the leſſer *Aſia* were (by that diviſion made by the *Apoſtolical Synod*, *Acts* 15.) allotted to his *Viſitation*; for his diligence wherein, and teſtimony of the truth, he was by the *Pro-Conſul* of *Aſia* tranſported to *Rome*, to ſuffer about the 90 year of Chriſt, where being miraculouſly preſerved in a *Caldron of ſcalding oyl*, as the *three Children in the fiery Furnace*, he is baniſhed by *Domitian* into *Patmos*, a diſconſolate Iſle of the *Ægæan Sea*, where the defect of earths accommodations, was advantagiouſly ſupplied with heavenly *Revelations*, and afterwards *Domitian* being dead, He is recal'd by *Cocceius Nerva* home to *Epheſus*. Though ſome write that he ſuffered before *Trajan*, yet the moſt and beſt write that he lived to the Times of *Trajan*, who began *Anno* 160. and dyed there of an Apoplexy, *ſc.* at *Epheſus*, of his Age 102. Haply determining the forementioned *ambiguity* of our *Saviours* words, according to the *Diſciples* apprehenſion of them, *Tarrying till his Maſter came*; nor

† *Euſebius Eccl. Hiſt. l. 3. c. 18. Anno 68. poſt paſſionem. Bell. De Scrip. Eccl. de ſancto Johanne. Nicepb.*

Alſted. Chron. Euſeb. Ec. Hiſt. l. 3.

Cocceius Nerva.

Anno Chriſti 101. Euſeb. Hiſt. Eccl. l. 3. c. 17. & 25.

Johannes Doctor & Martyr in Epheſo dormivit, Anno Dom. 102. Hier. in Catal. Script. Eccl.

not by any violent, but a naturall diſſolution, thereby alſo ſatisfying St. *Bernards* ſcruple (or rather He thence ſatisfying others) touching our *Saviours* words to the two Brothers, *Matth.* 20. *You ſhall drink indeed of my Cup* (the Cup of *Martyrdome*, *Mat.* 27.) How was that fulfilled († ſaith he) when as St. *John* never *ſuffered* in that kinde? but dyed a natural death? (as * Hiſtory acquaints us) and He anſwers, there are *Martyres opere, & voluntate, Actu & Affectu*: that there are *Martyrs* in work, and in *Will*; in *Action*, and *Affection*; *Martyrs* in *Execution* and in *Reſolution*: St. *James* was one of the firſt ſort, *Act.* 12. St. *John* one of the † latter, as I ſhewed before: in the former reſpect St. *Paul* was but once a *Martyr*, 1 Tim. 4. 6. in the latter he was *oft*, nay every day a *Martyr*, 1 Cor. 4. 11. *as every good* Chriſtian ought to be in reſpect of * Diſpoſition and Propenſity; for *Purpoſe* and *Reſolution*; for readineſſe and *preparation*: for *vigilance* and *expectation*: and this doth *Chriſt* himſelf expect of all his: *Luk.* 16. *If a man will follow me* (ſaith he) *He muſt hate his own Soul*, (ψυχὴν *pro vita*) meaning his own Life (for ſo did *He*) hate his own Life, that is, be as willing to Leave it (in *Competition* with *Chriſt*) as if out of Love with it, and weary of it. And now as *Ariſtotle* ſaid, if *Timotheus* had not been, we had not had ſo much ſweet muſick, but if *Phrynis* (which was his Maſter) had not been, we had not had *Timotheus*: ſo here,

Matth. 20. 23.

† *Cum corpore & Paſſione non ſit Dominum ſecutus.* Bern. de Temp. ſerm. 23.

* *Euſeb. Eccl. Hiſt. l.* 3. *c.* 25.

† *Non per Martyrium vitam finivit, & Martyr tamen extitit; ſed mente non carne, ſpiritu non corpore,* Bern. *ut ſupra.*

* Τῇ προθυμίᾳ, Chryſoſt. in Pſal. 95. τῇ προθυμίᾳ. Iſid. Peluſ. l. 3. Epiſt. τῇ προθυμίᾳ. Idem. τῇ παρασκευῇ, Idem. ibid.

Metaphyſ. l. 2. *c.* 1.

if St. *John* had not been, we had wanted much of the *Evangelical Harmony*; but if our great Maſter *Jeſus* had not been gracious to his Church, it ſhould not have had ſuch a St. *John* to ornament it; and therefore in this holy Saint, as in all others, we honor and praiſe through the Servant, but his Lord and Maſter.

POEM 5. { On St. *John*. }

DEign Bird of *Paradiſe* to lend a *Quill*
To my faint *Muſe*, that ſhe may thence diſtill
This *Saint's renown*, and bear her on thy *wings*,
While *ſhe* this Friend of the great *Bride-Groom* ſings.
Celeſtial Herald, Thou doſt draw the *line*
Of *Chriſt's Deſcent*, from *Pedigree* divine;
And with *Jove's* towring *Eagle*, from above
To drooping *Man*, deſcrib'ſt the *God* of Love,
Of Love to all; but above all the reſt
To *Thee*, who leanedſt on the ſacred *Breaſt*
Of our *dear Lord*, He Honouring thy *Youth*
By ſuch *Indulgence* from the *God* of *Truth*;
Who ſtill did tender *Innocence* approve,
Embracing *Children*, with the *Arms* of *Love*;
Thou cam'ſt to *Chriſt* in the accepted time,
Offering thy ſelfe, an *Offering* in its Prime:
And thence, his *Boſome* ſo inamoured
A voluntary *Pillow* for thy *Head*.

No

No wonder then Thou *ſoar'ſt* above the *Skies*,
While from that *Breaſt*, Thou ſuckedſt *Myſteries*!
So early *Graces*, ſuch green *Pieties*
Are *Stars* below, and Earthen-*Deities*;
Nor need Young *Saints* that old ill *Proverb* fear;
While They *good Angels* in Mens ſhapes, appear;
Children whoſe Age with *Holineſſe* begins,
In *Earthly forms* are Heavenly *Cherubins*.
Men in their *Gardens*, and their pleaſant Bowers
Delight to have their Early *Fruits*, and *Flowers*:
So *God*, in his *Plantations*, Pleaſure takes,
Where forward *Spring*, a fruitfull *Autumn* makes.
The flowers of *Grace* at all times, *Sweets* diſpence,
Yet Vertues *Prim-Roſes* moſt take his *Senſe*;
As do his *Taſte*, the *Grapes* of tender *Vines*,
While they preſent *Him* the more Luſty *Wines*.
Who *Youngeſt* came to *Chriſt*, did longeſt ſtay
With *Him*, nor can the *boyling Caldron* ſlay
Whom He but hints *ſhould tarry till he came*,
Or *Nature* ſummon'd in her *Maſters* name.
But although *Torture* ſpare Him, yet *Exile*
Drives Him to a remote and *Deſert Iſle*.
What may the beſt exſpect? yet ſees he more
There, than in all his *Latitude* before;
Into that *Angle* of the *Earth* being hurl'd,
He ſees an ample *Proſpect* of the *world*,
Of *Heav'n* and *Earth*, and *Seas*, *Hell* not conceal'd,
All future *Times* and *Actions* there *Reveal'd*:
The foure and twenty Elders and their Seats,
Their Palms, and *Harps*, and of their *Crowns* he treats,
How all adore the *Lamb*, his Pen *Reveales*,
And who alone, could ope the *Booke*, *and Seales*.
Then worthily, of all the *Saints thy Birth*
We *Celebrate* with *Chriſt's* throughout the *Earth*.

His *Early* and late *fruit*, the rest we *sing*
Their *Death* as waiters on Him *Suffering!*
As Thou *Christ's* Honour, so Thine make we known,
Loving Thee Twice, for *His* sake, and *thine own*;
For *Leading* us the way unto the *Breast*
Of our *dear Lord*, where's found the only *Rest*.
Bright *Love* lend us thy *wings* that we may fly
To *Christ*, and ever in his *Bosome* lye;
And if our tardy *zeal* shall make no haste,
Lord Draw us, and *accept* us at the last:
And while w'are Banish'd to this *Isle* of Clay,
Do *Thou* to us, thy saving *Truths* display.

PRAYER 5. { On Saint John. }

O *Indulgent Jesu, who so sweetly invitest all Ages and Degrees of Men, and condescensively acceptest all that come unto thee; especially all those that (like good Servants, or Obedient Children) with good Christian manners hasten to thee, and come quickly when thou calleſt; vouchsafe us Grace to make our speedy Addresses to thee, and laying aside the manifold unnecessaries of this world, to mend our Pace unto that only Necessary; and with this thy young Disciple, to devote our selves, as Early as is possible, unto thy Service: knowing that such holy Speed doth more Endear thy favour, and afford* St. John *Prerogatives above the rest: while on our part, Delay is dangerous in holy matters, a Taskmaster far worse than* Pharaoh;

raoh; multiplying our Tale of Brick and hardſhips, and ſubſtracting the materials of our Time and Opportunities! O therefore draw us by the magnetick vertue of thy Grace and Love, that we may ſtreight run after Thee, by running the wayes of thy Commandements: and ſeeing Thou ſeemeſt to be delighted moſt with Early fruits of Holineſſe, let us never think to offer Thee what is rotten at the core! Let us not ſport away the Candle of our Lives in the vain ſervices of Sin and Satan, and to attend thine Altar with the Snuffe, when our Light of Life burns dim in the Socket of old age! Let us not preſume upon Reception at all houres, into thy Vineyard; leaſt with thoſe untimely knockers at the Bride-Chamber door, we ſtand without an hearing, and be repulſed without admiſſion! Remembring that ſad tardy ſuit of Eſau, who came ſhort of the Bleſſing which he ſought with Teares! Thou therefore that commandeſt, give what Thou commandeſt; that we may remember Thee our Creator in the dayes of our Youth; that we may leave our ſins before they leave off us, or the dayes come wherein we ſhall ſay, we have no pleaſure in them! before the keepers of the Houſe do tremble, or the ſtrong men bow themſelves! before the Grinders ceaſe, or they grow dark that look out of the windows! Before Man goeth to his long home, and the mourners walk about the ſtreets! And if the First-fruits of our lives be but thus dedicated to Thee, all the latter ſhall be thereby conſecrated; that henceforth

we be no longer Truants in the School of Vertue, but like St. John here at the Fountaine, improving the advantages of Knowledge and Instruction; first being Cisternes to receive these Holy Waters, and afterwards to become Conduit-pipes for conveighing them to others; first as Disciples sucking at thy Breast, the sincere milk of thy word; and then as Apostles stronger Men, Trumpeting thy Name and Glory in our several vocations.

To which end O Lord, help us to comprehend the Mysteries of thy Divinity, and comfort us with the unparallelled Love of thy Humanity; that both may so transport us into Gratitude and Obedience; as that nothing may seem too much for us to do, or suffer for thy sake and service; but that we may cheerfully resigne our selves (with Saint John here) unto thy free Disposal, whether it be by Life or Death, Torture or Banishment! Considering, that without Thee, the best of Homes is dismal Exile! and thy Presence, maketh a very Patmos, Paradise: and if it shall please thee, that we tarry till thou comest; till thine Angel strike us on the side, and knocks off the Fetters of our Soules; give us grace to have our Lives in Patience, although Death in our desires, all the dayes of our appointed time to waite till our change come; so that however, if we are not Martyrs in Act and Execution, yet, like this thy Servant, we may be such for readinesse and resignation; and so through the debt of thy

Pre-

Promiſe, though not of our Merit; we may like Him, be accepted as beloved Diſciples; injoying the happy conſequents of that Love, Inſtruction, Protection, Direction, Conſolation: and at length have the Honour and happineſſe to Lean upon thy Boſome, to repoſe an Holy confidence on thy Grace and Goodneſſe; as to Temporals, thy Providence being ſufficient for us; as to Spirituall, thy Grace being ſufficient for us, (it being indeed all our ſufficiency;) and for Eternalls, thy Glory being infinitely ſufficient, unto everlaſting Ages. Amen.

The Collect.

Mercifull Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being lightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt John, *may attain to thy everlaſting gifts, through* Jeſus Chriſt *our Lord.* Amen.

The Epiſtle 1 Joh. 1. from v. 1. to the end.

The Goſpel Joh. 21. from 19. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

Upon

Psal. for D.M.28. M. 1 Lesson. Jer. 31. to v. 18. 2 Lesson. Matt. 25.

UPON *The Festival of* INNOCENTS *Day.*

E. 1 Lesson. Wisd. 1. 2 Lesson. 1 Cor. 9.

DISQUISITION 6.

WHy the Feast of *Christs Nativity* is attended with These *Saints* above the rest, St. *Stephen*, St. *John*, and these blessed *Innocents*, is handsomely conjectured by some, to shew his coming into the world for all sorts of men, of what degree or age soever, and by These severally represented; or haply, that these here applied rather then other, as having more fulfilled that of *Christ*, *Matth.* 16. by *taking up the Cross and following him*. Among the works of St. *Cyprian*, there is a Treatise *de duplici Martyrio*, of a twofold *Martyrdom*, one by Death, the other by a witness-bearing Life: others make a treble *Martyrdom*, There being three kinds of *Martyrdom* in *Christs* Cause (as St. *Bernard* notes) the first, both in will and act, as that of St. *Stephen*. 2. In will, but not in Act, as that of S. *John*. The 3. In act, but not in will, as this of the *Innocents*. And forasmuch as St. *Stephens Martyrdom* comes nearest unto *Christs*, his Festival

Johan. Raulin. Ser. 2. de beat. Innocen.

Diat. 16. 26.

Voluntatis & operis. Voluntatis sed non operis. Operis sed non Voluntatis. Ser. de Innocent.

Herod ſlayeth the Children *Math: 2.*

Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in the Coaſts thereof, from two yeares old, and under: etc. Math: 2. 16.

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Festival is next unto him: and in the second place, St. *Johns*, and in the third, these suffering *Innocents*, all three making *Christ*, as *Cant.* 5. white and ruddy, the chiefest of ten thousand. And it was impossible to Christen the Day with a Name of a more vain *Reputation*, then *Innocency*: which dares not signifie any thing here below, but either the state of the *first Man*, or that of *Children*: and sure, he must have little of *man* in him, nothing at all of *God*, the more of the *Devil*, that could so break into the Circle of such *harmless simplicity*, and self-shielding *Innocence*. Yet this doth barbarous *Herod!* but which of them? (he deserves to be known, that he may, both in person and example, be abhorred!) Then, not to wrong the rest (as most do by their not distinguishing) know there were three *Herods*, and all near ally'd, not onely in *Name*, but in *Blood* also! 1. *Herodes Antipas* that beheaded St. *John Baptist*, *Matth.* 14. the brother of *Archelaus*, and Son of *Herod the great*. 2. *Herodes Agrippa*, the Son of *Aristobulus*, and Nephew of *Herod* the great, that killed St. *James*, and imprisoned St. *Peter*, *Acts* 12.2,3. and thirdly, this *Herodes Ascalonita* (as born at *Ascalon*) surnamed the great, Son of *Antipater* an *Idumæan*, of an obscure Family and Education (saith **Eusebius*) and This *was that Fox which worried the tender Lambs*, an Act reflecting upon *Christs* humanity, *Matth.* 2. as being a child and forced to flee; and upon *Herods* inhumanity, in murthering those, that

Cant. 5. 10.

Candidus in Johanne, Rubicundus in Stephano, electus ex millibus, in Innocentibus. *Ludolp.* de vit. Christi. p. 1. c. 13.

Matth. 14.

Alsted. in Chron. pontif. Judæorum.

* Ecc. Hist. l. 1. c. 7. B.

Matth. 2. 16.

that neither could, nor would have injur'd him! We must glance on the first, for *Christ* was mainly aimed at; I, onely that King of Israel; but he is warned away by an *Angel*, ver. 13. *Gods mercy and his Angels ministry, vigilantly attend his Children in* afflictions, *Psal.* 34. & 103. Yet *flight* is lawful in the times of danger; lawful by the *Dictates* both of *Reason* and *Religion*; very *Nature* teaching all things a self-preservation, *Reason* proportioning *prudential Actions* towards it, and *our blessed Saviour* allowing us a Warrant for it: *Matth.* 10. *when they persecute you in this City, flie ye into another*: and so in this Case did himself, *Mat.* 2. a double Warrant, both of his *Precept* and *Example*: and *He* that biddeth us *fly* when we are *persecuted*, hath neither excepted *Angel*, nor *Man*; *flight* is lawful from *both Swords*, whether of *War* or *Pestilence*; for both equally are *Gods!* He unsheaths the sword of *war*, and we flye, why not also from the sword of *Pestilence?* when both (I say) equally are his. The *Leprosie*, you know, although no mortal Sickness, yet by *Gods* own *law* required a *Separation*: then how much more, this *mortal* one an opportune avoydance? and who knows whether *God* have not appointed him *a Zoar of* safety? But you will say, it is *Gods visitation!* true, what evil is not? whether shall we flie but our *Destiny* will follow us? our *months* are *numbred*, and *God* will not alter them, *our bounds are set* which *we cannot pass!* what of all this?

Psal. 34. 7. 103. 13.

Mat. 10. 23. c. 2. 13.

Levit. 13.

Flight lawful in War or Pestilence.

this? becauſe *Death* will overtake us, ſhall we ſtay, or run to meet it? becauſe *Gods Decree* is juſt, ſhall we be deſperate? why do we then fear ſo every *Diſaſter* and *Diſeaſe*, if *Death* be neither capable of *Prevention* or *Delay*? our *End* is ſet indeed, but not without our *means*; ſo that in caſe of *danger*, freely may the *means* of *Flight* be uſed, while the fool-hardy *Conſcience* that wilfully oppoſeth *Convenience* of Flight, may ſtay and meet with an untimely *Grave*! Ask *Solomon* elſe, *Prov.* 14. *a wiſe man foreſeeth the Plague and departs from it* (whether *ſpiritual*, or *literal* Plague) but *Fools run on and are careleſs.* I, there are ſome over-Confident *Zealots* in the world, that as though they had *Achilles Armour* on, or had been *Charm'd* beyond Seas, think themſelves ἀξιο βέλους, that is, *ſhot-free* to all outward *Judgments*; I, to this Canon of the Lord of Hoſts himſelf, the Peſtilence; that ſhould a Plague come, and (like the *Deluge*) unpeople the *world* again unto one Family, they doubt not but to ſucceed *Noah* in his ſingle ſafety. They will tell you of their *Guard* of *Angels*, ſhew you *Gods Seal* in their Forehead, for their *Deliverance*; what care they for *Common* Dangers?; literally relying on that *Pſal.* 91. *Thou ſhalt not fear the Arrow that flies by Day, nor the Peſtilence that walks in darkneſs*: which ſure tis ſafer taking in a *ſpiritual ſenſe*; leſt alſo they ſhould rely on *Mark* 16. where tis promiſed, *they ſhall tread on ſerpents, and if they drink any deadly thing it*

Prov. 14. 16.

Pſal. 91. 10.

Mark 16.

ſhall

shall not hurt them: These had their *miraculous* fulfillings in their *seasons*; but now rash *presumption* whether wilt thou? Does the *destroying Angel* visit sin, and have *these* none for which to *fear him*? or were any as *Righteous* as they can pretend themselves; Yet I must tell them from good *Authority*, that herein (as in other dangers) *Piety is no absolute Priviledge from outward Judgments*! an upright *Job* may be smitten with these Biles (for *Satan* would inflict the worst,) a very *Davids loins may be filled with this sore Disease*, *Psal.* 38. (who knows the contrary?) and the godliest *Ezechiah* may be *plagued*, *Isai.* 38. (as generally *Expositers* agree upon it) but beyond all doubt or Cavil so died *Ezechiels wife*, c. 24. *I will take away the Delight of thine eyes with a stroke*,

1 Joh. 1. 8.

Job 2. 7.

Psal. 38.

Ezek. 24. 16.

In percussione, from the Root, נגף (*i.*) *plagâ affecit*, such a stroke whence the word *Plague* is denominated, and the same used for the *botch of Egypt*, *Is.* 19. 22.

במגפה *I the dearest servants of God may be liable to this Infection, and their Flight justifiable from such Contagion*, as *David* (being a wise man, and a good man too,) 1 *Chr.* 21. *durst not go up to the House of God in* Gibeon, *because the Angel of the Lord that smote the people with the Plague, stood between him and it*, that is, (as a great *Gamaliel* of our own expounds it) because he was to pass thorough infected places thither. *Corporal Flight* is lawful, yet *spiritual Flight* from sin the *better Safeguard*, *to know the plague of our own heart*, and shun it (1 *K.* 8. 38.) that's the onely Flight, that need not doubt of

1 Chr. 21. 30.

Bish. *Andrews.*

Citò, longè, & pro tarde, nunquam.

Safety.

Safety. Flight is lawful though into an *Egypt*, where *Christ* at once fulfilleth Prophesies and giveth an earnest to the *Gentiles*: Take the Babe and his Mother: not styl'd the wife of *Joseph*, to speak her more the *Virgin*; and the child named first, to hint the greatest care for him, as most designed at; and the greatest duty to him, as most worthy; not as Son onely, but Saviour to his Mother. Flie into Egypt, *Christs* entertainment was so hard at his coming into this world, as shews *his Kingdom* was not of it. He flyeth (saith one) because if Christ had permitted himself to be slain so young, the whole cause of our *salvation* had suffered in it, his work not being as yet done, nor his *hour come*, Joh. 17. *for which he came into the world.* But why into *Egypt*? touched before, and thither as the neareſt opportunity, out of *Herods* jurisdiction: and to shew his spiritual Kingdom should be translated from the *Jews* to the *Gentiles*. O the riches of divine mercy! that even those places and persons that were *malorum officinæ*, formerly the shops of villany, should now become *Custodes filii unigeniti*, ensafers of Gods onely begotten Son, instead of *Persecutores populi primogeniti* opposers and destroyers of his first-born people. But Christ is to be sought by *faith*, and not by *Cruelty*; and therefore *Herod* found him not, for all his project with the wise men,, who were indeed too wise for him, returning another way, *God taking the wily in their own craftiness*. Job 5. and Honesty being ever

Exod. 4. 22.

Quia totam causam salutis nostræ occiderat. Beuxamis in locum.

Joh. 17. 4.

Aretius Musculus, Maldonat in locum.

Non crudelitate sed credulitate quærendus est Christus.

Job 5. 13.

ever the best Policy, the Mocker was mocked; he mocked the *wise men* by pretending *Servire*, when he intended *Savire*, to adore, when he meant to devour; to worry, not to worship that innocent Lamb, as appeared by his subtilty turned into fury, ver. 16. as commonly such usurping Tyrants, when they faile of their *Machiavillian* Rhetorick; betake them to the Carters Logick, as here did *Herod*, who was troubled much at the first news of him, ver. 3. But when he saw that he was mocked by, &c. ver. 16. is all on a flame with wrath and frenzy, fearing *Christs lineal descent from the seed of David* might restore *Judah* her own *native Successour*, as the *Christian* * Poet sweetly chants out *Herods* passion. And this *designe* of destroying *Christ*, He driveth upon a double *account*; first to *vindicate* to himself and his *Posterity*, an high opinion which some flattering *Pharisees* raised of Him amongst the *Jewes*, that He was the foretold *Messiah*, and had a *Celestial* Title to the *Kingdome* of *Judea* (as * *Josephus* largely tells the story) and these were called the Sect of the *Herodians* (saith † *Epiphanius*) and frequently mentioned in * *Scripture*. Secondly, He designed the

Mat. 2. 16.

* *Successor instat, pellimur.*
Satelles i, ferrum rape,
Perfunde cunas sanguine.
Mas omnis infans occidat,
Scrutare Nutricum sinus,
Interque materna ubera
Ensem cruentet pusio.
Prudentius Hymn. Epiph.

Impius innumeris Infantum cædibus hostis
Perfurit Herodes, dum Christum quærit in illis;
Fumant Lacteolo parvorum sanguine Cunæ!
Vulneribusq; madent calidis pia pectora matrum.
Prudent. in Enchirid.

* Antiq. l. 14. c. 17. & l. 15. c. 1.
† *Hæresi* 20. *contra Herodianos.*
* Math. 22. 16. Marc. 3. 6. c. 12, 13.

the death of *Christ*, the more to ingratiate himselfe with *Cæsar*, by this Diligence in Cutting off all Heads of *Defection* from the *Roman Empire*, and all pretended occasions of *Sedition*; and to render this the more Remarkable, the wretch seems so impartiall, as that his own *Infant-Son* † is slain among the rest, whom (*Philo* saith) he had by a Wife of the line of *David*: which * *Augustus* hearing with some delight, smil'd out that expression, which afterward became a *proverb*: It was better being *Herods Pig*, then his *Childe*, his *Hog* safer then his *Heire*, as you shall hear more anon: Thus, like another *Hercules furens*, he laies about him, and would not suffer the King of Heaven and Earth, and of all the world, to reign in *Jewry*, if he could hinder it; and to this end, sends out Those, that live by others dying, to massacre all the *Bethlemitish* sucklings! (as * *Prudentius* excellently.) and truly, *Massacres* are a *Diabolicall* and execrable Practice, in no *sense* whatsoever *lawfull!* far differing from that *severity* of War, called, Putting all to Sword! which in some *Cases*, hath been Commanded, even by *God* himselfe, 1 Sam. 15. now go and smite *Amaleck*, and *utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant and Suckling, Oxe and Sheep, Camel and Asse!* an harsh *Commission* (I confesse) but with reflection on the merit; *Remember what Amaleck did to Thee in*

† *Vide notas Christopherson. in Euseb. l. 1. c. 8.*

* *Melius est (inquit) Herodis porcum esse quam filium: quia sc. Judæi porcos non mactent.* Macrob. Saturn. l. 2. c. 4.

Heb. 1. 8.

* *Locum minutis artubus,*
Vix Interemptor invenit,
Quo plaga descendat patens,
Juguloque major pugio est.
Loco citat.

1 Sam. 15. 3.

the way as thou passest, &c. for the *extirpation* of a *brimfull sinful Nation!* and perhaps it hath been too much *Translated*, by the great Swordmen (of the *Greek* and *Latine Histories*) *Draco*, *Alexander*, *Hannibal*, *Scipio*, and enough others since, (for terror they say, and to prevent the like elsewhere) but it oft put a *Fallacy* on themselves, rendring them the more *odious*, causing stronger *opposition*, and sometimes their *Expulsion!* yet this being a *military* custome, doth both forwarn and arm men in such *Exigents*, for *resistence* or *submission*: but *Massacres* of another Nature, are a base and desperate *perfideousnesse* of the Actors toward some, permitted by themselves to dwell among them, without *Provocation*, *shedding the blood of War in Peace* (as the *Scripture* phrase is) a barbarous *surprize* of unawared sufferers, affording them neither *opportunity* of *defence*, or *preparation* (as far as in them lies, like *Devils*, murthering *Soules* and *Bodies* both at once!) such were those of the *Cicilian vespers*, who live in the *Infamy* of being the *Inventors* of cruelty! such the Inhumanities of the *Spaniards* in the *West-Indies*, that even rendered *Christianity* abominable, and caused the *Name* of *God* to be *blasphemed*! such also were those *Parisian Vespers*, *Anno* 72. (to name no more of them) when they made the *streets* of *Paris* run with Humane blood! and that of the *reformed party*, that were *peaceful in the Land*, and some of them *eminent* in the *service* of their *Wars*, as *Chatillion* and others. This is commonly

Massacres execrable and unlawful.

1 Kings 2. 5.

Invidiâ Siculi non invenere Tyranni Tormentum majus Rom. 2. 4.

the

the *practice* of an *unchristian* and *heretical Religion*! *Massacres*, the *Designe* of cowardly and baser *Spirits*; true *valour*, like the *Lyon*, more satisfyed with the *Prostration*, than *Destruction* of a supposed *adversary*; and true *Christianity* ever more indevouring the *Conversion*, than *Subversion* of Dissenting *Brethren*: I say, *cowardice* and *Irreligion*, are ever *Cruel* and *bloud-thirsty*! And a man of this metal, here, was *Herod*, who finding persons fitted for their errand, they ransack all poor Mothers Beds, and Nurses Bosomes, making their Cradles swim with bloud of Innocents! while their small joynts could scarce be handled by the cruel *Murderers*! and these throats too little for Their Poniards! there is an high *aggravation* in the number of them (at least) it rightly recorded (by the Greek tradition in the Rubrick for the day, and by the Æthiopick missals) that is, no lesse then 14000. whereof his own Son made up the sad account, (as *Baronius* tells us out of *Philo*) which caused *Augustus Cæsar* to fix that due proverb on him, Better be *Herods* Swine than his Son; for the Jews killed not their Swine, as he did his Son: and *Brocardus* in his Description of the holy Land, points us to the very place where they were slain; *Adricomius* and others, to the Chappel where they were buried.

ὧν ὁ Ἀεὶδ-
μὸς χιλιάδας
ιδ'.

I could wish he had said only where *some* of them were *buryed*, there being so many *thousands* of them *slaine*, and at so large a *Distance*; (nor is it clear that they

could be all collected) it is hardly probable that that age which was so *cruel* to *kill*, would be so *charitable* as to bury them *solemnly* together; and therefore some others *modestly* affirm, that they be buryed in the way between *Bethleem* and *Bethany*, for the *space* of about eight miles *distance*, and some of their *Sepulchers* there, *visible* unto this *day*: and yet after all this, perhaps it is most likely, that their own sad *Friends* and *Parents*, were indulged leave to *bury* them, neer their own *Relations*; which is but an *ordinary Favour* for the most *inexorable Tyrants* to afford, after their *executions*; but whosoever gave them *Sepulture*, *Prudentius* hath added a most *ingenious Epitaph*.

Salvete flores Martyrum,
Quos lucis ipso in limine,
Christi Insecutor sustulit,
Ceu turbo nascentes Rosas!
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cujus simplices
Palmâ & Coronis luditis.
Epitaph. Hymn. Innocent.

1, These were (as St. *Austin* sweetly) *Primitiæ Martyrum* (as it were) the Prim-roses of *Martyrdome*, early *witnesses* to the *Lamb*: *Non loquendo sed moriendo*: Not by speaking, but by dying; as the Church out of that holy Father, yet was there a voice heard in *Ramah*, a cry not onely of lamentation here below, of poor rob'd, dispoiled Mothers! but too *in excelsis*; above (that is) even in the ears of God, a knocking at the Gates of Heaven. *Jam.* 5. and that as for vengeance on their persecutor (which fell heavy afterward) soon afterward (*statim post insidias*) very little time being interposed, after his offending *Christ*, and so many of *his little ones*; He was smitten

Ter. 23. 5.

As רמה signifieth High. Jam. 5. 4.

ſmitten ὑπ' αὐτοῦ, from *Heaven*, with ſuch a *ſignal vengeance*, as will need a *Credulity* beyond all the *Poets Tragœdies* (ſaith * *Euſebius*) for as his *Blood-guiltineſſe* was a complicated ſin (made up of *Pride*, *Anger*, *Envy* and *Revenge*) ſo was his *Puniſhment* a complexive *Judgement!* made up of *Tortures* both of *Soul* and *Body!* *He's* ſcorched with an unknown *Feaver!* and eſpecially in his *Bowels*, which had no *compaſſion!* a furious *Itch* invadeth his *Skin!* as ſtrange *Ulcers* did his *Entrails!* together with the *Putrefaction* of his *Genitals!* and a *vermiculation* in his *muſcles!* *Convulſions* ſeize on his *whole Body*, and *Diſtractions* on his *Minde!* beyond the relief of *Baths* and *Medicines*, of all *Phyſicians*, and Aſſiſtants in the world! as *Joſephus* tells you more exactly: I ſhall only adde his laſt cruel *ſtratagem* (for that *Fury* never left Him) no not in the midſt of all theſe *Torments*! for having formerly cauſed his *Wife and two Children*, with moſt of his neer Relations to be deſtroyed! beſides his other *Son*, juſt before his own *expiration*, and having exerciſed ſo much Savageneſſe every where throughout the *Nation*, that he thought the *Jews* would triumph at his *Death*, and make an *Holy day* of his *Funeral*! as ſick as He was, *He* bethinks him of this *Wile*: cauſeth all the *Nobles* and chief perſons of the Land to be impriſoned, and ſhut up in the *Hypodrom*: privately inſtigating his *Siſter* † *Solome*, and her Husband *Alexa*, juſt at the moment of his *expiration*, to make the *Soldiers* put them all to

* *Eccl. Hiſt. l. 1. c. 8.*

πῦρ γὰρ μαλακὸν ἰῷ, πυρετὸς χλιαρὸς, &c. ποικίλοις πάθεσιν διαμιεῖζετο. *Joſeph. l. Antiq. 17. c. 7.*

† Δωσάμενος δὲ πιστεῦσαι δι' ἑτέρων, καὶ λαμπρὸν ἐπιτάριον ζεῖν, ἂν ὑμᾶς ἐθελήσητε ἐμαῖς ἐντολαῖς ὑπουργῆσαι, &c. *Loco citato.*

Death! that so in *spight* of their *Teeth*, he might have the *Tribute* of their *Eyes*, and his *Obsequies* performed with general *Lamentation*: but *Solome* and her *Husband*, if they were any of his *Executors*, would be none of his *Executioners*, what ever they said to *Him*, herein they *honestly* deceived Him. For when he was once *shut* up, They were all set *free* again, to the general *Joy* and *Triumph*, the whole *Land* was set at Liberty; thus was the *voice heard in Ramah*, and that not only as to *vengeance*, but also as *a song of praise*, Psal. 8. Matth. 21. Christ surely got great praise, by the *Angelick Anthem* at *his Birth*, *Glory to God on high*, and great praise by St. *Stephen* his *Protomartyr*, and by St. *John* that same *beloved Disciple*, (as foreshewed) but you see, *his praise is made perfect by the mouthes of these Babes and Innocents*, who here came to the Haven without knowing tempests, injoying the comforts of another life, before they knew the miseries of this; (as one wittily) Blessed babes that have your heads Crown'd with happinesse, e're covered with Haires: *Herods* cruelty in respect of you, was turned by God into a felicity, translating you, from your earthly Mothers armes, in a valley of tears! to your heavenly Fathers bosome, in his Kingdome of Glory. It hath been a custome, and yet is, else where, to whip up the Children on this morning, that the story might stick the closer; but this is to act it over again in kinde, by a moderate proportion! *Lewis* 11. of *France*, was so

Vide Euseb. l. 1. c. 8.

Psal. 8. 2. Mat. 21. 16.

Qui priùs in capitibus Coronas, quam capillos accepistis. Giron. in Fest.

ſo ſerious a Remembrancer of this Martyrdom, that he would not be interrupted in it by any affairs of ſtate, how important ſoever. While all then ſeem to condemn the literal cruelty of *Herod*, I wiſh they may not imitate him in the Figure, ſnatching them from the armes of their Mother-*Church*, and from her breaſts of holy Baptiſm; and ſo, as much as in them lyeth, killing them ſpiritually! not regarding Chriſts words, *Mat.* 19. 14. *Suffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of heaven*; or his Apoſtles, 1 *Cor.* 14. Inſtead then of injuring them, become like unto them, for humility, for innocence, for obedience, for dependance: who ſo humbleth himſelf as a little child, the ſame ſhall be great in the Kingdom of heaven.

Phil. *de Com.* Mat. 19. 14. & Joh. 3. 5. 1 Cor. 14. 20. Matth. 18. 4.

POEM 6. { On the *Innocents.* }

HErod here mad as *Hercules* with Rage,
To *murther* the worlds *Saviour* doth Engage
His men of *Armes*! who once ſo graſps a *Crown*,
Dreads every one comes near, will pull him *down*!
See, ſee (quoth he) a *Succeſſor's* at hand
That will *deprive* me of my juſt *Command*,
Souldiers betake ye to your *Conquering* Armes
And free *me*, quickly, from theſe *growing* Harmes!
Let all the young *Males* of *Judæa* feel
The ſudden *Force* of your impartial *ſteel*!

Snatch them from *Nurse*, or tender *Mothers* Breast;
And with your *Armes* rock Them to Endless *Rest!*
And such as from Them will not *Calmly* part,
Let *Babes* and *Mothers* joyntly Share the smart!
Till *Parents* slighted *Tears*, and *Childrens* blood,
Make a *Spring-Tide*, and a ne'r Ebbing *Floud!*
Fie *Souldiers*, Fie; you Loose, not gain *Renown*,
By knocking *Infants* and their *Mothers* down!
But you are *Slaves* of *Fortune*, and must do,
Whats'ere your *bloody Masters* put you to!
Engage with *men*, and thereby win the *Fame*,
This speaks your *Metal* base, your *valour* lame.
Herod Enrag'd, his nocent Hands doth stain
With blood of *Innocents!* among the *slain*
Hoping to number *Christ*; makes *Cradles* swim
In blood, and Tears, nor can both soften him!
Multiply'd *Persecution!* that Destroyes
Millions of Lives, involved in these *Boyes!*
Whose small unsetled *Limbs* scarce yielded place
For the Destroyers *weapons*, or a Space
To Entertain these *Butchers* hungry *Swords!*
Their *Wounds* being *Mouthes* accusing, without *words!*
These *Infants*, by the *Tyrants* raging mood,
Were but to *Christ Baptized* in their *blood!*
And though their *Tongues* too young to Speak his *Fame*,
Yet *Dy'd* They *first-fruit-martyrs* for his *Name:*
Whose Early *Graces*, Men for *shame* improve,
Their *Harmlessenes*, *Humility*, and *Love*;
That howsoe're our *Guides* shall us dispose,
We may be *Patient*, *meek*, *submiss* as *Those*;
And then, though *Crop'd*, like *Flowers* before their *Prime*,
Tis but *Transplanting* to a better *Clime.*
Hail sweetest *flowers* of Early *Martyrdom*
Whose bright *Arising*, was your *Setting* Sun!

Whom

Whom *Herods* frantick *Jealousie* Destroy'd
As pregnant *Rose-buds* by feirce *storms* annoy'd!
You were the *first-born Christian* Sacrifice,
Whose *Flock* of *Lambs*, for your kind *Shepherd* dies!
Upon whose *Altar* as you *bleeding* lay,
You seem'd but as with *Palms* and *Crowns* to Play:
The *Fox* worries the *Lambs*, and tis the *Sin*
With which the *world* will *End*, as't did *begin*!
This day, a double *Propheſie's* fulfill'd
In these Sweet *Infants*, so untimely kill'd!
Here's *Ramahs Cry*, and *Davids* Song of *Praise*,
Which *God* did from these *Babes* and *Sucklings* raise:
Heark how they *Shriek* below, to see their *Joyes*
Extinguish'd, in the *Murther* of their *Boyes*!
Heark how they *Sing* above, with trebled *Hymns*
To see their *Quire* so fill'd, with *Cherubins*.

PRAYER 6. { On the Innocents. }

O *Immortal Jesu, who for our sakes, descendedst to very hard Entertainment in this world (not onely at the instant of thy Birth, but ever afterward) being no sooner born almost but persecuted!* Herod *seeking thy life to destroy it! making Thee to Fly before thou wast able to go! and banishing Thee to seek a refuge in an Enemies Country! give us Grace (we beseech Thee) to value thy Love, and to imitate thy Prudence; who fleddest from thy persecutors,*

not

not out of Fear of them, or death it self; but out of desire to preserve thy self unto that great work for which Thou wast ordained; for the doing and suffering of thy Fathers will, both as to our Salvation and Example. Lord make such the Effects of all our Care and vigilance, that our self-preservations may end in holy obedience to our heavenly Father, and all our deliverances be inservient, not to secular or sinful, but to spiritual and Cœlestial ends: Protect us from the Hand of Tyrants and blood-thirsty (O Thou Preserver of men) vouchsafing us assistence, as well as example of avoiding them; Direct us in our innocent Evasions, bless us with trusty friends and honest Coadjutors; and in such cases do thou provide us a Retiring Egypt, and a Zoar of safety: Hide us in the Clifts of the Rock, from the spiritual Tyranny of Sin and Satan, and in respect of both, under the shadow of thy wings, Let be our refuge, until the Tyranny be over-past: And if it shall please Thee, for proof of our Graces to give us up to Tryals, and for hastening of our Joys to give us up to Sorrows, by yielding us up into such Hands (as we see, this day, the whitest Innocence is no shelter, or Security!) O Lord of hosts, shield us with Patience and submission to thy will; more looking at thy hand in it, than Theirs that strike us; that like Thee our good Shepherd, and these tender Lambs of thine, we may be as dumb before the Shearers; glorifying Thee more by actions than expressions, by Sufferings then by Sayings! And since thou art pleased in thy Gospel, to set us all to School to Children (and having been one thy self,

ſelf, hadſt ſo great kindneſs for them, as to invite them to Thee, Suffer little Children to come unto me; laying thy hands upon them and bleſſing them: to rebuke thoſe that kept them from Thee, forbid them not, for to ſuch belongs the Kingdom of Heaven: O Lord make us ſuch in all good acceptations, though it cannot be for Innocence, yet at leaſt for penitence and aptneſs unto mourning! that however a ſinful Nicodemus cannot Re-enter his Mothers womb, yet bathed in our own tears and thy blood, like Naaman waſht in Jordan, our Fleſh may come again as a little Child (our Leproſie of Sin being Cured) and ſo we may be born again; becoming Chriſt's little ones: Children (though not for Levity, Peeviſhneſs and want of underſtanding, yet) for Humility in our Converſation, for Docibility to thy Inſtruction; Children for Chearfulneſs in their Condition, towards one another for Affection: Children for obedience to thine Ordinances, for Prayer in our wants, crying and calling after Thee in our Afflictions; for Reverence and good manners in thy Preſence, for Gratitude to thy Bounty; and for all kind of Dependance on thee, upon Thy Providence for Temporals, on thy Grace for Spiritnals, and upon thy Mercy for Æternals: that ſo at length, finding us what thou commandeſt us to be, as little Children, thou mayeſt Embrace us likewiſe in thy Arms of Mercy, and Invite us home unto thy Fathers Houſe, in everlaſting Habitations, Come ye Children, Come ye bleſſed of my Father, Receive the Kingdom prepared for you, and ſuch as you, from the beginning of the world; that

that so with good Children, having here Sung Hosannahs *to the Son of* David, *we may hereafter sing Hallelujahs to the God of Glory.* Amen. Amen.

The Collect.

Almighty God, whose praise this day the yong Innocents, thy witnesses have confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord.

The Epistle: Rev. 14. v. 1. to the end.

The Gospel, Mat. 2. ver. 13. to 19.

Our Father, which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

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The Circumcision. Luc. 2.

21 And when eyght dayes were accomplished for the circumcising of the childe; his name was called Iesus which was soe named of the Angell before hee was conceiued in the wombe

Psal. for D. M. 1. M. 1 Lesson. Gen. 17. 2 Lesson. Rom. 2.

UPON *The Feast of the* CIRCUMCISION *of Christ.*

E. 1 Lesson. Deut. 10. from v. 12. 2 Lesson. Colos. 2.

DISQUISITION 7.

ALmighty God (out of a mercifull condescension to our Nature) both before and after the fall of man; before, under, and after the Law, still manifested his will by *two things* especially, *viz.* an *understanding Mind*, and a *perceiving Sense*: as in *Paradise* at first, *Adam* had his word, and that witnessed by a double sign, the *Tree of life, and That of knowledge*, Gen. 2. After his lapse, he had a promise, *Gen.* 3. and thereunto *sacrifices* added, as outward *signes*: so after the Flood, a promise of no more Deluge, and the * *Rain-bow for a signe*, Gen. 9. A Bow without an Arrow, or if with any, one shot against himself in his Sonne; for it stands bent always towards *heaven*: the promise of deliverance from *Egypt*, is sealed with the *Paschal Lamb*, *Exod.* 12. and that to *Abraham* of multiplying and magnifying his seed, signalized by instituting *this Circumcision*, Gen. 17. Lastly, *God* giving his *Son*, and by him everlasting *life*, to beliegers,

Gen. 2.
c. 3. 15.
c. 9. 13.
* Arcus erat prius ut effectum Naturæ, non ut signum Misericordiæ. Arcus sine sagittâ.
Exod. 12.
Gen. 17.
Joh. 13. 16.

vers, confirms all with *two Sacraments*, as seals of his grace, viz. *Baptisme*, and the *Lords Supper*. Thus the *Father* of mercies hath in all *ages* provided for mans weakneſſe, that He might *taſte and ſee how gracious the Lord is*, Pſal. 34. and therefore thoſe that pretend to be ſo *ſpiritual*, as not to endure ſignificant Ceremonies, and outward Rites in the Church, run a violent courſe, quite contrary to the goodneſſe of *God*, and the meekneſſe of his *holy Spirit*, who doth inſtruct the conceiving *Minde* by the perceiving *Senſe*, and by viſible words, as *Auguſtine* calls the *Sacraments*; one of which, was this of *Circumciſion* to the *Jewes*, and that may well appear in a red Letter, as being their bloudy *Sacrament*; who therefore, when they *Circumciſed* a child, called him *Sponſum ſanguinis*, applying thoſe words of *Zippora* unto him, Exod. 4. *Thou art a bloudy Husband*; becauſe that day, they hold the child is marryed to the *Covenant*. *Circumciſion* was uſed by many other *Nations* (though not as a *Sacrament*) by the *Æthiopians*, *Ægyptians* and others, beſides the *Turkiſh Nations* to this day.

Pſal. 34. 19.

Apud Martyr. in Rom. 4.

חתן דמים *Sponſus Sanguinum*

Exod. 4. 25.

Herodot. l. 2. & Diodor. Sicul. l. 2. c. 3.

There was in this of the old, (as in the *Sacraments* of the *New Teſtament*) two conſtitutive parts, *Signum & Signaculum*, both the Signe, and the Seale of a ſacred Covenant: not only bare badges, as the defective *Anabaptiſts*; nor immediate juſtifiers, *ex opere operato*, as ſome others in the exceſſe; * They do not confer, what

* *Iſta non tribuunt, quod per iſta tribuitur*; Hook. l. 5. Sect. 60.

what is conferred by them. It is called a *Signe* by *God* in its first *Institution*, *Gen.* 17. and a *Seal* by the Apostle, *Rom.* 4. 11. Yea it is called so by a Doctor of the *Jewes*, more ancient then their *Talmud*. This *Circumcision* here was a triple signe, 1. Memorative of the promise to *Abraham*, touching his seed, his inheritance, and the *Messiah* to come of him. 2. Distinctive, of the Jewes from all other people; and of the Sex, Males only undergoing it (Females yet being within the Covenant, *Reductive*, as sprung from *Circumcised* Fathers, and marryed to such Husbands.) 3. Prefigurative, of *Baptisme*, and the *Spiritual Circumcision* of the heart. Again, as *Circumcision* was thus a various *signe*, so was it a *Seale* also; a double one, on *Gods* part, as the *Patent of Kings*, for confirmation: on *Abrahams* part, as his *obedience and Faith's* Attestation. Some note a three-fold *Circumcision*, *viz.* Carnal under the *Law*, Spiritual under *Grace*, Celestial in the Kingdome of *Glory*. The first is *Nascentium*, good in its due time, of children, the eighth day, *Gen.* 17. The second, *Renascentium*, at all times better, of such as are *born again*, and that of *the heart in the spirit*, Rom. 2. effected by the *sword of the spirit*, (sharper then all the *flinty knives* of *circumcision*, λογὸς δίτομος, Heb. 4. 12. *the word of God* sharper then *any two edged sword*, that *Circumciseth*, not only the fore-skin, but all the Faculties of the soule, the parts and senses of the body; the eyes, *Job* 31. turneth away those least

Zohar Gen. 7.

Ardens in locum.

Gen. 17.

Rom. 2. 29.

Josh. 5. 2.

Job 31. 1.

Psal. 119. 37. feast they behold vanity, *Psal.* 119. The ears and lips, that they hear or speak no guile. *Ephes.* 4. *Circumcising* the hands, against all Theft and idleneſſe, *Ephes.* 4. 28. the *Head* from *imagining* miſchiefe, and the *feet from blood-ſhed*, Pſal. 14. *Circumciſing* the *intellect* from *Ignorance*, *curioſity and error*, Act. 26. 25. the Will from perverſneſſe and all *preſumptuous wickedneſſe*, Pſal. 19. the affections from *irregularity* and *diſorder*, Coloſſ. 3. even the very *Thoughts* and *Imaginations*, Iſa. 1. 16. in a word, *Circumciſing* the *whole man*, cutting off all ſuperfluous cares of the world, and luſts of the fleſh; even to the *Metamorphoſis* of the old, transformed into the *new man*. Eph. 4. whence flowes the third kinde of Circumciſion by conſequence, *Reſurgentium*: in the world to come, when all ſuperfluity of ſinne, deformity, and corruption ſhall be cut off utterly, ſo that we may appeare before the *Throne of God*, without any ſpot in our ſoule, or corruption in our body, *Apoc.* 14. 1 *Cor.* 15. But in this Circumciſion of *Chriſt*, which was carnal only (as needing none of the other) four circumſtances are remarkable, the Time, the Place, the Manner, the Reaſon; the time was the eighth day, *Gen.* 17. (and Chriſt then undergoes it, *Luk.* 2. *coming not to deſtroy the Law, but to fulfil it*, you ſee, in every circumſtance) Some ſay, then, becauſe that tender age could more eaſily bear the griefs, but this is too dubious, and too general: and ſome ſay, becauſe under the *Pædagogy* of *Moſes*, there was a kinde of *Legal* uncleanneſſe;

Ephes. 4. 25. 28. c. 5. 4.

Pſal. 14, 6, 19. 13.

Coloſſ. 3. 2, 3.

Epheſ. 4. 22.

Apoc. 14. 5. 1 Cor. 15. 53.

Quando? ubi? Quomodo? Quare?

Gen. 17. Luk. 2. 21.

ness, in which the *Creatures* were thought to be remaining in their *blood*, for *the first seven dayes*, *Levit.* 22. whence the *eight day* was so precisely observed by the *Jews*, that if it fell on the *Sabbath*, They did perform it; whence their proverb was, that *Circumcision driveth away the Sabbath*; or that the *Sabbath* giveth place to *Circumcision*, which accordeth with the words of our *Saviour*, Joh. 7. *ye on the Sabbath day Circumcise a man.* The *Jews* superstitiously conceiting, that each perfection depended on the *sanctification of one Sabbath* at least; and think that *God* did therefore injoyn the *eighth day*, that one *Sabbath* might first pass over each *Male*, before this *Sacrament* administred; but 'tis probable that *God* would not suffer them to prevent the *eighth day*, to shew that in matters of Religion, He neither was, nor is *absolutely* tied *to Sacraments*; for then had not the *Love* been greater in permitting *Circumcision* on the *eighth day*, then the *Severity* in *forbidding* it till then, since many might *Die* without it: yet longer then eight days *God* thought it not *convenient* to defer it for the *Comfort* of the *Parents*, by a seasonable *Initiation* of their *Children*. Others say the eight day, because that was the time of our Lords Resurrection: so *Lombard* in *Rom.* 4. seven dayes, figuratively signifying the time of this present world, and the eighth day the *Resurrection*, wherein *mortality* shall be cut off with *Immortality*, 1 Cor. 15. the manner how Circumcision was administred,

Levit. 22. 37. & 12. 2, 3.

Circumcisio pellit Sabbatum.

John 7. 22.

Chrys. & Mar. in Rom. 4.

1 Cor. 15. 53.

* Paul Fag. Deut. 10.

stred, I find thus * Recorded. Some of the *Relations* that were present held a *vessel* full of *dust*, into which they did cast the *fore-skin* being cut off by the *Preist*, with a sharpened *Flint*, or small *knife* for that purpose. For their *Ceremony* of Setting in the *Room* a voyd *Chair* for † *Elias* (as their expected *Oedipus* of all their *doubts*; we know that *Elias* will come, and He will tell us all things; I pass it over as a novel *Fancy* of the late *Jews*, unknown in our *Saviours* time, to whom the *Samaritan* Woman truely applieth that Proverb, *Joh.* 4. the *Messiah who is called Christ, will tell us all things*: at this *Sacrament* of *Circumcision* the *witness* held the *Child* in his *Arms* (so ancient is the Custome of *God-fathers*) and was * called, *Dominus fœderis*, the *Master* of the *Covenant*: and indeed the custom of *Baptismal* undertakers, or *witnesses* in the *Christian Sacrament*, was; I know not which to say, a greater *Piety*, or *Charity*; but certainly very much of them *both* were in it; nor mean I for the *Munera Natalitia*, the gifts then Commonly bestow'd, (which yet are early Engagements of their Duty) but for the *pious* Care of conscientious *Godfathers* (in case of the *Death*, Absence, Irreligion, or neglect of *Parents*) to *Season* the *new-Vessel* well, to help *God* to the first *Possession* of it, by *virtuous Education*, and *Instruction* of the *Infant*. Again, these times were the *Nominalia* (as † *Tertullian* calls them) among the *Jews*, at *Circumcision* they imposed *Names* upon the *Children*, *Luk.* 1. and

† *Veniet Elias & enodabit omnia.*

Joh. 4. 25.

Fœderis Dominus.

* בעל ברית

Sponsores & Susceptores Promissores.

† *De Idol.* c. 16. Luk. 1. 59.

that

that was done by the *Parents* or by the witnesses with *their* Consent, as is likewise requisite in its *Successor, Baptism*: nor let it therein scruple any, who should confer the Names; whether the *Authority* of the *Father*, because *Abraham* Named *Ishmael*, and *Zachary* Named his Son *John*, *Luk.* 1. or whether the *Affection* of the *Mother* should not carry it; as 'twas *Gen.* 30. and *Isai.* 7. *and she shall call his name* * *Emanuel* (as some have troubled themselves to flatter either *Sex*) but 'tis happiest where the *Mans Prerogative*, and the *womans* Desire, close in a loving *Prudence*, Consenting in the *Nomination*: and that not in *heathenish* and *fantastick* Names (too frequent in these later times) some, rather affected *sentences* than *Names*, but serious and significant *Names*; there being in good *Names* wrap'd up good † *Admonitions*, if not sometimes *presage* of * *Goodness*: as was said of *Probus*, that he was right owner of his Name: But to return to *Circumcision*, for the *ubi?* where, where, as to the *place!* and where as to the *part?* as to the *place*, 'twas left at liberty, so it were *publick* as to the *Company and Prayers*: so for *Baptism* and other *Ordinances*, though they may be *private*, in the case of *Sickness*, *Schism*, or *Persecution*; Yet happier are they, when strengthned with a joynt *Devotion*, with the *united Prayers* of the *publick Congregation*.

Luk. 1. 63.

Gen. 30.
Isa. 9. 14.

* עמנואל (i.) *Deus Nobiscum*, *Iesus* (i.) *Salvator*. Mat. 1. 21.

O Nomen predulce mihi, Lux, & Decus, & Spes, Præsidiumq; meum, requies O certa laborum. Blandus in ore Sapor, fragrans Odor, irriguus Fons, Castus amor, pulchra & species, sincera Voluptas. Prudent. Apotheos. adversus Judæos.

† *Probus vir sui Nominis.*
* *Bonum Nomen, bonum Omen.*

Not like that Pope, called *Sergius*, who was indeed *os Porci.* (i.) Swines face, &c. *Plat. in vit. Pontif.*

gregation. For the other *Ubi: Circumcision* was placed in the *generative* parr. 1. Because the Propagation of *original* Sin is thence traduced, *Per actum generationis.* 2. As a *sign* of the promise, both to Parent and Posterity, *Gen.* 17. 3. For the diminution of carnal concupiscence. Lastly, the Reason involveth the cause, the end, and the Pœnalty of Omission: all making up the Account why Christ undergoes this Circumcision, you have it *Luk.* 2. 21. more particular reasons to shew he was the seed of *Abraham*, Heb. 2. to demonstrate that he had true flesh, against *Manicheus*; not his body Coessential with the Deity, as *Apollinaris*; or fetched from heaven, as *Valentinus*: but as *Rom.* 1. 2. *Circumcised* he was, that He, who was the truth and substance, might at once fulfil and take away the *Type of Circumcision*: and all this out of obedience for us, *Isai.* 9. *nobis puer natus, vobis*, saith the *Angel*, expounding the prophesie, *Luk.* 2. 11. unto you men: I, for us *born*, for us *circumcised*, Gal. 4. *made of a woman, and under the Law*, hereby giving publick testimony, that he would fulfill the *Law*, (as the *circumcised is bound*, Gal. 5. 2.) and that he would do all the rest for us, to make up our unwilling Faylures, so we give but all diligence, 1 *Pet.* 1. for else St. *Bernard* asks, *Quid facitis circumcidentes puerum?* He having no Sin but ours: and we in a manner no obedience but his; This *circumcision* was the prologue of his *Passion*, and first rise of *Ezechiels* waters, c. 47. flowing *above the knees*,

Aug. in Johan. tract. 30.

Martyr in Rom. 4.

Ad diminutionem carnalis concupiscentiæ.

Aquin. part 3. Quest. 7. Art. 3.

Heb. 2. 16.

Epiph. Hæres. 30.

Isai. 9. 6.

Gal. 4. 4.

1 Pet. 1. 5, 10.

Ezech. 47.

knees, till after, it came to *Davids* Deluge, *Psal.* 99. all the way *vir Dolorum*, a man of sorrows! to keep us from, or at least to *sanctifie*, our bloody sufferings; as is intimated hence, by his consolatory and saving Name of Jesus, now imposed, *Mat.* 1. for which all *hearts* and *knees* are obliged unto *Signal gratitude*, Phil. 2. whose merciful indulgence extends here to our bodies, as well as souls, tenderly changing this *sharp*, into an *easie Sacrament*; and instead of those knives of flint and stone (prefiguring this *Corner Stone*) commanded, *Josh.* 5. saying now but, as *Elisha*, 2 *King.* 5. to teach leaprous Soul, *wash and be clean*, and how much easier of performance, so much the more dangerous the Omission; whose *Penalty* runneth in this form, *Gen.* 17. *that Soul shall be cut off from his people*: from whence ariseth a double *Quære*, what the phrase of *cutting off* imports? and who ought thus to be punished? for the first, some understand the sentence of *Excommunication*, or casting out of the *Synagogue*: which though I oppose not, yet I incline rather to those, who understand hereby a *Bodily death*, in which sense, the same *phrase* is taken, *Exod.* 31. in the case of violating the *Sabbath*, that *soul shall be cut off from among his people*; and it is remarkable, that when *Moses* his *child* was *uncircumcised*, the *Lord* met him with great Indignation, and as the *Text* saith, *sought to kill him*, Exod. 4. which as it intimateth the *Punishment* of this fault, to be a *bodily death*; So it answereth the second

Psal. 99. 1.
Matth. 1. 21.
Phil. 2. 8, 9.
Josh. 5. 2.
Gen. 17. 14.
The Danger of Omission of sacred Duties.
Exod. 31. 14.
Chap. 4. 24.

Quærie, and clearly *evinceth*, that not the *child* till it cometh to years of Discretion, but the *Parents* and *Friends* are liable to it; *They were cut off from the people of God*, for the *contempt* of *Circumcision*, and not for the *want* of it: therefore the *Jews* who bury their *Infants* (dying e're the eight day) before the door of their *Synagogues*, and not
Gen. 17. 14. with the rest, mistake that place, *Gen.* 17. and so do others, who think all *Infants unbaptized* to be *secluded* from the *Kingdom of God*. He who despiseth his *circumcision*, shall die the
Ezek. 28. 10. *death* of the *uncircumcised*, *Ezek.* 28. so the wilfull Neglectors, and Contemners of Baptism run into the danger: it was a good De-
* Concilium secund. Canon. 34. cree of the *council* of * *Brakara*, which *ordained* that those who *Despised their Baptism*,
35. and *Dyed*; and those who *hanged Themselves* should be *buried* together! as *both* guilty of *Soul-murther* (and if *this* were still *in force*, such *Burial* places need to be much inlarged. And upon this *Necessity*, there were some who *Baptised* them after
1 Cor. 15. 29. they were dead, and put the *Sacramental bread* in their *Mouth* as their Viaticum: *men were baptised over the Dead* (saith the *Apostle*) their friends should rather have it by *Proxy*, than altogether go without an *Ordinance so necessary*: and therefore if the neglect of that Circumcision were so severely punished, how much more the contempt of this more easie *Seal*, of the *new Covenant Baptism*?
John 3. 3. whereof such Children are altogether as capable, as of that of old, being indeed still but one,

one, and the ſame renewed *Sacrament*. Laſtly, as *Circumciſion* among other things was to the *Jews*, a ſign of *mortification* of the old Man; ſo ſhould *This Day* to us be *of putting on the New-man*, and *being renewed in the Spirit of our minds*. Being *New-years day*; intimates a *new Life* unto us, and our *Sins* expiring with the *old* year.

Much *Superſtition* there was among the *Gentiles*, in the Obſervation of the *Calends* of *January*; but two paſſages there were not to be diſliked by *good Chriſtians*: the Firſt, that they did *ſtrive* every man to ſhew his *Skill* that day, in ſome *Eminent Act* of his profeſſion. The ſecond, was a neighbourly *Commerſe* of *Preſents* that Cuſtomable *viciſſitude* of giving and receiving of *New years gifts*: and why *we* may not *wiſh* one another a *good year* (at the beginning of it) as well as a *good morrow*, or a *good night*; I know not: and why *we* may not then, teſtifie our mutual *Affections*, one toward another, by ſome *preſents*, as it was uſual at *Feaſts*, *Eſt.* 9. I ſee no reaſon; onely, Let us *Babtize* the Practice; by this *Chriſtian Addition*, that we now forget not to tender *God* a *Preſent*, and ſuch an one as may be acceptable to *Him*, ſuch an one as he calls for, by the wiſe man, *Prov.* 23. Son give me thy Heart. Or by his *Apoſtle*, *Rom.* 12. *that you preſent your Bodies a living ſacrifice* (the Casket here involving the Jewel) your

——————*Janus ait.*
Tempora commiſi naſcentia rebus agendis
Totus ab Auſpicio ne ſoret Annus iners.
Quiſq; ſuas Artes ob idem delibat agendo, &c.
Ovid. Faſto. 1.

Strenarum Commercium Suetonius.

Eſter 9. 22.

Prov. 23. 26.

Rom. 12. 1.

Body *a living ſacriſice, holy and acceptable unto God: which is your reaſonable Service*; you ſee, the Preſent that is *holy*, is acceptable to *God*, and the moſt *reaſonable ſervice*: and that not only in reſpect of *Him*, but of our *ſelves*; for by this ſurrender of the *Heart* to *God*, it ſhall be again returned to us, with *infinite advantages* (as the *Cloth* is from the *Fuller*, as the *Ship* is from the *Indies*) cleanſed and garniſhed with *Grace* and *Mercies*: *God* will not be behinde hand with us, *having given us his Son* (ſaith the Apoſtle) *how ſhall he not with him, give us all things?* eſpecially if we but crave them of him in the words, and *Spirit* of the *Royal Prophet*, Pſal. 51. *Create in me a clean Heart O God, and renew a right Spirit within me!* and ſo to make each of us *a new Creature*, is infinitely the beſt of *New-years Gifts*.

Rom. 8. 32.

Pſal. 51. 10.

POEM 7. { Upon the Circumciſion. }

WHat mean you *Sirs*, with ſharpned *Flints* or *Knives*,
To *wound* this Princely *Babe*? ſuch *tender* Lives
Me thinks, were fitter for the ſugred *charmes*
Of *Nurſes Breaſts*, and *Mothers* lulling *Armes*:
If it be *Circumciſion* that you mean,
The *Sinfull* are concern'd, and not the *Clean*:
No, *Innocence* it ſelfe here, underwent,
The *Tortures* of a bloudy *Sacrament*!

Who

Yet *He* vouchſafes to us a gentler *Mean*,
But *waſh* like *Naaman*, and ſo be clean:
Who turn'd the *Ægyptian waters into bloud*,
Here turn'd our *Gore* into a Criſtal *Floud*:
Deſerving the more *gratulant* Reſpect,
And more ſevere *Chaſtiſement* for neglect!
Chriſt came not then for to deſtroy the Law,
But to fulfill it, now all plainly ſaw:
Theſe early *drops* of his effuſed *Bloud*
The *Tragick-Prologue*, may be underſtood
Of his laſt *Paſſion!* where pure *Innocence*
Victim became, for *Diſobedience*!
Thus teaching us *Lawes* ſacred to fulfill,
Spar'd not his *bloud*; both firſt and laſt to *ſpill!*
Whoſe *healing Name* declared on *this Day*,
Doth ſaving *Health* unto our *Soules* conveigh,
For which, no leſſe in *Thankfulneſſe* we owe,
Then that our gratefull knees to *Jeſu* bowe;
That ſtill we with a *Circumciſed Eare*,
His ſacred Hefts and *Inſtitutions* hear;
And that our *Eyes* may *Covenanted* be,
To *Read* his *Word*, and *turn* from *vanity*.
That from all *looſeneſſe* and inferiour layes,
Our *Lips* be *circumciſed* to his Praiſe;
And that *accepted* may be every part,
Vouchſafe O *God* a *circumciſed Heart*;
Since 'tis a Day of *Gifts*, *Hee'l* not deny
That Boon (at leaſt, *exchanged* courteſie)
Give but your *Soules* to *Him*, and *Hee'l* impart
New *Spirits* for old, a *ſound* for *broken* Heart.
There needs no *Preſent* elſe, no further *ſhifts*,
Theſe being to both, the happieſt *New-years Gifts*.

PRAYER

PRAYER 7. { Upon the Circumcision. }

O *Merciful Jesu! who wast pleased for our sakes, not onely to be made of a Woman, but also, This Day, to be made under the Law, by Circumcision, to Redeem us that were under the Law: thereby engaging thy selfe to an exact fulfilling of it; so (paying our debts, taking off the Malediction, and making up all our unwilling failures, by thine absolute performance) give us answerable Gratitude and Affection, such a measure of Diligence and Invitation; that we may return such Obedience to Thee and thy Lawes (in the proportions of our Nature) as Thou didst yeild unto thy heavenly Father: and that not only in the gentle parts of thy service, wherein thy Yoak is ease, and thy Burden light; eschewing Evil, and doing Good (yet O Lord help us to do these) but also in the severer parts of it, as Austerities of Life, and bearing of Afflictions for thy sake, though sharp, as thou here undertookest for us in Circumcision: to this end we beseech Thee, Circumcise our Hearts to moderate the favours of this great compassion; to consider how Early thou beganneſt thy Sufferings, to expiate our sinfull protractions and delayes! let the Remembrance of thine Eight Day, spur on our slack Obedience and Repentance: And as thou now receivedst that same holy Name of* Jesus *(designed in Heaven by the witnesses of Angels) so manifest thy selfe, This Day, to our poor Souls a Saviour; and because there is none other*

Name

Name under Heaven, given unto Men, by which they may receive Health, and Salvation, but thine, only dear Jesu; be thou henceforth unto each of us a Jesus: giving us alwaies thankefull Eyes, obedient Knees, and reverential Hearts, unto thy sweet and saving Name: O Thou true Vine, who wast (as this day) Pruned with the sharpe knife of Circumcision, (and afterward trodst the Wine-presse alone!) glad our Hearts with that same wine of Angels, and let those precious drops (the earnest of thy Passion) which Thou now bleedest, Bathe our sinfull Births, and purge out the Pollution of our Nativities; no impurity could be in the Immaculate Lambe; in Thee the Lambe without blemish; the Lambe of God, who thus beganneſt to take away the Sins of the world, by bleeding for them! no superfluity there to be pared off; the blemishes were in our skins, yet the bloudy knife in Thine! the ulcerated sores were in our Bodies, and yet the Lance in thy Flesh! the malignant Feaver in our veines, yet the Phlebotomy in Thine! Lord thou smarteſt, not with thine own, but with our wounds! or rather Thou hadst the smart, and we the ease, Thou the Griefe, and we the Cure; O wonderful Cure, more wonderfull Affliction! chalenging a universal gratulation from all Ages and degrees of Men, even from the mouthes of Babes and Sucklings (as thou hast ordained, so likewise merited) Praise; in that Thy very Infancy paid the first fruits of thy bloud for their Redemption; and by a merciful Indulgence to them, hast turned that sharper Sacrament of Circumcision into Baptisme, the more easy Laver of

Re-

Regeneration, ſo mercifully turning our blood into water, and our water into wine of comfort.

In thine Infancy (O Chriſt) Thou bleedeſt for us! in thy Minority, Thou arguedſt for us; in thy Youth, Thou Obeyedſt for us; and in thy perfect Age, Thou dyedſt for us! Now therefore we importune Thee, give us a reflexive ſpirit (O give us this, or all the reſt are loſt) give us returning Hearts (or our Commerce with Heaven is at an end) to render back again ſome Eechoes of thy Muſick; to dedicate unto Thee the Buds of our Childhood, or the Bloſſomes of our Youth, or at leaſt the Fruits of our maturer Age: as Thou betimes didſt ſet upon the work of our Redemption, appearing in thy ſaving Name and Nature; ſo vouchſafe us the grace, early to give up our Names to Thee, and to bear thy Yoak, even from our Youth. Let thy literal, excite us to the ſpiritual Circumciſion; and that not of our Hearts only, but alſo (Lord) of our Hands and our Heads; Circumciſe our Eares, and all our other Senſes, our whole inward, and outward Man, that no ſuperfluity of Maliciouſneſſe, or Pollution abide in us, but that (with thy aſſiſtance) we may keep our ſelves unſpotted of the world.

And as Thou art now pleaſed to begin the Renovation of the languiſht Earth, and to command the Sun to cheer the drooping Face thereof; ſo let thy ſpiritual compaſſion, this Day, begin to ſhine upon our darkned Soules, and daily to renew thy decayed Image in us: as now the Year (like the Serpent its Embleme) beginneth to caſt off its old skin; ſo deigne us Grace, to caſt off the old Man, with his corrupt affections, and to be renewed

newed in the Spirit of our mindes; that henceforth becoming new Creatures, and walking to our Death, in newneſſe of Life; we may at laſt ſit down (with Abraham, Iſaac *and* Jacob*) welcome Gueſts in the new Jeruſalem, and drink of that new Wine (wit Thee) in thy heavenly Kingdome for evermore.* Amen, Amen.

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§ The Collect. §

Almighty God, which madeſt thy bleſſed Son to be circumciſed and obedient to the Law for Man: grant us the true Circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt *our Lord.*

The Epiſtle Rom. 4. from v. 8. to 15.

The Goſpel Luke 2. from 15. to 22.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

Upon

Psal. for D. M. 6. M. 1 Lesson. *Isa.* 40. 2 Lesson. *Luk.* 3. to v. 30.

UPON THE *Feast of* EPIPHANY, *or appearing of the Star.*

E. 1 Lesson. *Isa.* 49. 2 Lesson. *John* 2. to v. 12.

DISQUISITION 8.

SEasonably doth the *Church* celebrate the honour of *Christ's Epiphany*, next unto his *Circumcision*, that his *glory* might be manifested in the *Flesh*, as well as his *humility*. And the very *Name* speaks the *Antiquity* of this *Festival*, and its early *rise* in the Greek *Church*; and 'tis fairly Englished by the day of Apparition, or *manifestation* of *Christ* from above; that ignorance, where it is the Mother of Devotion, might no more call it the *Tiffany*, as in the Legend, or as one that bidding it *holy day*, said he knew not well whether it were a *He* or a *She* Saint. It reflecteth on three speciall manifestations of our *Saviour* (and therefore called ἐπιφανια ἐπιφανιων, *i. e.* The manifestation of manifestations.) The first, θεοφανια, being that of the blessed *Trinity*; all the Three *Persons*, as witnesses, sensibly appearing on it, *Mat.* 3. the *Father in the Voice*, the *Son* in the *Flesh*,

Hug. S. de Tempo. 30.

Casaub. exercit. 2. N. 35.

Matth 3. 16.

The Offering of the 3 Kings Mat: 2.

10 When they saw the starre they rejoyced etc.
11 And when they were come to the house they saw the young Child with Mary his mother, and fell downe, and worshipped him, and when they had opened their treasures they presented vnto him, gifts, Gold, Frankincense, and Mirrhe.
12 And being warned of God in a dreame that they should not returne to Herod, they departed into their owne country another way.

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Flesh, and the *Holy Ghost* in the *Dove* manifesting *Christs* glory at his *Baptisme*. The second Θεοφανία, For that on the same day twelve month after his *Baptisme* (which *Baptisme* was on the same day 29 years after his Birth) his *Glory* appeared at the marriage in *Cana*, by *turning water into wine*, Joh. 2. But the most pertinent is this Ἐπιφανία. This *appearing of the Star to the wise men*, and their holy Pilgrimage to *Christ*; it was no lesse the *Admiration* then *Observation* of St.* *Chrysostome*, what a *plenty* of new *Miracles* waited on our *Saviours* Birth; what a confluxe was there then of Rarities, and *sublime* accidents? such as excelled not only mans *Understanding* but his *wonder*? the *Holy Ghost* overshadoweth *Flesh*, a *Virgin* brings forth, *Angels* proclaim Him, *Shepherds* have *Visions*, *Stars* demonstrate *Him*, *Heathens* adore Him! *Heaven* and *Earth* contend (as it were) in *Joy* and *Duty*, at the *Incarnation* of the *God* of both of them! and yet among them all, St.* *Bernard* above the rest, *magnifieth* the latter, the *Sages* adoration; Behold (saith He) here is a new *Light* from *Heaven*, and a new *Church* on *Earth*! first a Star that was not more a conduct to the *wise men*, than a fit *Emblem* of Him that was *the light of the world*, and the true *Star of Jacob*: and secondly *Gentiles*, that not more in their own, than in the person of the whole converted *Church*, come and *adore* Him; I, in them all *Nations* kneel before Him, acknowledging that ἤλθομεν προσκυνῆσαι, &c. *We are come to worship him*:

D. Boys in Fest.

Joh. 2. 11.

* Ποῖα ἢ πάσα θαυμάσια περὶ τῆς τοῦ Χριστοῦ γενέσεως συμβαίνει; Χρυσ. ὁσομ. ὁμιλ. ὑπὲς μεδ'.

* *Ecce novum signum de Cœlo, nova Ecclesia de Terra*: *in Sermo Epiph.*

Mat.

Matth. 2. 10. * *Itinerarium sacrum, in quo Itinerantes Iter, & Negotium, considerandi.*

† Strabo. l. 6. Geograph.

Quibus è meliore luto. Finxit Præcordia Titan.

Λόγοι μισοῦντες τὴν ἀξίωσιν. Διάβολικον τὸ εἶναι Μάγος. Eustathius in locum.

* *Maldonat* in locum.

Matth. 2. wherein are most remarkable, the **Travailers*, their *Journey*, and their *Business*: In the first, their *Condition* and *Country*; In the second, their *Guide* and *Diligence*: In the third, their *Bounty* and *Devotion*. (I must rather *touch*, then handle each of them.) First, their condition speaketh them at once, *wise* and *great* men: the Name then of *Magus* (in that Age when *Philosophers* did reign) being in greater account then that of *Magnus* (saith *Ludophus* and others:) *Magi* hints their wisdom, and † speaks them such among their own, as the *Philosophers* among the *Greeks*, *Scribes* among the *Jews*, *Chaldeans* among the *Babilonians*, *Gymnosophists* among the *Indians*, &c. of the wisest of their Country: Learned men, men dedicated to *Contemplation*, and searchers of the depths of *Nature*, and such as were *transcendent* in the *Arts*; yet may the word, *Magus*, well be deem'd of the number of those that are called, by *Criticks*, words of a middle signification, once of *Dignity*, now of *Cruelty*! So this word *Magus* (some having abused their *Science*) is now stigmatized with black and *Diabolical* (as we see in that *Simon*) from *Sorcery* denominated, *Magus*: whereas at first, when these *Sages* lived and travailed, it imported nothing but depth of *Learning* and *Eminence* of *wisdom*; and therefore the *Evangelist* here styles them *Magi* (* *honoris causâ*) to *grace* them with a Name of *honour*; so that we shall not need to *startle* at the word, as if they were *Exorcists*, and Secretaries of *Hell*! (as *Origen* and

and others) not from any *magick* Art, in that ſenſe, but from the *magnitude* of their *Art*, were they denominated, *Magi*, *wiſe men*; and *Plato* tells us, that *magick*, then in its beſt ſenſe, preſcribed the due obſervance, and the divine *Worſhip* of the *Gods*: for according to *Varinus*, They were not onely *Philoſophers*, but *Prieſts* alſo; and *Theſe* hath *God* ſingled out, to the *Honour* of the *manifeſtation* of his *Son*: *Humane Learning*, you ſee, well improved, Diſpoſeth men into a *Capacity* of diviner knowledge; as was ſeen in *Moſes*, *Daniel*, and St. *Paul*; to him that hath ſhall be given: and Gods goodneſs like the Sea, delights to run in its old Channel, and to fill thoſe caverns of the earth, which it ſelf hath formerly made and watered, and it is but a brutiſh-humour, to think humane Learning either, *ſuperfluous*, or *Antichriſtan*: which (I ſay) well improved, rendreth men more Capable of *Diviner* knowledge; yet it is That onely which can *denominate* any truely *wiſe*, while all the *knowledge* and *wiſdom* of the world, without it, is but *Fooliſhneſs*, nay *Enmity with God!* had theſe *Aſtronomers* (for ſuch their *Appatition* ſpeaks them) been acquainted with all the *ſtars* of *Heaven*, and not with this of *Chriſt*; They had had but *light* enough to lead them unto *utter darkneſs*; ſo let a man have never ſo much of this *worlds Serpent* in him (that *Matchaivel* himſelf might be his *Diſciple* for advantagious contrivements) and have not withal ſomewhat of the *holy Dove* to temper it; if his *wiſdom*, I ſay,

Magi quaſi ſapientia magni. Ludoph.

Ἡ μαγία ἐστὶ τῶν θεῶν ὑποθεσία. In Alcibiad.

be not seasoned from the *onely wise*; why, he is rather a Companion for St. *Luke's Fool*, then for these *wise men* in St. *Matthew*: I. *Piety* is the onely *wisdom*, *the fear of the Lord is the beginning of it*, and his *Glory* the End; whosoever then Emulates the *Title* of these *wise men*, and would injoy it without *usurpation*, must bear them Company in seeking *Christ*, for * He is the onely *Fountain* of all true *wisdom*, the *wisdom of his Father*; and those that seek him (in his *word* and *Ordinances*, and in the *Indeavours* of good life) are indeed the onely *wise men*, that is, *men wise unto Salvation*. And so much of that part of their *Condition*, that they were *wise men*: it will be good manners now, to take some notice of their *Greatness*; for their external *State* and *Condition*: Some, you know, have *Traditioned* them to be *Kings*; but this, saith one, is not altogether so *certain*, nay *Calvin* and *Beza* deride it, as a fond and fictitious *Imagination* (though perhaps not so improbable as they conceived it) yet with *Maldonats* modester and second thoughts, we 'tis right, may rather think them to have been *Noble Persons*, and such as for their *Learning* & *wealth*, might deserve the *Name* of *Princes*, especially considering the *Custom* of those *Times*, usually to choose their *Kings* and *Governours*, out of the most *wise* and *Learned* Sort of men: which perhaps gave occasion to that † *Platonick* Proverb. *He is a King that's a Philosopher* (as well for *political* as *moral Dominion*) for *Governing* of *People*,

* *Ille Fons Sapientiæ, ille Sapientia Patris.*

At hoc minus Certum est. Mald. in locum.

Malumus Credere fuisse Nobiles, Qui Regum aut Regulorum nomen merentur. *Mald. in secundum Matthæi.*

as well as of * *Passions*; and tis further argued they were *Grandees*, from their going so undauntedly to *Herod*, whom meaner personages durst not have saluted with such news, as of a *new King* born (the *Crown* and the *Bedd*, being the two Things, that can indure no *Rival*) and indeed most of the *Prophesies* run of * *Kings*; and, tis the general *Consent* of *Antiquity*, that They were *Great Ones*, whence Forreiners commonly call this of *Epiphany*, the *Festival* of *Kings*, and the Star *Royal*: And as there were *Shepherds* before for the *Imitation* of meaner people. So here (tis like enough) were men of *place* and *Quality*, for the Conduct and *Example* of nobler Personages: Here then are *fashions* for *great Ones* to follow; *Patterns* of *goodness* for the best to *imitate*; for without *Virtue* and *Religion*, what is *Nobility* and *Gentry*, but a Thing made up of a *Herald*, a *Lawyer*, and a *Taylor*? what but like a *Diamond* set in Lead! or the Horn of an *Unicorn*, in a degenerated Head? but how sweetly they accord together (*Apples of Gold in Pictures of Silver*, *well Tuned Cymbals*, that yield a charming *Harmony* both to Heaven and Earth, those *Kings* in the *Revelation*, *Cast down their Crowns before the Throne of Christ*, and so (you see) here did these *Eastern-Princes*, None too great too stoop to *Him*, by whom *Kings reign*; to prostrate both *Themselves* and substance at his *Acceptation*; that they were great (not to mind the *Friers* onely, or *Jesuites*, who, somewhat

* *Rex idem qui Philosophus.*

* *Dies Regum stella Magnatum.*

Quam bene conveniunt & in una sede morantur, Nobilitas & Virtus?

Maldonat in locum.

modeſter, ſay they were *Reguli* not Princes, but petite Lords of ſome ſmall places, like thoſe *Kings* of *Sodom*, *Gen.* 14 &c. and ſo ſufficient *initiatorily* to make good that of the Pſalmiſt, *Kings ſhall bring gifts*: and if *Shepherds* were too homely *fellows* for you to ſort with, theſe *Magi* are Companions for the *Nobleſt*, they were Company for *Cyrus*; and *Darius*, and the greateſt *Monarchs of Perſia*: which leads us to a *glance* on their *Country*; as many *ſtriving* from *Them*, as e're for *Homers* Birth; *Herodotus* will not allow the word *Magus*, to be a Name ſo much of *Art* or *Quality*, as of *Country*, and makes them to be one of thoſe five nations that once inhabited *Media*, † *Epiphanius* calls them the Succeſſors of *Balaam*; and inhabitants of a Region of *Arabia* called *Magodia*; * *Pellicanus* he knows not his own mind, but wavereth, whether from *Perſia* or *Arabia*, He cannot tell, both lying toward the *Eaſt*, others from that of the *Pſalmiſt*, *Pſal.* 72. will have them to come from *Sheba* and *Saba*, thoſe borders of *Æthiopia*, though they lye *Southward*, and then thoſe of *Tarſhiſh* and *of the Iſles*, may as well come in and challenge them; all which do rather intimate the *future* Propagation of the *Goſpel*, and *univerſal* ſubjection to the Name of *Chriſt*, then any peculiar *native* place of theſe pious *Eaſterlings*: but not to afflict you with the *Jars* of Expoſitors, the ſtream running into *Perſia* for their *Country*, that they were *wiſe men of Perſia*; that lying *Eaſtward*, not onely in reſpect of *Jeruſalem*, but

Pſal. 62. 29. 72. 10.

† *Epitome Fidei Catholicæ.*

* In locum.

Sapientes Perſarum.
Ἐκ τῆ Ἀσιατολῆ.
Mat. 2. 1, 2, 9.

but in regard of the whole *habitable* earth: the *Name*, the *Gifts*, and the *Customs* of Presents, all argue their Country to be *Persia* (saith *Maldonate*) the name *Magi*, was only *famous* among the *Persians*, it is no *Latine*, *Greek* or *Hebrew* language, but a *Persian* term for those that were eminent in *Learning*. Secondly, the *magnificence* of their *gifts*, notifieth their *Countrey* to be *Persia*, whose *Munificence* through all *histories*, excells for Pomp and Splendour: And thirdly, It was the *Persian Customs* to accoast itinerant, or new-born *Princes* with *Gifts* and *Presents*; all which exactly seem to Map out their *Country* to be *Persia*, though I will not positively (with some) point out the very *Town*: sc. *Susa* the *Metropolis* of that Countrey, from whence (some say) they came. But for their particular names coyned in *Hebrew*, *Greek* and *Latine*, as also for their exact number, punctual Age, and several Translations, and changing of their *Scæne*, it is sooner painted on a wall, then proved by the word; and therefore I passe them all, as too uncertain and ridiculous, wondring that men should be so easily fooled, with an abused story of the *wise* Men. Their Countrey in general was *Eastern*, and so Heathens, the first fruits of the Gentiles, (saith *Chrysologus* sweetly;) from the East they came to *Him* that was the East, *whose name is the East*, *Zach.* 6. *Rev.* 2. and hence the Antient Christians used that posture toward the East in prayer, burial, &c. as the *Moors* toward the South,

Nomen Persæ, cum, munera Persica, Persica. Lex. Mald. in locum & Cajetan.

Constat ex pictura, sed non ex scriptura. *Austin.* meditat. in Festo.

Ab Oriente ad Orientem. S. 156. Zech. 6. 12. Rev. 2. 8.

Unde dies nascitur, inde fidei initium.

and Others toward the West. Thus whence the light ariseth, the day-spring of grace appeared. I, what ever their *Countrey* was, I am sure the *Religion* of their *Countrey* was no better then *Henthenisme*: yet how forward are these *Aliens* and strangers to the house of *Israel*, to adore the new-born *King* of *Israel*? how ready are they to seek our *Saviour*? and to seek him that they might *worship him*? Him whom all the rest of the *world* neglected; insomuch that St.* *Bernard* magnifieth their *Faith*, as *Christ* did the *Centurions*; *that there was not so great Faith found, no not in Israel!* No, *He came to his own, and they received him not*; but many here come from the *East* (fulfilling a part of his *Propheſie* beforehand) and sit down with *Abraham*, *Isaac*, and *Jacob*, in the *Kingdome of Heaven*, by *Grace* and *Beliefe*, while the *Children* of the *Kingdome* are *excluded*: the *Gentiles* here embrace the *Covenant*, which the Jews, in an affected *ignorance*, reject, (though they see all the *shadowes* substanced, and all the *Propheſies* accomplished in *him*) so that if *Christ* be a *stumbling* block to the *Jews* or others, a *Rock* of offence; all the fault is their own, not following the *light* which is afforded them. He came first to the *Jew* (saith the *Apostle*) and after to the *Gentile*, indeed to be a *light* unto the *Gentiles*; but (could they have seen it) to have been the *glory of his people Israel*. The *Star* was *visible* to all; but understood, and obeyed in its *Messuge*, by none but the *wise men*: none can justly complain, that *God* is deficient in the

* *In Festo.*

Matth. 8, 11.

the *Assistances* of his *Service*, but men only are *neglective* in their *portion* of the *work*: He calling all persons by one *Star* or other; either by the *light* of *Nature*, or *Revelation* of the *Gospel*, or *Illumination* of the *Spirit*, or by the *Instruction* of *spiritual Fathers*; if we shut not our own Eyes, but endeavour to follow it, as the *wise men*. These *Gentiles* here see their *light* and follow it, till it lead them within the *Pale* of the *Church*, nay within the *Door* of it: *Act.* 14. *for now hath God opened a door of Faith unto the Gentiles also*, at which door we likewise enter, we with them, and they with us; They the *first fruits*, we the second; I, in Them, here was the whole *Christian Church* presented, and as it were, first *espoused* to her Head and *Saviour Jesus Christ*: what a shame was it to the *Scribes* and *Pharisees*, and great *Doctors* of the *Jews*, that these *Sages* should come so far to worship Him, whom *They* had among them, and regarded not? these *Heathens* are upon their way full of *exspectation*, full of desire, while of so many thousand *Jewes*, none (save a few silly *Sheepherds*) once stir a foot, to see that *King* of theirs, which *Angels* proclaimed, *Heaven* illustrated, and *strangers* came to worship! how justly are those *made darknesse*, that when *this light came into the world, comprehended it not, but loved darknesse*! our *Saviour* himselfe told the *Pharisees*, Matth. 12. that the *Queen of the South should rise up in Judgement against their neglect of Him!* O take we heed then, that these *Kings of the East*, rise not up in

Acts 14. 27.

Matth. 12. 24.

Condemnation of our *slackneſſe*, and backwardneſſe *to ſeek* our *Saviour*. They were fain to come from far (many hundred miles in *Winter* time, through *dangerous* wayes) while we like the *Shepherds*, need but go over the Fields to *Bethlehem* (nay but over the way to *Church*) the place where the *Babe* lyeth, and will not! and this leads us from the *Perſons* to their *Journey*, the ſecond conſiderable, which though long enough to them, we ſhall *contract* with brevity, and therein, firſt obſerve their *Guide*; they had an heavenly conduct, a *Star* (ſo the Scripture calls it:) what need we ſtrain to think it an † *Angel* with ſome, becauſe They are called Stars, *Job* 38.7. *Rev.* 1. 20. or the * *Holy Ghoſt* with others? here in the form of a *Star*, as ſometimes of a *Dove*; *Matth.* 3. I am content to think it, with † *Nyſſen* and *Aquinas*, a * new *Star* created for this purpoſe, portending ſome ſtrange news unto the world, and differing from other Stars, in glory, in motion, in ſituation: for place, in the Aire; for motion not circular, but like *Iſraels* pillar of fire: and for brightneſſe, ſhining both night and day; as the wiſe Poet ſweetly chanteth the wonder of it.

† Euthym. Theoph. *in locum.*
* *Author de admirab. Scriptur.*
† *Orat. de Nahuit. in loc. cit.*
* *Nova ſtella hvic fini creata, Deſtinata.*

Quicunque Chriſtum quæritis,
Oculos in altum *tollite,*
Illic *licebit viſere*
Signum perennis gloriæ.
Hæc Stella, *quæ* Solis *Rotam*
Vincit Decore, *ac* Lumine,
Veniſſe Terris nunciat
Cum Carne *terreſtri*, Deum.

God ever encouraging *pious* inclinations, He that led *Iſrael* by the *light of fire*, into the Land of *Promiſe*; here led the *wiſe men* by the light of a Star unto the *promiſed ſeed*; the *wiſe men* by a Star, ſee the admirable

Diſpen-

Dispẽsations of the all-wise *God*, that proportioneth the means of *Grace* to the *Capacities* and imployments of the *Receivers*; He invites these *Philosophers*, and leads these *Astronomers*, by a miraculous *Star*, to a new and more *glorious* light: making their innocent *Curiosity* instrumental to ends higher than their whole *Art* could produce, or promise by its own Activity: even till their custome was changed into *grace*, and their *Learning* heightned with *Inspiration*, *Gods* usuall manner to bring us to him first, by wayes agreeable to us, and then by wayes agreeable to *himselfe*, the goodnesse of his *Grace*, increasing its own *Influence*.

The very eyes of *Nature* might here well *observe* some *strange* event portended to the *world*; but that this *Star* designed now the *birth of Christ*, and that that *Christ* was the *Messiah* of the world, it needed yet an other and a *better light*, indeed any might look up and see, *stellam*, the *Star*; but whence should they know the *Ejus* of it? that it was *his* Star? we have seen his Star, &c. * *Interpretors* seem at a stand here! and call it a difficult question, a *Riddle*, too obscure for an *Oedipus*, whence had ye this *Inielligence* O ye Heathens? could the *Stars*, which are (but as it were) the eyes of *Heaven* to look down upon the *world*, become the *Tongues* of Heaven to tell what's done within it? whence is your *Information*? why † He (who when he is good none *better*, and when bad none *worse*) was of opinion, that the Father of *Lyes* revea'd

Fides lumen Animarum.

Cajetan, Mald. Bern.

Unde vobis hoc o Alienigenæ? Ber. in Festo.

† Τοῦτο ἀπὸ τῶν Δαιμονίων ἀπεκάλυπτον. Origen.

veal'd this *Truth* unto them, thought them *Sorcerers*; and that as those Sheepherds, which commonly sate looking toward *Heaven*, heard of it from thence by *Angels*; so These commercing with *infernal Spirits*, were thence informed of it by the *Devil!* but this carrieth neither *charity* along with it, nor *probability*: not *charity* either to them or their *Interpreters*, who acknowledge them *Learnedly*, but, not evilly *wise*; nor *probability*, for *Satan* then should cast out *Satan*: no, rather accept the *verdict* of some others, who say, that when the ten *Tribes* were led away into *Captivity* by *Salmanasser*, into *Assyria*, *Media*, and *Persia*; no question but they took with them the *Holy books*, the Volumes of the *Law and Prophets*, whereby many of those people and *Philosophers* of the *East*, came to have a taste and *knowledge* of the worship of *God*: and too the *Prophet Daniel* (brought up in all the Arts of the *Chaldæans*) his writings and *Propheſies* were not onely publiſhed among the *Babylonians*, but had in great account among their *Eaſtern Magi*, while others affirm their *Starre* took light from * *Baalams* propheſie, Num. 24. *there ſhall arise a Star of Jacob*: but after all, the ſafeſt *Truth* is, that it was *Revealed* to them from *Heaven*; without whoſe *Illumination*, what a palpable darkneſſe are we in? without a guide from *Heaven* there's no getting thither, no finding the way to *Christ*, without his *Star* do lead us. For ſo were These led more by an * Inward, than an Outward light: not

* *Conſtantiſſima veterum Opinio eſt ex Balaam accepiſſe.* Mald. in loc.

* *Dedit intellectum qui præſtitit ſignum.* Leo. Serm. 1. Epiph. *Qui duxit idem & inſtruxit.* Ludolph de vita Chriſti.

not as *Albertus* thought, onely by their skill in *Astrology*; Truth illuminateth the Wise men, while infidelity blinded the foolish Jews, whose great Doctors were like the High-way statues, directing others while themselves stand still: or like the spoiles of Bevers, Sheep, and Silkworms, cloathing others, while themselves are naked unto Death! a Star is their conduct, as holding best proportion to its object Christ, the *light of the world*, and the *bright morning-star*; to the Prophecies, *Num.* 27. the *Star of Jacob*; and to *themselves*, as being *Astrologers*, and *Stars* the *capitals* of the book of Nature: and this in particular, as S. *Augustine* calls it, the eloquent tongue of Heaven; and I may adde, that declares the *glory* of God, his light unto the *Gentiles*. Nor was their *Guide* more eminent then their *Diligence* imitable, for no sooner it appeared, but they followed and attended it, not two years after the *birth* of *Christ* (as some argue from *Herods* inquiry and cruelty) but even the same day the *Star* first appeared, being the very day whereon *Christ* was born (saith *Cajetan*) they set forth on their *holy Pilgrimage*: and he collects as much from the *Ecce*, v. 1. *Behold wise men from the East*: that we might know they presently began their Journey. *Spiritual Diligence* is the way to *Christ*, wise men set forth timely, and they were *foolish Virgins* that came tardy! Yet, had they *set out* betimes, and *loytered* afterward, they had come within the *Proverb*

(early

But as *Leo*, *Veritas illuminat Magos, infidelitas occecat Magistros.* S. 3. in Festo.

Num. 27. 14.

Magnifica lingua cæli, Enarrans gloriam Dei. S. 3. in Festo.

Psal. 39. 1.

Eusebius Epiphanius. Matth. 2. 1. *Ut intelligas statim venisse.* Cajetan.

(early up and never the neerer) but the *length* of their way, *shortnesse* of their time, and *difficulties* of their *passage*, sufficiently manifest their *expedition*, for according to * *Geographers*, they went about 520 *miles* in the space of *twelve* winter dayes, and on this thirteenth they *worshipped*; little lesse then 50 miles a *day*, with their *loaded Camels*; not sticking at the *season*, nor the *distance*, or the *difficulties* and *dangers* of it, as thorow craggy theevish desarts, of both *Arrabies* (especialy the stony) and the black Tents of *Kedar*, those Hills of the Robbers, so infamous to this day! *Faith takes no notice of Discouragements*, but persevereth as they did, till it come to Christ, for the *Termes* of their *Progresse*, one of them you had before, the *place* from whence; in *general* from the *East*, and more particularly from that * *Academy* and *Metropolis* of *Persia*, wherein did They not (without *Command*) do, what *Abraham* at *Gods* command, *Gen.* 12. that is, *Come out of their Countrey* (for a time) *leave their Kindred and their Fathers house to seek a Saviour*? worthy *Sons* of that *Father* of the *faithful*; and what shall we now think too *deer* to leave for Him? *Countrey*, *Friends*, *Possessions*, or whatsoever else shall stand in *competition* with attending *Christ*? for *his Sheep know that voice*, Luk. 14. *Whosoever will not leave all to follow me, cannot be my Disciple.*

* *Strabo* and others.

* *Susa.*

Terminus à quo.

Luk. 14. 24.

The *Terminus ad quem*, whether they went, was indefinite and uncertain, till the station of the *Star* designed it *Bethlem*, though by the way

way they turned into *Jeruſalem*; purpoſely (ſay ſome) to inquire for the *new King*; and where but in the *Emperial* City? and therefore St.* *Bernard* thinks the *Star* then withdrew it ſelfe, that thoſe who hunted after *humane Councels*, but juſtly loſt their *celeſtial conduct*, *Providence* ſo diſpoſing of it, to make the very *Gentiles* become *Preachers* to the *Jews*, and Them more *inexcuſable* for their *Infidelity*; their inquiry being of more *affirmation* to the *Jews*, then of *dubitation* in themſelves, *Where is he that is born King of the Jews?* They enquire one thing, and teſtifie three: Firſt, They affirm a *King* born: (asking only of the *place*) Secondly, they avouch the *means* of their knowledge, *We have ſeen his Star.* Thirdly, They acknowledge the cauſe of their *enquiry*, that they might *worſhip him*: or laſtly *God* withdrew the *Star*, to ſhew both them and us, that *He is Lord* of all his *Creatures*, a moſt free *Agent* to diſpence (as he pleaſeth) or ſubſtract his *Graces*: no ſooner have they left the City, but they injoy againe that *harbinger* of Light, at which happy *Re-appearance*, what Joy they then conceived? They only can tell, who after a ſad night of *Temptation*, have but ever ſeen the *Light of Gods countenance* ſhine forth afreſh upon their *Soules*: nor diſappeared it any more, till it had lighted them to *Bethlem*, where ſurely, when the *Sages* ſaw the *Star* ſtand ſtill, they looked about to ſee what * *Pallace* might be neer, fit for the *Birth* of ſo great a *Prince*? but finding their *Guide* ſetled,

Ludolph. de V. C.

* *Hoc divino factum concilio.*

ut Qui humanum quærebant Auxilium, divinum amitterent Ducem.

* *Num Domus Cedrina, lectus Eburneus? Bernardus in Feſto.*

setled, they enter the *poor Cottage*, and good *God*, what a *King* do they finde there! wrapt in *Rags*! Cradled in a *Manger*! attended with *Beasts*! what a sight was this, after all the *glorious promises* of that Star? after the Predictions of the *Prophets*? after all the *magnificence* of their expectation? *Enough, if it were possible, to discourage, even the very Elect*! but passing the scandal of all these, They enter and *Adore* Him: as those that could not have been *wise men*, had they not known, that greatest *Glories* have risen from *mean beginnings*; all these obscurities bred *wonder* in them, and not *contempt*: They see a *Royalty* more than humane, knowing that *Heavenly Stars* use not to attend *Earthly Princes*; and, if their aime had not been higher, what was a *Jewish* King to *Persian* strangers? and therefore, maugre all Impediments and *Discouragements* whatsoever, (as *wise men* ought in sacred businesse) they came, and that to *worship Him*: which was their *Businesse*, and our last *considerable*, προσκυνῆσαι, *to worship him*. I, this was the Occasion, and End of all the rest; and without this, all their Seeing, Coming, Finding, had been to *no purpose*! the *Scribes* could tell well enough where *Christ* was; but were never the neerer, for they *worshipped Him* not; but These (like the great *Treasurer of Queen Candace*, Acts 8.) came to no other End than to *Adore* Him: I, this is that which *Heaven* and *Earth*, the *Stars* and *Prophets*, serve but to *conduct* them, and *instruct* us to, *viz.*, All ends in

Terminus ad Quem.

Scriptura & mundus ad hoc sunt, ut colatur qui creavit, & Adoretur, qui inspiravit, tanti est Adorare.

in *Adoration*: the *Scriptures* and the *world*, are but to this End; that He who *Created* the one, and *inſpired* the other, might but be *worſhipped*; ſo high a Duty is the *worſhip* of the *moſt high*: and eſpecially this practical *Devotion*, and that Devotion here exemplarily evidenced in three things, *Matth.* 2. firſt, in *proſtration* of the body: They fell down before him; a word of moſt emphatical *humiliation*: even fawning and creeping like Spaniels to their maſter, Pardon the Metaphor, for thence 'tis taken. How immodeſt then are thoſe that grudge Him Hat, or Knee, in ſacred Ordinances, even in the neereſt Approaches can be made to him on Earth, the bleſſed Sacrament! Secondly, in *Adoration* of the *Soul* προσκύνησαν, believing, confeſſing, *worſhipping him*, ver. 3. (How theſe firſt fruits condemn the later!) And thirdly both theſe heightned, and confirmed by an *Oblation* of their preſents, προσήνεγκαν, ver. 11. Faith juſtifieth the Soul, but Works juſtifie our Faith; as though their piety and bounty had been emulous of His they worſhipped; who indeed giveth every good and perfect gift, corporal, ſpiritual, temporal; all which they return and eccho, in ſome meaſure, by their former actions: theſe three involving all the *ſubjects*, whereby a Man may *worſhip God*, ſc. the *Soule*, with which He hath *inſpired* us; the *Body* which he hath *ordained* us; and the *worldly Goods* He hath beſtowed upon us: and if any of theſe be wanting, the *Offering* is imperfect and unacceptable; where the

Matth. 2. 11.

Πεσόντες προσεκύνησαν. *Se more canum proſternebant.*

James 1. 17.

the *Reverence* of the Body is wanting, there wants the *Salt* of the *Sacrifice*; where the *Charity* of the worldly goods is lacking, there wants the *Fat* of the *Offering*; and where the *Zeal* of the *Soule* is missing, there wants the *fire* of the *Sacrifice*; but where they are all three (as here) *united*, they make a compleat *Holocaust*, *a Reasonable service*, *a living sacrifice*, *holy and acceptable unto God*.

Non tantum genu flexerunt, sed in faciem ceciderunt.

Here therefore, first they fell at his Feet (saith *Cajetan*) and not only *bowed the knee*, but (after the *Eastern* manner) fell on their *Face* before Him: what *Reverence* is due unto his *Name* and *Ordinances*, by *which alone we can be saved?* the inward *worship* alone is not enough for Him, (what ever some pretend) and one had need have abundance of *Charity*, to believe any such *fire* within, when we see no *smoak* of it without: and grant it, yet such, put *God* to his *Thirds*, and give Him but *one* of Three! since he hath framed these *Bodyes* of ours, and every *Member* of them; Let Him and his *service* have the honour of *Head*, and *Knee*, and every *Member* else.

Secondly, They did *Adore*, which speaks the *Obedience* of the *Soule*, and *Homage* of the *Heart* (so *Maldonat*) their external *Actions*, were real witnesses of their inward *Affections*: They *worshipped*, not (as *Calvin* thought) *urbanâ Adoratione*, only with a Complemental *salutation*, but with all their *Heart* and *Soule*: beware we of an *outside* of *Religion* (*God is not to be mocked*) who present only *bodily worship*, lay but *Nutshels* on the *Altar*!

Exteriores actus demonstrant interiores affectus, in Matth. 2.

let

let our *Hearts* draw as *neer God* as our *Lips*, or else both are *far* from Him, He from both! and you know, *Hypocrisie* worse then *Nulleth* his own *Ordinances*, Isa. 1. Isa. 1 14.

Thirdly, They worshiped with *Oblations* (having first given *Themselves* an *Offering*) for *God* is said first *to accept the person of Abel, then the Gift*; and where the *persons* are not Figures, all the *Gifts* are but Cyphers; but then our *Gift* is *pleasant*, when it cometh to expresse the truth of the first *Satrifice*: as here, they offer the *Principal* of earthly *Treasures*, teaching us, like *David** and *Arauna*, to think nothing too good for his *service*, who is nothing but *goodnesse*: Let *Rhemigius* and *Maldonat* dispute whether the *three worshipers* presented each a *several* gift, or each several man all the *three* gifts, *Gold*, *Frankincense*, and *Myrrhe*, all which were not only enriching Treasures, but *significant* * *Emblemes*, on both parts, I look on them as mysterious on *Christs*: *Gold* as to a *King*, *Frankincense*, as to an *High-priest*; and *Myrrhe*, as to embalm *Mortality*: as the *Christian* Poet sings; On † *mans* part, the *Gold* of *Faith*, the *Incense* of *Prayer*, and the *Myrrhe* of *mortified* affections, which the poorest man may offer. To close up all, the Church this day bespeaks Thee, Reader, in her Masters language, *Go, and doe thou likewise*: seek *Christ* by the guidance of the *Star*, i. e. the light of his Word:

* 2 Sam. 24. *An tres singula? an singula tria?*

* *Non parum Mystirii in Muneribus. Ludolph.*

† *Offeramus aurum charitatis, Thus orationis, & myrrham Mortificationis.* Ludolph. de v. Christi.

Hic pretiosa Magi *sub* Virginis *ubere* Christo,
Dona ferunt Puero, Myrrhæq; & Thuris, & Auri;
Miratur Genetrix *tot casti ventris honores*,
Seque Deum *genuisse*, Hominem, Regemque (*Supremum*.
Prudent. Enchirid.

offer the *three gifts*: thine *Alms*, *Prayer*, and *Fasting*; which respect *God*, thy *Neighbour*, and thy *Self*: and then return to thy Country, walking home another way, even by newness of life; and thou shalt surely find thy Saviour: I say, Do thou likewise honour him with thy Soul, Body and Substance, and then thou art truly one of the number mentioned, Who so come now to worship Him, shall be one day called by Him they worship; Come (ye Commers) ye blessed of my Father Receive the Kingdome prepared for you, *&c.*

This *Venimus* shall be turned into a *Venite.*

POEM 8. { On the Epiphany. }

YOu *fem* that *wisdom* above *Treasure*, Prize,
And Ambiate the *Title* of the *wise*,
Come hither, here are *Patterns* that Surmount,
Whose *Travels* will *Conduct* you to the *Fount*;
While *heaven* it self a guiding *Lamp* doth show
To all that on such *holy Errands* go:
You that of *Christ* unfeigned *Seekers* are,
With *wondring Eyes*, behold a new-born *Star*;
wherein your *Faith* may soon discern a *Sign*
Of no less then *Celestial Glory*, shine;
Whose *Luster* doth the *Sun* it self excell,
Nor yields the *Firmament* a Paralel;
Illustrating the *Sin*-benighted Earth
With blest Approach *of God*, in *humane Birth!*
This *Star* once up, *These* follow't with all speed
Desire can make, or *wing'd Affection* breed;

Nor *length* of way, nor *hardship* of the *Season*,
Nor *Dangers* of the paſs, Can ſeem a *Reaſon*
To Hinder their *Devotions*; Hills, and Rocks,
And theeviſh *Deſarts*, *They* indure the *ſhocks*
Of all the *Elements*, nor e're deſiſt
Until They happily Arrive at *Chriſt*:
No envious *Circumſtances* ſhould detain
Us from *Him*, where we ſtill may *welcom* gain;
Faith ſtartles not at leſs, or greater *harms*,
But *Perſeverance* Lodgeth in his *Arms*:
And now being Entred, trebly They *adore*
The *Royal Babe*, with *Body*, *Soul*, and *Store*;
The Body *proſtrate*, on an humble face!
Where *Chriſt* is, O! what *Rev'rence* ſuits the *Place*?
Nor did an *Outſide* ſerve Them, but within
With *flames* of *Love* and *Zeal*, They *worſhip* Him:
And *happy* 'tis, where outward *Poſtures* ſhow
The *holy fires*, that in the *Boſom* glow:
Their *Choyceſt Treaſures* purpoſely they brought,
Scorning to ſerve their *God*, with *Things of naught*;
Bluſh then *Cheap Chriſtians*, and your *Cuſtom* hate,
Who Serve the *Higheſt*, at the *loweſt* Rate!
Their *Preſents* are both *Rich*, and *myſtical*,
Fitting *Themſelves* and *Country*, yet withal
Suiting their *Object*; *Gold* as to a *King*,
As to a *Prieſt*, their *Incence* Offering;
Embalming Myrrh as to a *Mortal* given,
That ſpeaks *Him* our *Preſervative* for Heaven.
As to *Themſelves*, the Largeſs of their *Gold*
Did well the *pureneſs* of their *faith*, unfold;
The *Frankincence*, ſo good againſt ill *Rhumes*,
Smells like their *Prayers*, which are as *Heaven's Perfumes*;
Laſtly, the *Myrrh* which humbly They Diſpence,
Figures their *Mortifying Penitence!*

And now methinks, our Common *Master* Cries
(Write by these Coppies) *Go, and Do likewise.*
These as the *Earnest* of the *Gentiles* Come,
I, They were the *first-fruits* of *Christendom*;
To all the *world* these *Sages* lead the way,
Which *wise-men* follow, without all Delay;
The *Kings* of *Tarshish* here their *Presents* bring,
And *Sheba's Princes* add their Offering,
Nor stays *Sabaa's* Potentate behind,
To *Christian Adoration* all inclin'd:
All *Nations* therefore of the *world* Rejoyce
With grateful *Triumphs*, both of *heart*, and *voice*;
Let *Roman*, *Grecian*, *Persian*, *Indian*, *Jew*,
And Those *Ecclips'd* with *Affricks* sable heiw;
Let *Thracian*, *Scythian*, and *American* shore
This new-born *Monarch* of the world Adore;
Let both the *Poles* to this *Puissant Lord*
The *Tribute* of their *Loyalty* afford,
Both high and Low, Rich, Poor, the weak and strong,
Let all make up one *universal* Throng;
The Living *Mortal*, and the *dead in Sin*,
No *Soul* can Dy that here Comes *timely in.*
Oh *star of Jacob! Royal Root of Jess!*
Thou Day spring from on high! so visit us
That we, like the *wise-men*, may *Thee Adore*
With *Bodies*, *Goods*, and *Souls*, for Evermore.

Prayer 8. { On the Epiphany. }

O Illuminating Jesu, who didst vindicate the mean Circumstances of thy Birth, with many noble and illustrious Miracles; and those not

not onely visible on Earth, but from Heaven also: So that thine humble Cratch and Stable, were dignified with the Obumbrations of the Holy Ghost, and the virginity of thy blessed Mother! that Course Society of Shepherds and Bruits, Elevated with that of Angels and wisemen! the dark vault of the Womb, and Manger; afterward Recompensed with the glories of Heaven in a Refulgent Star! in which thy Goodness did shine to the whole world, but especially to the wise-men, who apprehended and followed it, followed and persevered, till they enjoyed thy Presence, and found acceptance of their Service and Oblations; O Thou that art the light of the world, and here a light unto the Gentiles, cause the Day-star of thy Grace to arise in our Hearts, to illuminate our understandings with Knowledge and Comprehension of Thee; our wills with submission and Obedience to Thee, our Affections with desire of Thee, and Endevour toward Thee; that we may not be of those, that, when light is come into the world, Comprehended it not, much less of Those who loved Darkness rather then light; but that we may be Companions for these Eastern Sages, these pious Travailers; ready to Leave dearest Accommodations, to stick at no difficulties or dangers, at no Cost or Travail that Leads unto thy presence; and as Thou wast pleased to lead these Astromers by a star (as St. Peter by a draught of fishes, Zachary the Priest by a vision, of the Temple, &c.) so let thy goodness still condescend to the Condition of thy Servants, O Take Advantage of our Natures, Customs, and Employ-

ments; that like wise men we may the readier follow that light which shines unto us, in our several Capacities; whether it be that open Light of thy word and Ordinances, or the more secret light of thy good Spirit; O give us grace to follow both, to walk as Children of the Light here, that we may have that inheritance of the Saints in light hereafter.

Mean time, O Christ, who doest inlighten Every man that comes into the world, unless such as, like Bats or Moles, hate and shun the light; and yet withall art pleased sometime to withdraw thy Beams (as Thou didst this Star from the wise-men, when they turn'd into Jerusalem*) when we betake our selves to humane Refuges, and worldly Confidence; justly dost eclipse our Light, and hide thy Rayes in Clouds of Absence and Suspension! O Leave us not to the darkness of our own Sin and Sorrow! benighted with Irreligion and discomfort! but as to these wise-men desiring, seeking, Praying for it, Thou didst Return the star to their exceeding Comfort: So lift Thou up the Light of thy Countenance upon us, and we shall be whole, and shall feel the unspeakable Joy of thy Presence; whereunto being approached, Let us first Tender the sincere Oblations of our selves (that our persons being accepted, our gifts be not Rejected) create in us such Excellencies as may be fit to be presented to thy Majesty, and then Crown ours, or rather thy own Acceptation: give us inlarged Hearts and Hands, the Christian Sympathy of giving and forgiving; both the Expences and the Affections of Charity, tendred to Thee or Thine;*

Thine: to Thee the Gold of a pure Faith, the Incence of our Prayers and the Myrrh of Penitence: to thy Service and Servants, the Relief of our wealth, the Odours of our Councels and Assistance: and having done all this out of unfeigned Adoration; Let us, like the wise men too, Return back another way; when Thou hast called us by thy marvailous Light unto the Knowledge of thy Truth, and Redeemed us from our vain Conversation; O let us never return unto folly, but take another way to our true Home in Heaven (following thy word, that Light unto our Feet and Lanthorn to our Paths) until we come to that Eternal vision, where we shall see Thee, not in an Earthy Stable, but an heavenly Pallace; not receiving Gifts from men, but bestowing Crowns, and Palms, and Robes upon thy Servants: and instead of accepting from men, presenting to the Father of lights a golden Censor full of Incense, and sweet Odours, which are the Prayers of the Saints: among which (we beseech Thee) to accept and Present These of ours to thy Eternal Father, O Compassionate Jesu! to whom with the Spirit of Illumination, three persons, one Co-eternal God, be all Honour and Glory, Praise and Adoration, henceforth for evermore, Amen. Amen.

The Collect.

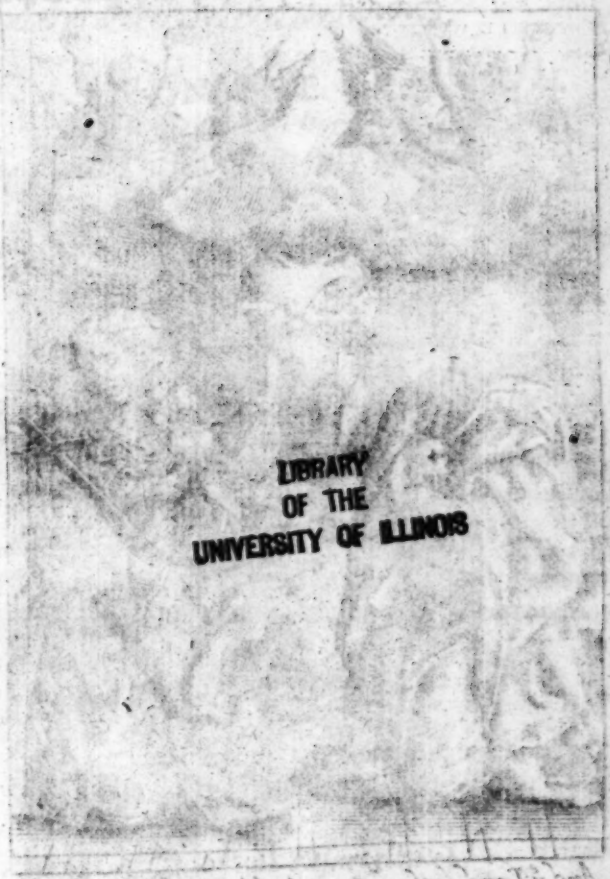
O God, which by the leading of a Star didst manifest thine onely begotten Son to the Gentiles, mercifully grant that we which know Thee now by Faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle. Ephes. 3. from vers. 1. to 13.

The Gospel. Matth. 2. vers. 1. to 13.

Our Father, which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.



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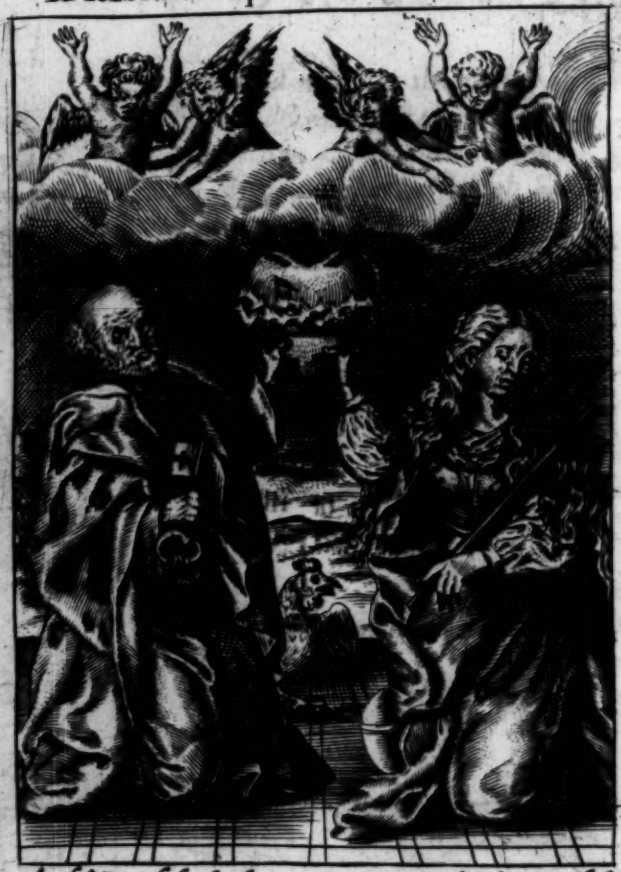
A sorrowfull Spirit is a sacrifice to God Ps. 51. 17.



And ye Lord looked upon Peter, and Peter remembered ye word of ye Lord how he sayd unto him, before ye cocke crow thou shalt deny me thrice & Peter went out & wept bitterly.

And she stood at his feete behind weeping, and began to wash his feete with teares, & did wipe ym with ye hairs of her head, and kissed his feete and anoynted them with ointment.

M. Psal. pœnitent. 6. 32. 38. E. 51. 102. 130. 143.

UPON THE *Solemn Fast commonly called* ASH-WEDNESDAY.

M. 1 Lesson. Esa. 58. Luk. 5. E. 2 Lesson. Joh. 3. 1 Cor. 7.

DISQUISITION 9.

THis day is, as it were, the *Christian Tropick*, or terme of Reflection, turning the sensual Career and jocularity of the Year into a *Christian Sorrow* and *humiliation*: For He that worships God only with Feasts, is somewhat suspicious of making his Belly his God. *This day* was called by some of the ancients, *Caput Jejunii*, the *Head of Lent*, and a time of extraordinary *Humiliation!* the *Church* beginning her *Lent* this day, with which, and the three following, they did use to supply the *Sundayes* (whereon the *custome* was not to Fast, they being rather *Festivals* commemorating *Christs* joyfull *Resurrection*) so that deducting out of *Lent*, the 6. Sundayes, there will remaine but 36. *Fasting* dayes, to which these four of this *week* added, make the just number of *Forty*. This day is unto *Lent*, as a fair *Portal* to a goodly *building*: and is of very grave *antiquity*, carrying in its very † name *Emblems* of Mortification, *Ashes*;

Dies iste quasi Tropicus est Christianus.

Tertullian. Qui Deum per escas colit, prope est, ut Deum ventrem habeat.

† *Dies cinerum.*

Ashes; and first putting on us the necessary weeds of sorrow, *sackcloth*: a strong and needfull reflection on that *Gen.* 3. *Dust thou art, and to dust thou shalt return*: checking our extravagancies, and bringing us into *Job*'s good company, chap. 42. that being more sinfull, we might be as penitent, and *abhor our selves in dust and ashes!* as the *Eastern* manner was, to sprinkle those upon the head, in case of deep affliction, *Job* 2. and to cloath with Sackloth, as you see the usual rites described. *Isa.* 58. 5. &c. whence good *Christians* borrowed, and as on this day, better used those ensignes of *Humiliation*. *Mortification* is one halfe of *Christianity*, it is a *dying* to the world, it is a *denying* of the *will*, and its natural desires: an *Abstinence* from *sensual delights*, and complacencies of nature, that the *Flesh* being subdued to the *Spirit*, both may unite in the Service of *God*, and the Offices of *holy Religion*: it is excercised in actions of *Severity*, and self-denial, it renounceth *vanity*, in what shape soever, not loosens it the Rains to all *Lawfull* things; Lest it be *tempted* to some Things *unlawful* (as He that walketh as neer the Pits brink as he can, will at some time or other fall in) this practice of *Mortification*, kills the *Lusts* of the flesh, by *substracting* of its *Fuel* and *Incentives*, and by using to contradict the *Sensitive Apetites*, inureth them the more easily to obey the *Rational Faculties*: and in a word, is nothing else but a *strict Guard* against all *sinne*, and a wise *improvement* of those *means* and *remedies*, which

Gen. 3. 19.

Job 42. 6.

Isa. 58. 5, 6, &c.

Τῶν ἐν ἁμαρτίαις τῷ φρονήματος σαρκὸς πεῖσε ἡ ἐγκράτεια σκοπὸν ὅπως ἐνδιαμένωμεν Ἀπροσκόπως ἡ ἀδέως. S. Basil.

which *Grace* and *Nature* have made apt for those *Productions*: Toward which habituall Temperance, frequent Abstinence, and constant Devotion do the most contribute; "'And 'therefore let us *subtract* from the *Fewel* 'of our *sins*, and every 'day steale somewhat 'from the *pleasures* of 'this *world*, enter the way 'of *Penitence*, and let it not seem grievous to 'thee, to omit those things *Prudently*, which 'have pleased *vainly*; the flower of our *Youth* '(perhaps) we have *sacrificed* to the world! Let 'us offer (at least) the Dregs of our *Age* to 'the *most high*, and with the short *remnant* 'of this miserable *Life*, let us purchase that 'life *everlasting*. And indeed this *Duty* well performed, is the great distinction of *Christianity*, from all *Religions* and *Institutions* in the world: and the best *preparative* and disposition unto *Prayer*. It consists of many *internal* and *external* Offices (which this *Volume* affords not *space* for to dilate on.) And because our *wills* are our greatest *dangers*, as being oft *contradictory* to *Gods* commands: we must endeavour to *mortifie*, i. e. deny our *wills* and strongest desires, in all the *Instances* of Sin (whatsoever) both as to *Justice*, and *Temperance* of all kindes; *not my will, but thy* will

Rogas ad jucundiorem? cogis ad mortem. Ambros. in lib. de Eliah. c. 13.

Naturæ parum Apetitui nihil satis. Senec.

* *Subtrahe, & furare aliquid singulis diebus de hujus mundi voluptatibus, ingredere Pœnitentiæ viam, nec tibi videatur austerum si ea prudenter omittas, quæ nimiter placuerunt; florem nostræ Juventutis immolavimus mundo, saltem fœtem senectutis immolemus Altissimo, & Reliquo brevis ac miseræ vitæ nostræ Regnum emanus æternum.* Petr. Besensis, in caput. 42. Job.

will be done: while our *Apetites* are full and and high, ther's no *safety*, we are apter to be *surprised* then *David*: but *honest Joseph* suppressing all loose *Inclinations*, no *circumstances* could *make* a breach upon his *virtue*. *Mortification* tells us, we should be all dead men, i. e. neither move nor answer, to the *Challenge* of *Temptations*; for so a *Spirit* mortified, is without *Indignation* at *Injuries*, not *impatient* in *Troubles*, *indifferent* to all *Accidents*: and that not out of a *Stoical Apathy*, or *inapprehensivenesse*, but out of a *Christian Magnanimity*, which is far above all natural *Antipathy*: for we must *mortifie* not our *vices* onely, but our *Passions* also; there being a *Tempest* in the Soul of every *passionate* person, but when these are *killed*, then *grace lives*, *then our Life is hid with Christ in God*, and then with St. *Paul* we shall be ready to *rejoyce* in *tribulations*, (so far from *fear* of them) not that the *Sensitive* can, but the *Spiritual* part of man shall rejoyce; looking through the *Clouds* of outward *sorrow*, at the great *felicities*, that are the consequents of such a *Sanctified Affliction*, they *glory in bearing the marks of the Lord Jesus*, i. e. in a proportionable conformity to the *Passion* of *Christ*.

2 Sam. 11. Gen. 39. Rom. 6. 7. 2 Cor. 7. 4. Rem. 5. 3.

This *duty* hath also some *designes* upon the *Body* (that being the *forge* or *shop* of the *Soul*) where all her *transient Acts* are framed, which (like those *Elements*, Fire and Water) is a good *Servant*, but a bad *Master*! which made one call it his *Asse*, and say He would keep it from *Kicking*: and St. † *Paul* himself

Corpus animæ officina. *Domabo te Asselle.* † Rom. 6. 4.

was

was at this *Discipline* (how much more need we?) to keep his *Body under, and bring it into subjection; least he should become a Castaway:* for bodily *pleasures* draw us, as *Loadstones* do *Iron*; not for *Love*, but for a *Prey* and *nutriment*; it feeds upon that *metal*, as These upon the life of the *Spirit*, which is lessened as those grow *high* and *stronger!* our *Lusts* are as *wilde* and as cruel *beasts*, unlesse they feel the *Fetters* of restraint, they will grow *insolent* and *dangerous*: and therefore here *substractions* are rather needfull then *Impositions*; and bating of the *Fewel*, within, a more hopefull *Remedy* then *Austerities* without: Yet *Church stories* afford strange *Instances* of that kinde, what hardships that Royal St. † *Lewis* put upon Himself, the like *Zenobius*, *Paulinus*, *and others*, so that Sackcloth became intituled the *Garment* of the *Church*; they layed aside the *secular* Silke, and put on the *mourning Garment* of *Humiliation*; to say nothing of some Elder *Christians*, that used toward themselves such *harsh* and *unheritable offices*, as excel'd the *cruelty* of many of their *persecutors!* 'And yet (as a *great* '* *Gamaliel* of our own observeth) all these 'corporal *Austerities* and *self-Afflictions*, are 'no where precisely commanded, no *instru*-'*ments* of *union* with *Christ*, nor any *immediate* '*parts* of Divine *worship*: and of no use in *Spi*-'*ritual Temptations* (as of *Pride*, *Envy*, *Blasphe*-'*my*, all degrees of *malice*) these † externals so 'little co-operate to their *Cure*, that some-'times they become their *Occasions*; and that 'they

Faciam Asselle ut non recalcitres.

1 Cor. 9. 27.

† *Deposuerunt Sæculi vestimenta & sumpserunt Ecclesiæ vestimentum.* Rurcius Ep. 20. Euseb. l. c. Hist. c. 22. Clem. Al. pæd.

* *D. J. T. Gr. exempl.*

† The *Flagellantes*, an ignorant Faction, like *Baals* Priests, which *Nigrimus* scoffs *in Lucian.* l. 1. *usque recurrit.*

'they are in use only for *carnal* and *natural* 'Temptations, while both are incumbent and 'no longer, such corporal *Mortifications* are 'most reasonable (though *none* for *themselves* 'valuable) whose effect is *permanent*, and Colos. 3. 5. 'which takes away most *Fuel* from the fire; *Mortifie therefore your earthly Members*, (and he instanceth in *Carnal* crimes) *Fornication, uncleanness, inordinate affection*, &c. which may be something abated by *Corporal Mortification* (and distinguishing them from *Spiritual vices*) He adds, *But now therefore put off all These, Anger, Wrath, Malice, Blasphemy, filthy communication and lying*: where he seems to distinguish the *Remedy*, by the different *Nature* of the *crimes*, sc. *corporall Mortification* to the former sort, and *Spiritual* more proportionable to the latter; and perhaps no less is *intimated* by the several words, *Mortifie*, referring to *carnal* sins, and Put off, meaning *Spiritual offences*.

Νεκρώσατε τὰ μέλη. Ἀπόθεσθε τὰ πάντα.

In this *duty*, it is *prudence*, not to neglect the least evils of *Concupiscence*, because dangerous in their *growth*, and easily extirpated in their *weakness*; while *Twigs* they are easily pull'd up. But our *greatest care* must be in mortifying our *predominant* Sins and *Passions* (and each one knows best the *Dalilah* of his own bosome) here our *main force* and diligence must be against our *greatest Enemy*; and this was *Davids* practice, *I have kept me from mine iniquity*, every one hath some Sin or other of *peculiar propriety* (as the *Apostle* hints) that *doth most easily beset Him*! and

Principiis obsta; sero, medicina paratur, cum mala per longas Invaluere moras. Ovid.

Psal. 18. 23. Heb. 12. 1.

beset

beſot Him! take heed of that eſpecially: Thoſe that have no *Conflicts* (may be feared) will have no *victory*, but are *totally* ſubdued! ſuch have the *Peace* of *Tributaries*; for in the ſenſe of *Religion*, we are all *warriers* or *ſlaves*; either we are *dead* in *Treſpaſſes*, or *ſtand* upon our *Guard* continually, againſt our *Luſts* and *Paſſions*. And as ſome are at an ill *League*, ſo other ſome *multiply* their troubles, by too nice and impertinent *Scruples*; thinking every *Temptation* a degree of *Immortification*, which it is not, unleſſe *yeilded* unto; here we are in a *State* of Imperfection, and can never be free from ſuch *Solicitations*, but it is only our *conſent* that rendreth them *criminal!*

Frequens Pugna vera victoria.

Laſtly, help all theſe acts of *Mortification* by fervent *Prayer*, that's the *muſick* of *Gods eare*, and like the Dove, will at length return the *Olive branch* of *Victory* and *Peace*: the ſum of all this, was *myſtically* ſignified, by the two * *Altars* in *Solomons Temple*, in the *outward Court* whereof, *beaſts* were *ſacrificed*; in the inner *Court* an *Altar* of *Incence*: the former repreſenting *Mortification*, or ſlaying of our *beaſtly appetites*; the latter, the offering up our *Prayers*: which are not likely to become a *pleaſant offertory*, unleſſe our *Impurities* be removed by the firſt *Sacrifice*; without our *Spirit* be *mortified*, we neither can love to *Pray*, nor *God* love to hear us.

* Exod. 30.

Now, I ſay, the *Chriſtian Church* firſt puts on her Blacks; *David*, St. *Peter*, and *Mary Magdalen*, being now fitteſt companions for our Meditations, not *Davids harp*, but *eyes!*

the

the noise of his water-pipes! not S. *Peters confidence*, but his *Penitence!* not *Magdalens Sins*, but her *tears!* then *David*, none ever wept more constantly, more continually, even till he had wept away his sight, and sighed away his voice; *My throat is dry* (saith he) *mine eyes faile!* teares were his *Food* by day, and his *Bath* by night! I have eaten ashes as it were bread, and mingled my drink with weeping: and I have watered my Couch with my Tears! then St. *Peter*, no man ever mourned more bitterly, with greater compunction of heart, πικρῶς, bitterly! then *Mary Magdalen*, none ever wept more, for the time more *abundantly*, even till she almost actuated *Jeremiahs* wish, her *eyes turned rivers*, and her *head a fountain!* her locks, by a just *penance*, of nets becoming towels for the feet of *Christ*. This day calls on thee, to follow those in penitence, whom perhaps thou hast outgone in wickednesse. We fill the world with Sin, and Sin fills us with sorrow; which that it may not be *eternal*, must be *temporal*: here must be a sorrow of *compunction*, that hereafter none of *condemnation*. (As one saith sweetly) we cannot possibly follow *Christ* in the Sent of sweeter *ointments*, then of *These examples*. This is the κατ' Θεὸν λυπὴ. The other *worketh death*: this is *the godly sorrow*, that by *Joel* and his other *Prophets*, *God* so earnestly, so often calls for. Not that *he is an hard Master*, and delights in his servants affliction, but only because we are so apt to be wanton with prosperity; and that

Davide, nemo constantius; Petro, nemo acerbius; Mariâ nemo abundantius, Flevit. Psal. 6, &c.

Quos secutus es peccantes, sequere pœnitentes.

Hic Fluxus oculorum, ne post hæc stridor dentium.

In odore horum unguentorum. Sequamur.

2 Cor. 7. 10. &c.

that affliction brings in far more Guests unto *Christs Supper*, Luk. 14. while all the prosperous make bold excuses; the poor, and halt, and blinde, filled his house, Luk. 14. This way God is pleased to use, only as it is the *furnace* to burnish his *Gold* and *Silver*, purging out the Drosse, and taking away the Tin: and you may see the rare effects of it, 2 *Cor.* 7. (and we may feel them too) well ushered with an *Ecce*; *Behold* (saith the Apostle) *this selfe same thing, that ye sorrowed after a godly sort: what carefulnesse it wrought in you? yea what clearing of your selves? yea, what indignation? yea, what fear? yea, what vehement desire? yea, what zeal? yea, what revenge? in all things approved of God.* Such are the happy consequents of true *Contrition*; *Circumspection* without, *Renovation* within; *Approbation* above, *Consolation* in all: yet all this amounteth not to any Precedent, or encouragement for those *Antique Formalities*, and *bloody disciplines* now used by some, I will not say from what Originals, or to what Ends: (not only to the impairing of health, but sometimes to the hastening of death also) and too far approved by some * Casuists: which if free from Delusion, whether such be not half Fellons of themselves, or false Martyrs, my *charity* forbears to † censure: while others think they have no better rise then that of *Isa.* 1. 12. Who hath required these things, &c? and no better close then that of *Solomon*, *Prov.* 19. 29. Indeed there was a laudable custome in the *Primitive Church*, of a godly

Luk. 14. 10.

2 Cor. 7. 11.

* *Toletus & Alii, in Cas. Con. Felones de se, aut Pseudo-μαρτυρες.*

† Vide Dr. *Donne's* Pseudo-martyr. *Quis requisivit? Flagellum sequitur flagitium.*

* *De quâ vide Gratian.* Distinct. 50. c. 64.

* *Discipline* (used about this time) against notorious offenders, of an open and severe enjoyned *Penance*: the manner and *solemnity* whereof, as is their *penitential habit*, *Distance*, *Mourning*, and *prostration* (coming no neerer then the *Church dore*, untill permitted by the *Bishop*: and their *expulsion* afterward, and *excommunication*, from which they were not (nor then, without great *evidences* of *sorrow* and *Reformation*) *absolved* untill *Maundy Thursday* following; but of these you may read enough in *Gratian*, *Durandus* and others, and I must forget what *Page* my *Book* is of, to *swell* it with every circumstance of this kinde: that their *punishment* being as *publick* as their *scandal*, it might at once both reform Themselves, and deter Others (as in her office of Commination, our Church prayeth for its restitution, as we do now for hers) but the voluntary *Humiliations* were not of that nature and severity, but only by lessening of † *Diet*, humbling the *Habit*, and multiplying of *Devotions*, by giving up bodies and souls, *a reasonable service acceptable unto God*, *Rom.* 12. But of what kinde soever, certainly they build on sands that lean on any such duties, as a *satisfaction*: to man, that may be, must be made; to God it cannot; but alone by him that was both *God* and *Man*: there being nothing of proportion (in the very Ἀκμὴ and height of our performances, *Mortifications* and *Austerities*) either *Arithmetical* or *Geometrical*; either to our numberless offences, or the *object infinite*,

† *Quanto quisque sibi plura negaverit, à diis plura feret.* Hor. Λογικὴν λατρείαν εὐάρεστον. *Viventem Hostiam.* Rom. 12. 1.

Mica.

Mica. 6. Will the Lord be pleased with thousands of Rams? Or ten thousands of Rivers of Oyle? &c. Yet however, these duties of *mortification* must be performed, not as the formall means (that is *Christs merits* only) but as commanded, *Isai.* 22. and out of *conformity* to *Christ*, 1 *Pet.* 2. 21. who though he *humbled*, yet (you know) he *tormented* not *himselfe*, nor did any of his *Apostles* do so. We must, bear his Crosse when imposed by him, but not make our own. We may, and now must with St. *Paul* ὑποπιάζειν τὸ σῶμα, *subdue the body*, by mortification, and devout Abstinence; thereby disarming the *strong man* of the weapons, that our *Flesh* lends against us; who is indeed most strong, by taking advantage of our weakness. Substract we but the combustible matter, and his *fiery darts* will out of themselves, and prove but as *Granado*'s against a wall of Adamant. Pride and Lust are the *Devils*, not to be *cast out but by such* Mortification, *Prayer and Fasting*: of which and all other good works, I may say as St. *Paul* doth, *Heb.* 13. (not as the Rhemists, *Promeretur Deus*, but) εὐαρεστεῖται ὁ Θεὸς. *With such Sacrifices God is well pleased*; as is exemplified in *Niniveh*, and even in *Ahab* himself, 1 *Kings* 21. 19.

Mica. 6, 7.

Ex necessitate Præcepti. Isa. 22. 12.

Debemus ferre Crucem, non creare; 1 Cor. 9. 12.

Ex infirmitate nostrâ, fortes sunt Tentationes.

Ἄλγος τὸ μὲν οἰκετῶν Ἀρχεῖν, τὸ δὲ ἡδοναῖς δουλεύειν. Isocr. ad Demonic. Matth. 17. 21. Heb. 13. 6.

POEM 9. { On Ash-Wednesday. }

WElcome the *Day Antiquity* inroll's
Among the blest *Festivities* of *Souls*;
For though designed a *Corporeal Fast*,
Yet 'tis the *pious Spirits* choice Repast:
The *Soul* is gayest when the *sable weeds*
Of true *Remorse*, o're spread her *blacker deeds*;
Ashes and *Tears* are the best *cheer* of *Saints*,
A Gilead Balm, that Cures their worst Complaints:
Then bate your *wonted Measures*, now go lesse,
Clog not the *Soul* with customed *Excesse*;
Away with your *Fantastick Modes* of Sin!
Racers do use to *strip*, that mean to *win*;
Your *Scarlet* doth but *Figure* out the hiew
Of *bloudy stains*, and *vengeance* to them due!
Your *Silks* decipher but *a Life of Ease*,
Which doth not *God*, but *idle wantons* please!
Your *Crimson* and your *Purple*, but display
The *deeper Dye* of your *polluted* Clay!
Your *Rainbow-colours* lead us to discry
Your *Proteus-minde*, and fickle *vanity!*
But oh how Those *Religion* do disgrace
Whose *spotted Sins* are written on their *Face!*
Fond Fashions, that make people scarce be known
To Others, or Themselves; will *God* such own?
Away with *these*, and cloath *thine* humble *Back*
In *mourning weeds*, and *penitential black!*
In Dust and Ashes, thus thy *Sins* lament!
This *Garb*'s the bravest *Christian Ornament:*
Poure out thy *Soul* in *Pray'rs*, thy *Sin* in *Tears!*
Thy *hearts Confession*, in *God's* pardoning-Ears;

From

From *bended knees*, ſhoot up thy *mournfull Eyes*
Winged with *Sighs*, ſuch *ſhafts* will Pierce the Skies!
Such *holy water* makes the *Soul* more fair,
Then all their *Diſciplines*, and ſhifts of hair:
And who ſuch *Penance* on Themſelves but urge,
Shall need no litr'al *Oſtentatious* ſcourge!
This roots out *Sin*, that in the *Bone* is bred,
While t'others in the *Fleſh* determined:
I, theſe *Suppreſſions* more extinguiſh *Sin*,
Then all their *Whips* can laſh out of the *skin*,
Poor *Childiſh ſatisfaction!* Oh how ſhort
Of wrong'd *Omnipotence*, and *Juſtice* Court!
Your inward *Med'cine* 'tis, expels the *Pain*,
Whereas moſt outward *Application's* vain:
Retrench then your *Devotions* from their ſtray,
And with *Heart-Sorrow* vindicate the Day;
A *Joels Day*, our *Sins* ſo to lament!
As may the *Judgement* of the laſt prevent;
That in *Jobs aſhes* and our *Duſt* abhorr'd!
We now may finde *Acceptance* of the *Lord*:
Sackcloth doth beſt reſemble the *dark* hiew,
Both of our *Sin* and *Sorrow* to it due!
And *Aſhes* æquall *Monitors* may be
Of our *Corruption*, and *Humility!*
Theſe *blacks* ſhould ſerve to *chaſten* our vain *Dreſſe!*
And *Aſhes* to *ſcour* off our *wantonneſſe!*
The *Calf* of *Sin*, that's framing all the *year*,
Should now be *Sacrific'd* to *Aſhes* here.

PRAYER 9. { On Ash-Wednesday. }

O Father of Mercies, who as Thou desirest not the Death of a Sinner, so neither his Afflictions, any farther, then as necessary Instruments of his Conversion; that he might turn from his wickednesse and Live: our corrupt Nature being like the Prodigal, very apt to fly out and Riot in prosperity! but in the day of Adversity docible, and ready to Consider and Return unto our Fathers house! O therefore sanctifie unto us (we beseech Thee) those involuntary Chastisements, which Thou art pleased to dispence among us; frame them into Davids *Practice and Conclusion, that it may be henceforth good for us to have been afflicted; since before we went astray, but now do we keep thy word: to which end (O Lord) assist and accept also the voluntary Humiliations of thy Servants (for without that, there is nothing in them) and those more especially, which the whole Christian Church, and thy faithful People in it, This Day tender to Thee; with Prayers, and Fasting, Sighs and Tears! Sackcloth and Ashes! for all the Abominations, and multiplyed Transgressions, that have displeased the eyes of thy Glory! O give us Affections of Sorrow and Penitence, as real and hearty as ever were our sinful Pleasures! and then wash over all our Tears again, with the bloud of that immaculate Lamb, that so we may be throughly cleansed, from all filthinesse of Flesh and Spirit; Let us not do this serious businesse to halves! but take*

care

care of the inward and outward offices of Mortification; the Spiritual part of it, both as to our Vices and our Passions; and the Corporal, as to all kindes of Intemperance and Injustice: Lord help us, (for without Thee we can do nothing) help us to mortify our Spirits, by Actions contrary to our particular Transgressions; as our Infidelity by Acts of Hearing and Reading of thy Word; our Impenitence by a true sence and sorrow! our Pride, by Humility and lowly carriage; our Enmity by effects of Love and Charity; our Anger, by exercise of Mildenesse and Moderation; our Diffidences, with Hope and Patience; our Presumptions, with Fear and Tremblings: and let the outward Court of the building, be answerable to the inward: Let corporal Mortification also change our Flags of Vanity, into Ensignes of Mourning; and substract we the fuell of Concupiscence, that those foolish fiers may goe out by abatements of Diet, (since little serveth Nature, and lesse sufficeth Grace) by quitting Opportunities (because those oft make the Theeves) and by supply of businesse, knowing that Idlenesie invites Temptation; thus let us mortifie our earthly Members; by an heavenly Conversation: And as our Sins have been habitual, so hereby make our vertues (O Lord) help our Indevours, to multiply them into frequent Actions; those Actions to raise them into Habits; and those Habits to be advanced into Constancy, and Perseverance unto our lives end.

Mean time (O Christ) Thou who hast told us that the Kingdome of Heaven suffereth Violence; give us such measures of Grace, that we may

offer this same holy Violence to our corrupt Nature, for the purchase of that Kingdome: and give us such strong assistances, that the violent may take it by force, by Spiritual force offered to our perverse Wills, to our vain Desires and sinful Lusts; we may as it were, scale Heaven by our Prayers and Teares; and (by these little Martyrdomes) become more then Conquerors, in laying hold upon Eternal Life: and most especially we crave thine aid in the Mortification of our many Corruptions, in keeping us from our Iniquity, from the Sin that claims an interest, and is ours by peculiar appropriation; assist against this Jebusite that dwells within us, against these Sons of Zerviah, that are too strong for us; against the Sins of our Inclination, Imployment Constitution! herein (O Lord) rebuke Satan, give us a constant guard and vigilance, resolute Conflict, and frequent Victory: and because these are commonly of that kind, which are not cast out but by Prayer and Fasting; vouchsafe us fervency of Prayer (to sanctifie our Fasting, as That elevates our Prayer) to cry mightily unto Thee, for the suppression of them: (setting our own shoulder to the Wheel) endevouring also by all Christian prudence, the effect of what we pray for; untill (through thy Grace) we become as Dead unto the world (doing none of the Acts of the Life thereof, either in seeking of our selves, or building Tabernacles here) but Living unto God, in the works of Piety and Charity, of Holinesse and Righteousnesse; till this state of Mortification, shall be happily advanced into one of Spiritual Vivification, and that into a state of Glorification

in

in the Region of Spirits, in the Kingdome of Heaven. Amen. Amen.

The Collect for the first day of Lent.

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wickednesses, may obtain of Thee the God of all mercy, perfect remission and forgiveneſſe, through Jesus Christ.

The Epistle. Joel 2. 12. to 18.

The Gospel. Matth. 6. 16. to 22.

Our Father, which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Upon

Pſal. for D. M. M. 1 Leſſ. *Gen.* 9. 2 Leſſon. *Mat.* 16.

UPON THE *Solemn Faſt of* LENT.

E. 1 Leſſon. *Gen.* 22. 2 Leſſon. 1 *Cor.* 13.

DISQUISITION 10.

LEnt (which is the *Saxon Apellative* of the Spring) is ſo ancient and ſolemn a *Faſt*; that, like the River *Nilus*, we can ſcarce find the head of it; of very eminent credit and continuance in the *Chriſtian Church*: we read of it both in the Greek and Latine Fathers (though not without ſome difference of their ſeveral times:) 'tis mentioned by **Ignatius & Irenæus*, two of S. *Johns* Scholars; by †*Origen*, who lived not long after them: by the famous *Councel* of *Nice*, little above 300 years after Chriſt, where they mention the forty dayes of *Lent* as a thing known, and long obſerved before their time: by *Tertullian*, the firſt of the Latin *Fathers* (and perhaps too highly:) ſo by St. *Cyprian* his Scholar; and by that renowned *Triumvirate*, and contemporary Pieties, St. *Ambroſe*, St.* *Auguſtin*, and S. † *Hierom*, in their writings frequently; beſides a whole *Cloud* of *witneſſes* ſince, even down to our own times. Some Obſervators diſtinguiſh it into a threefold Faſt; the firſt

* Epiſt. ad *Philip.*

†Hom. in Lev. Cant. 5. *de quadrageſſima.*

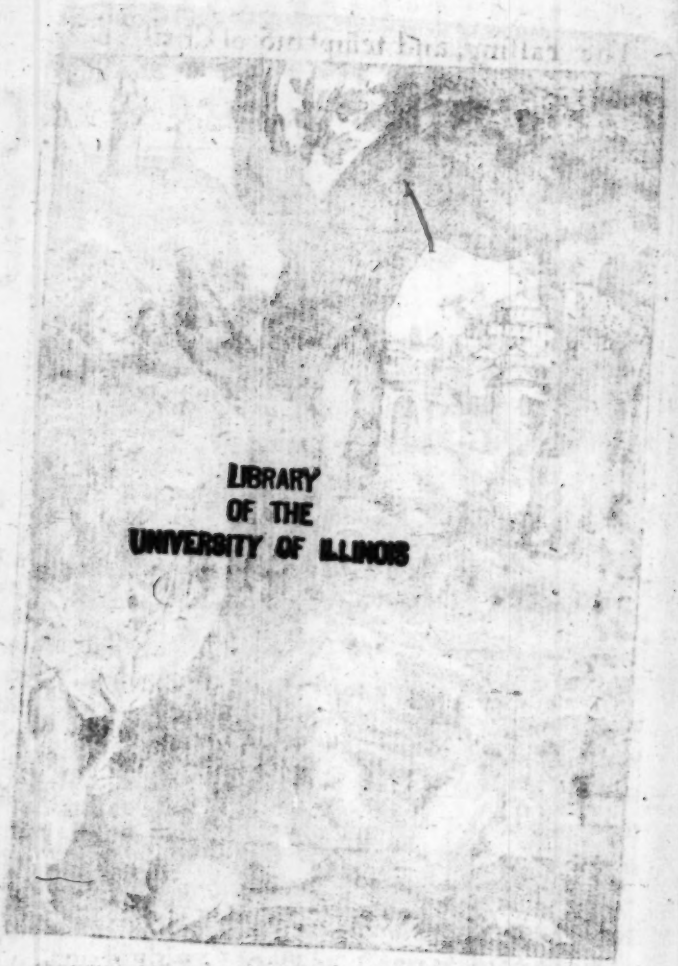
* *Ut quadraginta dies ante Paſca obſerventur, Eccleſiæ conſuetudo roboravit.* Epiſt. 119.

†*Nos unam quadrageſſimam toto anno, Tempore congruo Jejunamus, ſecundum Traditionem Apoſtolorum. Ad Marcellam.*

Hooker, l. 5. *Kield*, l. 3. Church,

12 *And imediately the Spirit driveth him into the Wildernes.*

13 *And he was there in the Wildernes 40 dayes tempted of Satan, and was with the wilde beasts, and the Angells ministred vnto him.*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first was a Fast of expectation; and such were those of the *Jews* for the *Messiah*, before the Bridegroom came: The second was a Fast of Contemplation. Such as of *Moses* and *Elias*, and others, sublimating the Spirit by unclogging of the flesh: The third was a Fast of restraint, and bridling in corruptions. The two former directly concern not us (onely in the figure, *as* to *grace* in present, and *Christ's future* coming.) But the third, the Fast of Refrenation, we all much stand in need of, I, the best of men, the very *Apostles* themselves, as our blessed *Lord* himself told them, after the Bridegroom once was taken from them, then should they Fast; which having *him*, they needed not; who in all occasions was a bridle to their extravagancy; whose *Eye* onely, or *Word* being present, could do more in *them*, then all *Austerity* and strictest *discipline* can in others: yet after such example and Instruction, they are injoyned *Fasting*, after *Christ's* departure; *Then shall they Fast in those dayes*: shall *they*? how much more then, need *we*! all whose helps are too little to restrain corruptions! The first Command we read of laid on Man after his *Creation*, was this of *abstinence*, *Gen.* 2. and you know, the Law of *Justice* was given by Fasting *Moses*, *Exod.* 24. and so again restored by *Elijah*, 1 *King.* 9. The *Jews* had all their Weekly, Monthly, Yearly *Fasts*, as well as *Festivals*, (as shewed before) and this duty was frequent among the *Prophets*, and holy *Saints of God*, witness *David*, *Daniel*,

Jejunium triplex, viz. Expectationis, Contemplationis, Refrenationis.

Est. 4.

Daniel, *Esther*, *Judith*, the Mothers of *Sampson* and *Samuel*, the *Ninevites*, &c. And afterward the Law of *Grace* was proclaimed by abstemious *John*, Matth. 11. he and his Disciples *Fasted*; nor were they, or the *Pharisees* themselves blamed by *Christ* for often Fasting, but for their boasting, and *hypocrisie* therein, Matth. 16. in such holy duties, He loving *cheerfulnesse*, *sincerity* and *secrecy*. The designed eyes of men, being the Basilisks of all good actions. Moreover, our blessed *Lord* himself by his own practice, did *canonize* the Sacred use of *Fasting*, *Matth.* 4. Fasting forty dayes and forty nights at the dedication of the new *Covenant*, as *Moses* at the old. During which *time*, we know, the *Devil* tempted our *Blessed Saviour*; and as with *subtilest Arguments*, and most *alluring Objects* (sc. with *Plenty* for his *Hunger*, *Protection* for his *Danger*, and *Empire* for his *Poverty*) so some say, he appeared in a *Religious Habit* (supposing the better to prevail) as they *Picture* him commonly in a *Fryars Gown*, and with a *Monkish Cowl* or *Hood*; And if so, certainly He was the *first* of the *Order*: but all these *Overtures* *Christ* repelled as easily, as *Satan* made *Fallaciously*: giving *Him* enough of *scriptum est*, it is written, *Thou shalt not tempt the Lord thy God*, &c. Teaching us what *ward* to lye at, *Fasting*, *Prayer*, and the Sacred *Scriptures*. Fasting 40 dayes and 40 nights, &c. In pious *Imitation* whereof, not *Emulation*, hath his Spouse the Church, since derived her *Quadragesimal Solemnities*; yet not as necessarily im-

Matth. 11. 18. *Nec manducans nec bibens.*

Chap. 16. 16.

Oculi hominum Basiliſci operum.

Chap. 4. 2.

Hieronymus in 8. *Amos*, *super* 3. *sceleribus Judæ*, *Avarus Aurum*, *Gulosus ventrem*, *Libidinosus Baalphegor colit*, &c.

impoſed from that example, but voluntarily thence devoting ſome ſuch time to *Chriſtian abſtinence*, looking at the moral of it, and not at the miracle, *modo poſſibili*, (as the *School*) not wholly abſtaining *à toto*, all ſuſtentation, yet at leaſt *à tanto*, bating both of the meaſure, and the manner of our uſuall diet, like *Daniel* 10. *I was in heavineſſe three weeks of dayes* (ſaith he) *and eat no pleaſant bread, neither taſted fleſh nor wine*; the better to prepare our ſelves for holy duties, by ſubjugating the fleſh, and infranchizing the Spirit, to liberal contemplation: and this is it * one intimates, when he ſaith, that Chriſt would not *yeild* himſelfe to be tempted, untill he had firſt arm'd himſelf with *Faſting*; yet not, as if he could have otherwiſe incurred any danger, but thereby (ſaith he) to teach his *Church* and us what *guard* to ſtand upon; that *Faſting* and *Devotion* were the only armour of proof againſt temptation; to which end (as *Eccleſiaſtical Hiſtory telleth us*) that the Weſtern *Churches*, *Rome* and others, Faſted three whole weeks before Eaſter; but the Eaſtern Churches, all *Greece*, *Illyrium*, and *Alexandria*, continued this ſolemn Faſt (as we ſhould) for full ſix weeks, before the *Reſurrection-Feſtival*: and 'tis fit (ſaith one) ſo grand a Feaſt ſhould have ſuch ample Vigils, and all Churches agreed, that *Lent* ſhould end in *Eaſter*, though ſome difierence there was, when

Janſenius de Quadrageſ.

Dan. 10. 3.

Chriſtus noluit tentari, uſquedum jejunaſſet. Bern.

* Ὥσπερ γὰρ μὴ τὸ βάπτισμα, καὶ τεσσαρακοντα ἡμέρας ἐποιήσατο, οὐχ ὅτι καὶ τοῦ τύπου νικᾶν οὐκ ἐδύνατο, ἀλλ' ὅτι πάντα τάξιν καὶ Ἀκολουθίαν πεφύλαττεν ἐβούλετο, οὕτω καὶ Σύ, &c. Cyril. Hieroſ. Catech. 3.

Socrates l. 5. chap. 21. Per tres ſeptem annas ante paſca.

Qui autem in Illyriâ & tota Gracia ſex ſemul Jejunant, & quadrageſimam appellant.

when it should begin; intimating, all our sufferings shall (at length) end in a joyful Resurrection, and that our Fast should be at this * time of the year especialy, both for prudent and pious reasons; now the *Body* best can bear it, and with most advantage to the general increase; and 'tis fit sure some time should thus be set apart, at least once a year, for the Soul, for each one to take an account of himself, as well as of his *Shop*, or Estate: wherein by Fasting, Prayers & Tears, those three heavenly companions, *like Abrahams three Angels* to make his peace with his offended God; and none so fit a season as this, wherein we *Celebrate the Passion*, Christ's suffering for Sin! (the strongest motive to repentance) to see their *heinousness* no otherwise expiable, then by the bloudshed of the Son of *God!* and now did the *Church* humble her self with *Fasting*, *Prayer*, and other holy duties, that *God* would * vouchsafe a gracious acceptation, of such as were presented by her, either in the holy *Sacraments*, or *Ordination*; both being as about this *time* more solemnly performed. This was the convenient *Tradition* of antiquity touching *Lent* and solemn *Fasting*. And as *Lent* is the *Terra firma* of Religions *Abstinence*, and the * *Ember weeks* (as it were) the four main *Continents* thereof, so are the

* *Tempore congruo, Hieron. loco præcitato.*

Gen. 19. 2.

Adesto Castis Christe Parsimoniis,
Festumque nostris Rex serenus aspice,
Jejuniorum dum litamus victimas:
Hinc subjugatur Luxus, & turpis gula,
Vini atque somni degener socordia,
Libido sordens, inverecundus Lepos,
Variæque pestes languidorum sensuum,
Parcam subalæ Disciplinam sentiant.
Prudent. Hymn. Jejunant.

* Of which, see Rogation week.

the *Vigils* and *Eves* of *Festivals*, even as so many *dispersed Islands*; yet not without their native *Treasures*: and because our *Memories* are so elapsive, that an *Annual* Monitor of *Lent*, or the *Quarterly remembrancer* of *Ember weeks*, is not a sufficient *Bridle* for our *Looseneſſe!* therefore did the *Holy Church* recommend these monthly, and weekly *Admonitions* to her *Children* (*Wednesdayes* and *Fridayes* anciently being taken into her *Fasts*) that so abundance of *Caution* might oppose abundance of *Temptation*; we having need of *Phillips* daily *Memento*; and each Morning to be minded of our *Frailty*, nay and each Evening also, especially at Eves of *Festivals*, wherein (for the most part) the *world* hath, and will ever deserve *Blame* (as *Job* was not ignorant) that his *childrens Banquet* (though intending *Amity*) might need a *Sacrifice*: and therefore have these *Fasting Eves*, been set as *ushers* unto *Festivals* (except only those which fall out in the *Christmas Holy dayes*, or 'twixt *Easter* and *Whitsunday*, whose sober *Joyes* are no whit to be *saltned*, with intervening *Fasts*) which else lead in all the *Festivals*, to Caution and prevent *disorder* in them: and a very wholsome *method* it is, both as to *Soul* and * *Body*. It were but a fond thing, to think we can honour *Christ*, or the memoriall of any *Apostle*, *Saint*, or *Martyr*, with excesse; whom *we know*, to have pleased *God*, with *Prayer* and *Fasting*; and therefore (I say) these Lesser Fasts are added, as frequent *circumspections*, to oppose all such in-

Job 1. 5.

* *Valde absurdum est, nimiâ Saturitate velle honorare Martyrem, Quem scias Deo placuisse Jejuniis.* Hier. Epist. ad Eustochium.

intemperances and daily *incursions*: that so often *Payment* may make our *Debts* the lighter, and such *even Reckonings* keep *God* and us *long Friends*, even everlasting Friends in Heaven. Yet neither that *Fast* of *Lent*, nor *These*, as absolutely Commanded, or accepted (of God) barely for themselves as of some special merit in their own nature (as some strain up the pegs too high) but *respectively*, and only for such ends as follow, *viz.* as Fasting is a devout *Handmaid* both to *Piety* and *Charity*, *Isa.* 58. as it Sets the greater edge upon our * *Prayers*, kindles our *Zeal*, and enableth us the more to every good; it testifyeth to the world our Pensiveness for *Sin*; doth (as it were) amerce and punish us for former excesses, undermineth the strong holds of *Satan*, hardneth whom pleasure would melt; it not only relieveth, but encourageth the poor to patience, in that hardship which they see voluntary in others, out of *Religions purposes*; and it checketh and admonisheth sensuall persons, with wholsome examples of Frugall and severer life; lastly, by these abstemious contemplations, we here (as it were) begin the life of *Angels*, fore-taste the sweetness of that *heavenly Manna*; anticipate the excellency of that life, which we shall one day live in *Heaven*, where we shall hunger and thirst no more, after such outward nourishments; fed only with

Isa. 58. 4. 6.

* *Frænentur ergo Corporis Cupidines,*
Deterſa ut intus emicet Prudentia,
Sic excitato perſpicax Acumine,
Liberque ſtatu laxiore ſpiritus
Rerum Parentem rectius precabitur.
Prudent. Hymn. Jejunant.

with *the beatifick viſion of the Lamb, and the Fountain of living water:* yet for all this *Antiquity*, and *inſtrumental Piety of Faſting*, ſome are cloy'd with it, ſtomackful at very Abſtinence, and even uncivilly diſcorge themſelves againſt it, both in their practice, and invectives! So that the *Church* complains with *David*, *Jejunavit anima, my ſoul faſted, and it was turned to my reproach!* Theſe Faſt-breaking Hereticks are as old as *Epiphanius* his time, who writes againſt *Ærius* upon this account (I might have ſaid as *Epicurus*) γάστερες ἀργαὶ, *Slow-Bellies* (ſaith the Apoſtle) He meaneth not at their meat; but to all good inclinations belly-*Gods*, that thought the beſt Feaſt-maker the perfecteſt *Saint* (and eſpecially if on an Aſh-Wedneſday, or a Good-friday) and yet ſo meer Spirit (for ſooth) that all our corporal aſſiſtance to devotion, pleaſeth not: *Epiphanius* beſtoweth on them his 73 *Hereſie*, and they deſerve it (you ſhall meet their Objections anſwered elſewhere) I will not here ſpoil the *Harmony* of our *Speculation*, with their *diſcord.* Paſſing then the Adverſaries, look we unto our own practice, leſt ſome as juſtly complain of us, as honeſt *Lindanus* doth of the other perſwaſion, Our Faſts abound with luſty wine (ſaith he) and with variety of choiceſt fiſh; we outvie the luxury of fleſhly dedicates! Or if not ſo, yet are there other abuſes of this Faſting; ſome making it their *Gain*, ſome their *Phyſick*, ſome their *Art*, and (I hope) ſome their *Virtue*; according to that old * verſe, the

Pſal. 69. 10.

Tit. 1. 12.

Epipha. 73. hær. Hæreſ. adverſus Ærium.

Jejunia noſtra vini copia natant, & piſcium varietate carnium delicias ſuperant. Panoplia. lib. 5. c. 11.

* *Abſtinet æger, egens, cupidus, Fallax, gula virtus.*

ſick man faſt's, but 'tis for want of appetite; the poor man faſt's, but 'tis for want of nouriſhment; the covetous man faſt's, and 'tis for want too, for * want of the gift *to eat of his labours*; the *Poet* laughed to ſee an Aſs loaden with Gold, feeding on Thiſtles; but a good man may mourn to ſee this folly among the Sons of men! The Hypocrite faſteth too, *twice a week*, (if you will believe him) but that faſt is, a pampered body in a *Phariſees* dreſs (a ſhort hair perhaps, and a ſowre look) but a meer Phantaſm, an appearing unto men to Faſt. The fifth is the *Gluttons* Faſt, whoſe ſtomach doth but *Arietare*, *(i.)* play the fighting Ram, goes a little backward (as part of a meal, or ſo) to return with the ſtronger *Appetite*. The laſt and beſt, is the *Faſt of Vertue* and *Religion*; which beſides habitual temperance, is the bodie's parſimonious fare, for *ſpiritual advantage*; and this goes ſtill accompanied with prayer in Scripture; *Nehemiah Faſted and Prayed before the Lord*: ſo *Anna*, ſo the *Diſciples*; I, theſe two together caſt out the worſt Devil that is: This is that acceptable *Faſt*, by which God wooes his people ſo: *Joel* 2.12. *Turn unto me with Faſtings weeping*, &c. to which they ſhould anſwer with *David*, *We have humbled our ſouls with Faſting*, *Pſal.* 96. and then as (St. *Auſtin* ſaith) they would complete each other: Faſting corroborateth prayer, while prayer bettereth and ſanctifieth our Faſting. *Diſeaſes for the moſt part both of Soul and Body, owing their Original to fulneſs and redundant humours.* And indeed, where

* *Avaro tam deſunt quæ habet, quam quæ non habet.*

Neh. 14. Act. 13. 3. Mat. 17. 21.

Auguſtin, Hierome, Chryſolog.

Jejunium orationem corroborat; Oratio Jejunium ſanctificat.

Νόσοι πολλαὶ-κις ὐπὸ τῦ πλη-ρώματ☉, *Hippocrates* his Aphoriſm is true on both ſides.

Satan tempteth one Faſting, he tempt's a thouſand full. *Prov.* 30. *Leſt I be full and deny thee and ſay, Who is the Lord?* and therefore to be compelled to drink, is as great an evil as to be compelled to thirſt, there was a Law againſt This among very Heathens, *Heſter* 1. And many are the Eulogies of ſuch a Faſt; it is the *Auguſt*, *i.e.* the harveſt of the Soul, the Tithe of our time, an unbloody Martyrdom: ſuch a Faſt ſaith *Cyril*, is a greater *Sacrifice* then that of *Abraham*; for that was to be done upon an others Body (ſaith he) but this upon our own.

Prov. 30. 9.

Τὸ πεῖσαι βιᾶν πίνειν, ἴσον καὶ κὰν πίφυκα τὸν διψᾶν εἶα.

Heſter 1. 8.

Faſting is one of the beſt *Shields to quench the fiery Darts of the Devil.* The foundation of many other vertues; an Oar, a Spur, a wing to goodneſs; as *Chryſologus* notes of the Prodial: his *Fame pereo* brings him to his *ibo at Patrem*; his hunger makes him reſolve of penitence and diligence: *I will ariſe and go to my Father*, &c. yet *Faſting* is not a *virtue* in it ſelf, nor to be *reſted on* as a Duty without ſuperſtition, unleſs in order to the *End* thereof, and ſo it may be an *Inſtrument* and Help to *virtue* and *Religion*; it is Operative principally to the *mortifying* of *carnal Appetites*, while (on the Contrary) *Feaſts* and Repletion miniſter fuel to thoſe *Luſts*, and Inclinations, *Jer.* 5. *when I fed them to the full* (ſaith *God*) *then they aſſembled by Troops in Harlots houſes*, without * *Ceres* and *Bacchus* fuel, *Venus* ſits a cold; and *Cupid* lets fall his *Arrows*: theſe Aſſiſtances of *Abſtinence*, ſeem to have a *treble Aſpect* (according to three ſpecial *Objects* of

Jejunium eſt Scutum contra adverſarium, & Fundamentum virtutum.

Jer. 5. 7.

Ἐν τῇ γαστρὶ τῶν παλῶν ἕρως ἐκ ἔστ, πεινῶσιν ἡ μύρειες πικρά. Achæus apud Athenæum.

fasting, and the three main *Circumstances* of Time) either it looks *backward* in order to *Repentance*; or beholds the *Present* in reference to *Prayer*; or Respects the *future* for mortifying of *Lusts*: and in all these, Receives its value from the *holy Ends*, and good *performance* of it: *fasting* that looks back, becomes an Instrument of *Penitence*, a punitive and *afflictive* Action, a part of that same *holy Revenge*, which the Apostle accounts one of the effects of *godly sorrow*. 2 *Cor.* 7. a Testimony of *contrition*, a *judging of our selves that we be not judged of the Lord*! and this must be severe and sharp, to express an Indignation to the Sin; must indeed be proportioned to the *Sorrow*, as *that* should be to the *Sin* of the *Repentant*, as that Fast of the *Ninevites*, of *Ezra*, *Daniel*, &c. this *fast* is to be renued often, and like our *Repentence* it must be *habitual* and Lasting: Secondly, *fasting* as it is *inservient to Prayer*, need be no *protracted Abstinence*, but an Ordinary Act thereof, *short* and *sharpe*, as the missing of a Meal (the Differring or Lesning of it) that *Prayer* may be the more *Elevated*, proceeding from an *unloaded breast*, a more *pure* and *defæcated spirit*, and an *undistempered Brain*; *Prayers* are the wings of the *soul*, and *fastings* are the *wings* of *Prayer*: One calls *fasting* the * Nourishment of *Prayer*, and an other the Aliment of the *Soul* it self, if it be qualified as *Isa.* 58. negatively as *v.* 4, &c. and affirmatively, as *v.* 6, &c. Thirdly, *fasting*, as it looks on *Mortification*, must be in long and

2 Cor. 7. 11. *Pœnitentia de ipso quoq; habitu ac victu mandatur*, &c.

Joel 2. 15. Ezra 1. 21. Dan. 10. 12. Psal. 35. 15.

* *Jejunium animæ nostræ. Alimentum, leves ei pennas producens.* Bernard. serm. in Vigil. St. Andreæ.

and lasting *Austerities*, increasing by *degrees*, and not *violent* in any: 'tis not an *Act*, but a *state* of Fasting, that must Effect this *business*, and Cast out this *Devil* of *Concupiscence*; a perpetual *Temperance*, an habitual *substraction* of nutriment from the *Body*; and this must be with respect had to *Sex*, *Age*, *Season*, *Constitution*; (*Children*, *Pregnant Women*, Aged and *sick persons* not obliged) and for others St.* *Hieroms* advise is very *rational*, not allowing violent and tædious *fasts*, and then Returns to wonted *Plenty* (those extreme Changes, doing more harm to the Body, then *Good* to the mind) but gradual *abatements* of Diet, and answerable increases of *religious Duties*; Meals little and necessary, at no time *Extravagancies*, this would be found to be a *fast* best Availing to suppress our pungent *Lusts*, and fond Desires: as was *visible* in a story of a *Religious Virgin*, whom an importunate *Lover* soliciting to *Re-Affection*; she told Him that she had put on an holy *Resolution*, of *fasting* forty dayes with *bread* and *water*; and till that were performed, *she* could give no further account of her *Affections*; onely in mean time, desiring Him to *Evidence* his Love, by joyning in the *Abstinence*: which He undertaking, to Express his *heartiness*, proceeded unto *half* the time, by which He was grown so *weak* and *feeble*, that he thought more of *Death* then *Love*; and so was *ingeniously* cozened into a *Remedy* of his *Intemperance*.

* *Parcus Cibus & venter semper Esuriens triduana Jejunia, superant.* St. Hier. Ep. ad Demetriad.

Jejunia nos contra Peccata faciunt fortiores, concupiscentias vincunt, tentationes expellunt, &c. Leo. Serm. 4. de Jejun.

The best companions of our Fasts, are the Retirements of *Religion*, and the enlargements of *Charity*, giving to others what we deny to our selves, making all our *Actions* pursue the same *Designe*; that we restrain our *thoughts* from *Cares*, and all our *senses* from loose *objects*, as well as our *Pallates* from *Dainties*, or else we make that become a *Sin*, which is not in it self a *Vertue*, but may be a *Foundation* of it, by the *End* & *manner* of performance. The † great and perfect Christian *Fast*, is not only to *abstain* from Meats and Drinks, for that the *Devils* do, yet cannot it be called a *Fast*, because it is Meat and Drink to them *to do evill!* but also from the *vanities* of the *world*, and all the *vices* of our *sinful Nature*: If the *Belly* only have *sinned* (saith * *Bernard*) let that *Fast* alone (go about to starve the Belly again) but if the other Parts (as which hath not?) have offended, let them all *fast* for company; I, all our *Senses*, for being the *Cinque-Ports* of Sin! Let the *Eye* fast from all *uncovenanted Gazes*; look not on *fair Dust*, but on the *real Stars*; shut those *Casements* unto *Vanity*, and open them toward *Heaven*, for which they were so *Elevated*: Let not our *Eyes* be fixed upon *Dunghils*, while *the eyes of all things else wait on the Lord* (saith *David*) *even as the eyes of a Maiden, on the hands of her Mistresse*; Let the Eye *fast*, and desire none to the *Beatifying vision*. Let the *Eare* also *fast*, shut its doors against all looser and *Prophane Discourses*; opening to the dictates of the *wise Charmer*;

† *Perfectum & magnum Jejunium est non tantum à cibis sed ab omnibus iniquitatibus, & illicitis sæculi voluptatibus abstinere.* Aug.

* *Si sola Gula peccavit, sola Jejunet & sufficit, si vero peccaverunt cætera membra Jejunent omnia* Bernard. de Jejun.

Psal. 113.

Let

Let not *Satan* or his *Fiſhers* of Men, Angle thy *Soule* out of thy *raviſht Eare*; but whenſoever *vertue* ſpeaks, *He that hath Eares to hear, let him hear.*

The *Tongue* too above all need *Faſt*, (that little buſie *Film* it is, fills the *world* with *Jarrs*!) and therefore need keep *Faſt* with *David*, *That we offend not with our tongue!* a double *Porteullis* Nature hath made, and all too little to keep in that *unruly Member!* and better it is by *Silence* to expreſſe ſome *Wiſdome*, then by much *Talk*, much *Folly!* Yet when *Gods* cauſe requires, let the *Tongue be the Pen of a ready writer*, refrain not without *Greif*; but better were it the *Tongue ſhould cleave to the roof of that mouth, that ſpends it ſelfe in putrid Language, cuſtomary Oathes, Lyes, Blaſphemies and Imprecations*; ſince of *Every idle word that Men ſhall ſpeake, they ſhall give an account at the day of Judgement.* Let the *Tongue* therefore *Faſt*, and *Pray* too (with *David*) *Set a watch (O Lord) before my mouth, and keep thou the door of my Lips.* Let the *Hand* alſo *Faſt* from *Idleneſſe*, and all *Evill* works; from *Achan's* Theft, from *Ahab's* Oppreſſion, from *Hamans* Projects, from *Nabals* Gryping, and from *Baltſhazers* Sacriledge: each of which is *inſcribed* with a *Touch me not*, and it is one of the *Qualifications* of a *Saint*, that he be *a man of clean hands*, *Pſal.* 24. The *Foot* alſo muſt overtake the reſt in *Abſtinence*, and Faſt from all *guilty Paths*, from *bloudy ſwiftneſſe*, and the ways of *Rapine*: from the black ſteps of

a Pſal. 39. 1.

Matth. 12. 36.

Pſal. 141. 3.

Noli me Tangere.

Pſal. 24. 4.

Prov. 7. 27. *Quod cor non facit non fit.*

ill *Society*, whose *Paths tend to the Grave, and lead down to the Chambers of Death!* and last of all, the *Heart* must *Fast* (or all the rest do nothing) an heartless *Sacrifice* was never offered, I am sure, never accepted; that (I say) must go along with all, nay before all the rest in *holy Duties*, the *Understanding* must Fast from *Error* and *Scrupulosity*; the *Will* from *Precipitate Elections*, and the *Memory* (that mouth of the *Soul*) from eating so much *Trash*, and from storing up so many grosse *Crudities*, and trivial matters: I, such a *universal Abstinence of Soul and Body, will give up both a living Sacrifice, holy and acceptable unto God*, Rom. 12. Such a *Penitential Lent*, shall finde a *Joyfull Easter*, so pious a *Life*, a *Blessed Resurrection*. But lest while I Treat of Abstinence, I glut your Patience, I here injoyn my Quill forbearance.

Os Animæ Memoria.

Rom. 12. 1.

POEM 10. { On Lent. }

Lent signifies the *Spring*, a Spring of *Grace*,
Where *Pray'r* and *Fasting* keep their *ancient* Place;
Which sometime in a treble *Aspect* stood,
To *God*, our *Selves*, and to the *Common-Good*;
Gods honour here below *expresly* stands
In due *Observance* of *Divine Commands*;
Those call for *Fasting*, with *Contrition* joyn'd;
For which the *Church This Season* hath design'd;

That

That all in *Penitent Dejection*, now
Their *Soules* and *Bodies* at his *Footſtool* bow!
Uncage the *Bird of Paradice*, that ſhe
On wings of *Abſtinence*, may *homeward* flee;
The *Epicure* but thickens the *Mud-walls*
Of that *Fleſh-Priſon*, which his *Soul* enthralls!
Wine is a mocker, and deludes the *Brain*,
For *Wit* and *Health*, engendring *ſtolid Pain!*
Then, who doth not fond *Apetite* withſtand,
But *Arms* his *Foe*, and lies at his *Command!*
While *Pray'r* and *Faſting* are the *wings* of *Souls*,
Whereby they *mount* above the Starry *Poles*;
Not as though *Theſe* could *ſatisfaction* make.
Or our unprofitable *Service* take
So far with *God*, as the leaſt grain to *merit*,
(By whoſe ſole *Promiſe* we all good inherit;)
But to declare, that who *Commands* doth prize
Obedience, here above all *Sacrifice*.
And as *Lent* upward, ſo it downward looks,
This *ſolemn Faſt* ſends *Chriſtians* to their *Books*,
That *They*, as well as *Tradeſmen*, once a year
At leaſt, might *Caſt Accounts*, and *Reckonings* clear;
And if they thrive in *Grace*, bids them *improve*
Still more and more, in *Gratitude* and *Love*:
But if They finde *Decay* and *Debts* increaſe!
Warns them *Compound* with *God*, and make their *Peace*
By *Pray'r* and *Faſting!* mourn but the *Stock* loſt!
And with *red Inke Chriſt* all their ſkores hath *Croſt*
Your *Faſting* Spittle *Serpents* kills, they ſay,
True in the *Figure*, it helps *Sins* to ſlay:
'Tis your *fed Horſes neigh*, and are ſo rude!
Oft *Pamper'd Bodies meagre Soules* include!
Fuell ſubſtract, *fond fires* will out again;
Satan ſhall blow his *Bellows* but in vain:

Whoſe

Whoſe *Pietye's* their food, have *Angels* Fare,
But who for *Miſchief Faſt*, right *Devils* are!
Nor leſſe contributes *Lent* unto the *health*
Of *Body*, or the *Gain* of *Common-wealth*;
The beſt *Preſervative* 'gainſt each *Diſeaſe*,
While moſt from *Fulneſſe*, and *Redundancies*!
And all this *Abſtinence* may beſt be born
Now, while the *Sun* cheers us with his *Return*;
And *now* moſt *opportunely* we give way
For *Creatures* to *Recruit* their long *Decay*;
Now then to *ſpare* their Teeming *generation*,
Prevents unnaturall *Depopulation*;
And *cheers* the *Fruitfull Seas* induſtrious *Trade*
With ſtrange *varieties*, not *vainly* made:
Eſſe, while the ranſack'd *Earth* endures *vaſtation*,
The *Seas* may multiply to *Inundation*:
Souls, *Bodies* and *Eſtates* need ne're *Repent*
Th'*Obſerving* this ſame *treble Good* of *Lent*.

PRAYER 10. { On Lent. }

O God of infinite Compaſſion, ſince Duſt and Aſhes hath begun to ſpeak unto Thee, Let not our Lord be angry that we ſtill ſolicite Thee, ſince all our importunity proceeds from our being angry with our ſelves for Sin! and why ſhould our Tranſgreſſions call lowder on thy Juſtice, then our Prayers on thy Mercy, for Penitent Sinners? of which number we (now) unfeignedly deſire to appeare before Thee, being heartily diſpleaſed with our ſelves (above all things) for diſpleaſing Thee! not only putting on external weeds

needs of Sorrow, but also intimately grieved in our Spirits, for our so frequently grieving of thy holy Spirit! and violating those Seals of Grace, as far as in us lyes, by which we were consigned to the day of Redemption! for these and other our Sins (O Lord) we justly deserve to be abherred of Thee! and now therefore abhor our selves for them in Dust and Ashes! humbling our Soules with Prayer and Fasting. Thou (O Christ) who (for our sakes) fastedst forty dayes and forty nights, not needing for thine own defence any such fortification, or for thine own Orizons any such elevation; but for our sakes, both as to Satisfaction and Imitation; Conduct and Sanctifie our Humiliations (at this season) into some answerable proportions to our Crimes; that we may recover our lost vertues, by Acts and Habits fully opposed to our Sins, that as we have formerly offended by Intemperances and Excesse, we may now deny our selves the wonted measures, even of our Lawful Comforts; as we have often trespassed more then on the borders of Epicurisme, let us now embrace such a charitable abstinence, as may afford to others, what we deny our selves: and as we have oft washed out thine Image with Ingurgitations of Ebriety. Let us now practice stinted and restrained Appetites, knowing that the evil Spirit wandreth up and down in dry places, seeking rest and finding none; while he hurrieth the drunken Swine into the Sea of Riot and Destruction! and though we have exchanged Dispositions, with Goats and Apes and other wanton Animals: yet now we endeavour to imitate the Lambe, and mourning Turtles! by substracting fuell from

those

those Lusts possessing our vessels in holinesse, and giving up our Bodies a Living Sacrifice: and though formerly we have delighted in Luxury of Fashions, (those effects of shame and flags of vanity) yet this holy season doth admonish us, to cast off the old man, with his corrupt affections, and garments spotted with the flesh; not fashioning our selves according to this world, but to put on the New Man in holinesse and righteousnesse all the dayes of our Life: and though heretofore transported with the abuses of rare Musick, the Looseneſse of amorous Songs and Recreations! Yet now we hang those harpes upon the Trees of Sorrow! Cheering our Soules with inward and retired Mirth, with Psalms and Hymns, and Spiritual Songs, making Melody to Thee in our Hearts: Thus, Thus (O Lord) at this time, we desire and endevour with the Penitent Prodigal, to Return unto Thee! Father, we have sinned, and are no more worthy to be called thy Children, make us as some of thy Hired Servants! because we have broken all thy Commandements, Lord here we tender Thee a broken Heart! and such a Sacrifice (O God) thou wilt not despise! Hear therefore, and have Mercy, Thou that healest those that are broken in Heart, and givest Medicine to cure their Sicknesses, Raise up our Prostrate and Dejected Soules! why didst Thou Fast so long, but to teach us what Guard to stand upon? why didst Thou Hunger and Thirst, but to satisfie for our Excesse? why didst Thou Mourn, but to expiate our sinful Joyes? wherefore thine Agonies, but to sweat out our sinful Pleasures? why thine ignominious Death, but as

a

a Ransome for our shamefull Life? O Thou that offeredst up Prayers with strong Cryes and Tears! Hear now the Prayers and Cryes, and vocall Tears, of us and other thy penitential suppliants! Thou that Fastedst forty Days and forty Nights, give us grace to follow Thee, though not in the Miracle, yet in the Moral, though not with equal Paces, yet so as we are able: that so our Fast being neither envious nor ostentatious; not for strife and debate, or any Pharisaicall ends; but charitable and pious: Looseing the bands of wickednesse, and dealing our Bread to the Hungry, our sowre Herbs may prepare for a comfortable Passover, our Penitential Lent may end in a glad Easter; and all our Sorrows in a glorious Resurrection. Amen, Amen.

The Collect, For the first Sunday in Lent.

O Lord, which for our sakes didst Fast forty dayes and forty nights; give us grace to use such abstinence, that our Flesh being subdued to the Spirit, we may ever obey thy Godly motions in righteousnesse and true holinesse, to thy honour and glory, which liveth and reignest, &c.

The Epistle. 2 Cor. 6. 1. to 11.

The Gospel. Matth. 4. 1. to 12.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Pſal. for D. M. M. 1 Leſſ. *Exod.* 9. 2 Leſſon. *John* 12.

UPON *Palm-Sunday.*

Pſal. for D. M. E. 1 Leſſon. *Exod.* 10. 2 Leſſon. *Epheſ.* 4.

DISQUISITION II.

THis day (for ſome conſiderations) beareth away the *Palm* from all the reſt, as beginning the * Great, the Holy, and the Painful week: the *great*, as being that indeed, wherein were the moſt various *ſcænes* and greateſt Interchanges of our *Saviours life*, and *death*: the holy, as that wherein our meditations ſhould be ſuch (in conformity to *Chriſt*) by the apprehenſion of our *Sins*, and his Sufferings: and the painful, as that wherein was more then *perſonated* the laſt act of our bleſſed *Saviour's Tragedy* on the Croſs, for the *Mortification* of our Sins! and yet the great week, beyond all this again, for the happy *Cataſtrophe* of his *Reſurrection*, both for our *Souls and bodies*, *Juſtification*, Rom. 4. And firſt, this day openeth

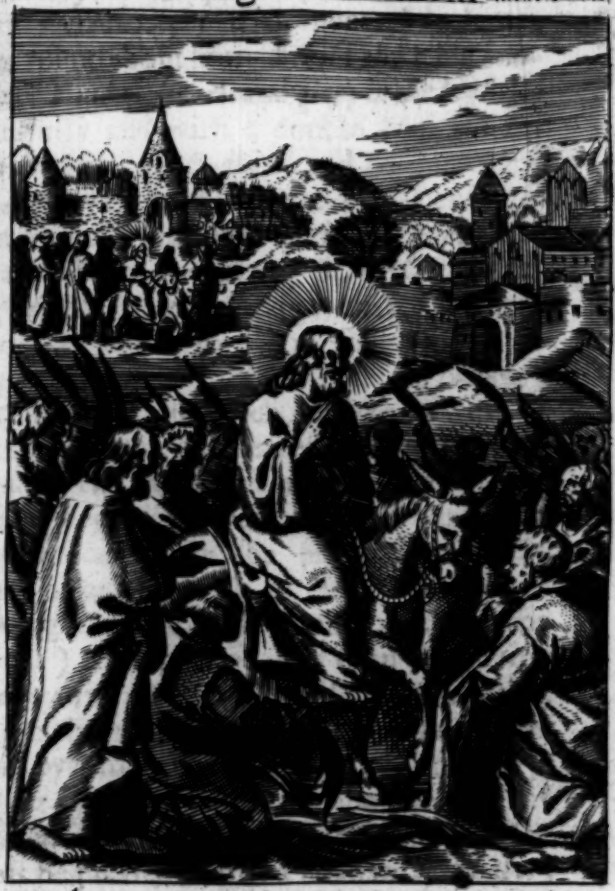
Rom. 4. 2.

* *Hebdomada magna, Sancta pœnoſa* (as antiquity calleth it.)

The *Latin* Fathers call this week before *Eaſter*, *Hebdomada pœnoſa ſeu doloroſa*: by the *Greek* Fathers it is called, Ἑβδομὰς μεγάλη, ὅτι μεγάλα ἡμῖν γέγονεν ἐν αὐτῇ παρὰ τὸ ἄλλοτε καιρὸν πάθη. Chryſoſtom. Tom. 5. Savil. Edition. p. 140. Where He hath writ a peculiar Homily. Εἰς τὴν μεγάλην Ἑβδομάδα.

Christ riding to Ierusalem

Mat. 21. Mar. 11. Luc. 19. Ioan. 12.



7 And they brought the Colt to Iesus and cast theire garments on him, and he sat upon him.

8 And many spread there garments in ỹ way; & others cut downe braneches of the trees and strawed them in the way.

9 And they that went before, and they that followed cried saying Hosanna blessed is he that cometh in ỹ name of ỹ Lo:

a pleaſing *Scene*, preſenting us, our *bleſſed Lord Riding in Triumph to Jeruſalem*, and that in ſome meaſure of befitting equipage, ſuiting (at leaſt) the *Propheſie* (if not His *Majeſty*) *Zech.* 9. yet with general acclamations round about him, *Behold thy King cometh, the King of Iſrael*, and *glory in the higheſt*; cheerfully and with a double *Hoſanna* acknowledging his *Godhead*, and *Humanity*, and the dignity of both; where I ſhall contract your Speculations unto *Chriſts Actions* herein, and Theirs, the Iews; St. *Matthew* regiſtreth the Hiſtory at large, chap. 21. where at the ſecond verſe, *Chriſt ſends two of his Diſciples for the Aſs and the Colt*; In the very circumſtances of which *Meſſage*, as well as in the ſubſtance, appeared ſome glimmerings, of the *Deity*: foretelling them ſome contingencies, whereof *Angels* have no cognizance, but in the proſpect of their cauſes; and likewiſe in his *Authoritative* ſending for thoſe *Beaſts* (whoſoever was the owner) this ſpake no leſs then his divine *Prerogative*: (as the School ſpeaketh) that he was the grand *Maſter* of the whole *Creation*, by which he might at any time, *curſe the barren* figtree, command the *Fiſh* to be his *Treaſurer*; ſend whom, and whether, and for what he pleaſed, with a *Dominus opus habet*; *the Lord hath need of him*; and therefore *non trahendum in exemplum*; ſuch actions of our Saviour are no object of our imitation, unleſs we will become like the *Beaſts* he ſent for; and that was *an Aſs*, both as to the

Zech. 9.

Matth. 21. 2.

Pro-

Zech. 9. Prophecie, *Zech.* 9, &c. and as to the *myſtery* of his taking our fleſh, compared unto ſuch a Riding; and as to the *Allegory* of *Chriſt's*, and all true *Chriſtians* meekneſs, laborioufneſs and patience; (this being a laborious, meek, and patient Creature) and in this ſenſe 'tis good to ſay with *David*, Pſal. 72. *I was even as a Beaſt before thee. Again*, tis ſaid, an *Aſs uſed to the yoak*, verſe 5. *Chriſt* loves no Sons of * *Belial, i.e.* ſuch as caſt off the yoak, whether of *Church* or *State*, by rebellion, or Sacriledge; *obedience to him being better then Sacrifice*: and too this *Aſs uſed to the yoak*, may ſignifie the *Jewes* mancipated to the Law, whereas the *Colt whereon never man ſate* (till *Chriſt* now riding on both by turns, as ſome obſerve) ſignified the *Gentiles* uſed to the liberty of nature; he thus came *Riding*, that came to ſave both: and now let us look a little on their actions, wherein they are grown ſo officious in attending *Chriſt*, as though they would become his *Proſelytes*, rather then his perſecutors, and *Jeruſalem* happily exchange her old bloody title (*of ſtoner of the Prophets*) for an *honourer* of of them, if not an *Adorer* of their *Maſter*; evidencing their affections by flocking out in throngs to meet him; which when they did, they *cut down branches and ſtrewed* them in the way (ſo hot on it) as they would make *every Tree pay a tribute to his welcome.* From the ſtory, as deſcribed by St. *Luke* 19. and St. *Mat.* 21. ſome of the ancient *Church* took occaſion, as on this day, to go in proceſſion

Aſinus eſt Laborioſum, patiens, & mite animal.

Pſal. 72. 24.

* בלי עול *jugo ſine.*

Pſal. 72. 23.

Vide Boys in Feſto.

The Jews actions.

Luk. 19. Mat. 21.

ceſſion with *palms* in their *hands*, and denominate it *Palm-Sunday*; and theſe Trees being *Palms* (though native to that Country, and very numerous there) were nevertheleſs *Emblems emphatical* of his *victory*, and *patience*: we too ſhould *ſtrew his way* i. e. *our life, with* * *flouriſhing virtures*, breaking down *boughs*; from *Abraham-obedience*, from *Joſeph-Chaſtity*, from *Moſes humility*, &c. and then as *David* ſaith, Pſal. 92. *The righteous ſhall flowriſh like the Palm-tree.* Beſides, as if the Trees yielded not ornament enough, they even *ſtrip themſelves* to dreſs his way, *ſpreading their garments*; and ſo ſhould we caſt our Garments of Pride into his way of Humility, and our Garments of *Charity to his poor Servants, like Job*; *caſting garments* to the poor, that would make *Chriſt exchange garments with us even the robe of righteouſneſs, wherewith he is clothed, as with a garment*; and then, that their *hands* might not out-act *nor their Feet out-run their Tongues*, they make a *conſort of both Sexes and all ages* diſtributing themſelves in *Royal Method*, verſ. 9. *The multitudes that went before, and that followed, ſinging all Hoſanna to the Son of David*, as though it had been no other then the ſolemn *Proclamation of the King of Iſrael*: for the * word ſignifieth to ſave, and is taken, *Pſal.* 118. *as a prayer for the King, and like that* 1 *King.* 1. *God ſave the King*; nay, ſome carry it higher, affirming *Hoſhiannah* or *Hoſanna*, to be a form of *Exclamation* uſed to the *Honour* of *God*, and that in great *Solemnities*;

Dominica in ramis Palmarum.

* Ὑψηλαῖν Ἀρετῶν καὶ στεφάνων ἄνθον γλυκὺ. Pindar. Altiſſimarum virtutum & Coronarum florem ſuavem.

Pſal. 92. 12.

Mat. 21. 9.

Pſal. 118. 25.

* Hoſanna. *Vocabulum Syriacum ex Hebræo* הושיעה *&* נא *quæſo.* Pſal. 118. 25. *Salvare, aut ſalviſicare, ſerva quæſo, O Regem Dom. Ex optatio, ſimilis illi.* 1 King. 4. 34. *Vivat Rex Solomon.*

and signifies (saith *Learned* * *Drusius*) *Adoration* to the *Son of David*, by the Rite of Carrying branches: an *Honour* so great, and unusual to be done even to *Princes*; that the *Pharisees* were like to burst with *Envy*, v. 15. *They disdained*, knowing this to be an appropriate manner of *Address* to *God*, v. 15. *Hosanna in the Highest*: and said one to an other, (between *anger* & *astonishment*) Hear ye what *These men say*? v. 16. for they were Troubled to hear the *People Revere* Him as *a God*: and this *Hosanna* was the cry of both of them, the *ante-nati*, and the the *post-nati*. Those that went before, were the *Patriarchs* and *Prophets*; they that followed after, are the *Apostles*, *Martyrs*, and all pious *Christians*; all whose praises and gratulations make but up the same *Hosanna* (either of acclamation to *Christ*, or apprecation to *themselves*; *Salva obsecro, or glory to the Saviour*: the *Ancients Faith* and ours is the same, though the manner of believing divers. But alas! how soon the beams of popularity are beclouded? Their *Sun goes down at noon* (as is said in an other case) the scæne again is suddenly and sadly changed, their *Acclamations* turned into *Accusations*, their *Benedictions* into *Blaphemies*, their *Palms* into *Thornes*, and their *Hosanna* into a double *Crucifige*! no stone so rowling as the *mobile vulgus*; it is like its gender with *Grammarians*; the Common people sometimes Masculine, sometimes Neuter. So fluctuant and unsteady is popular affection, that *David* calls it madness,

* *De vocibus Hebr. N. T. c. 19.*

Neutrum modo, mas modo vulgus.

madneſs, and parallelleth it with the *Seas* tumultuouſneſs: and there is but one *hand onely* that can ſtill them *both*; and therefore let him caution how far to truſt it, *Pſal.* 118. *Truſt in the Lord, ceaſe from man whoſe breath is in his noſtrils*, &c. ſee the inſtability of earthly favour (and learn to ſcorn it) how aguiſh the temper of the many-headed monſter, againſt which, of all beaſts, make uſe of your Letany, *Good Lord deliver us*; their Magnificat is ſoon turned into a wronged ſenſe of **Come let us ſing; let us heartily rejoyce*, &c. as our *Saviour* this day found (and we have often ſeen!) who was never in any great honour all his life, but *twice*; externally had but two cheerful dayes, one was that of his *Transfiguration*, yet *there he talked with Moſes and Elias of his death*, whereby that was *ſowred!* and here *he is going to his Death indeed*, and weepeth even in the *midſt of his glory!* Luk. 19. and this honour continued but a very little while, ſo ſlippery a pinnacle is the boſom of a multitude. *a reed ſhaken with the wind*; nay, like the wind that ſhakes it! for they that ſo admired him in the morning, would none of them vouchſafe him a lodging at night, *Mat.* 21. *fain to go back to Bethany*, there he ſupped, his goodly Day of Triumph having been a Faſting Day with Him, and of mourning! and when we come to weep for Sin, it will to our Souls be a Day of Triumph and Jubile: their affections cooling faſter, then ever before they kindled, till that fire became a froſt! they

Pſal. 65. 7. 118. 8, 9. * *Venite Exultemus.* Luk. 19. 41. Matth. 21. 17.

that even now cryed him up as the King of *Israel*, ſoon after cry lowder, *We have no King but Cæſar*; and they that erewhile cut down *boughs* to ſtrew his way, ſoon after cut down a Tree to hang him on, the croſs, the *curſe!* and thoſe that caſt their Garments in his way, now ſoon *caſt lots for his!* So that the Church, (as by her devotions on it appeareth) may well call this the Paſſion-Sunday, as being but one ſtep ſhort of *Calvary*.

POEM II. { On *Palm-Sunday*. }

WHat means this *Multitude*? ſay, what's the *News*
With this ſtrange *Concurſe*? 'Tis the *King* o'th' *Jews*
Inauguration ſure, Look how They throng
As They (to *ſwear Allegeance* to Him) Long:
Their *Love* Out-runs their *Patience*, they Contend
Whoſe *Duty* ſhall him *firſt* and *laſt* attend;
Hieruſalem runs out of 't ſelf, as 'twere,
To meet *Him* by the way, and Greet *him* there:
The *Trees* are Clambred, and Each breaks his *Bough*,
Nor have their numerous *Palms* branches enough
To *Dreſs* his way, their *Garments* too they ſtrew
To fill the *Oſtentation* of their *Show*.
Mean time, behold his *humble Highneſs* paſs,
On the meek *Emblem* of a *ſluggiſh* Aſs
To fulfil *Propheſies*, and Patience Teach
To all will Learn, when *word* and *Action* preach.
Thus *Equipag'd* they wait on him to *Town*,
Where, of all ſorts, what hurrying up and down
To have *a Sight of Him*? the windows throng'd
With *Gazers*, who for the *Meſſiah* Long'd,

And

And that, with *holy Auſtin*, moſt Deſir'd
To ſee *Him* in the *Fleſh*, e're They Expir'd:
Now all the way as this *King* paſs'd along
What *Acclamations both* of old and young?
Children, their *Cryes* into a *Treble* raiſe;
While *Aged* Chant the *Baſis* to his *Praiſe:*
Ages and *Sexes* both in *Conſort* Sing,
Hieruſalem doth with *Hoſannahs* Ring.
So ſhould we *Deck* the places *Chriſt* frequents,
With inward *Praiſe*, and outward *Ornaments:*
All this was right and due, what his *Deſert*
Challeng'd not onely from their *Hand*, but *Heart*,
And from *Ours* too; but Both prove *Jews!* alaſs
What *venom'd Serpents* Lurk in *pleaſant Graſs!*
All Theſe are *pious Frauds!* in this ſweet *Calm*
A *Storm*'s wrap'd up! a *Snare* in every *Palm*!
This very Day *Chriſt's paſſion-week* began,
'Twas but a *Præface* to----*Behold the Man*!
What *vanity*, what *Danger*, O what *Death*
Skulks in the fond *Applauſe* of *vulgar breath*!
And whoſoever *Therenpon* relies
Muſt Look, at length, to prove a *Sacrifice!*
And in mean time like a *Camæleon* Lives
On *Ayre* and *Phanſie*, that no *Nurture* gives:
Then 'ware the *Gilded-Pills*, the worldly *Palms*;
Storms oft *Aſſail* us, when we dream of *Calms!*
Liſten not to thoſe *Syrens*, unleſs ye
(With wiſe *Ulyſſes*) firſt *ſecured* be:
The Chaſed *Hart*, here well *Inſtructing* us,
In *Fatteſt Soyles* to be moſt *Timorous*!
Thus having heard how *Jews* their *King* proclaim
See next his *Coronation* like the Same,
Both ſtrange, and true! the *Paſſion* Muſe will Sing
How *feigned Saints* did uſe their *Real King*.

PRAYER II. { On Palm-Sunday. }

O *Condescensive Saviour, who vouchsafedst (as about This Time) to choose no statelyer Creature (being* Lord *of all) then a meek* Ass *to Ride into* Jerusalem; *and that not onely to fulfill a propheſie, and instruct us to Humility; but further Teaching us to lay aside all Ostentation and Ambition, and to stoop below our own Condition, when Ever it may advantage or advance thy Service: and give us grace in the mean time to be still thankfully Contented with such accommodations as thine alwise Providence affords us; knowing, that if our state be not of the upper form, yet neither of the lower, but such as Thy Goodness knows to be the best and fittest for us of all the world: O therefore grant us all minds unto our Means, which is beetter then Means unto our Minds; unless Thou shalt be pleased to better both, that so we may comfortably injoy our selves, and progress on thy Service, with all Submissiveness of spirit, and lowliness of Mind. And as thou didst now also, set us a Pattern of great Prudence and Consistency, of Evenness and holy Gravity, in the mist of general Acclamations (this being the greatest Day of Triumph (if not the Sole) of thy whole Life on Earth) So guide our hands to write after this fair Copy, that we may be wise and humble, modest and pious, Even-tempered and untransported in all our Elevations (whether on the wings of Parts or Favour, born up in the Estima-*

tion

tion of the People) that we may (like our Maſter here) improve them to thy Glory, and not our own: that Satan may not throw us down from the Pinnacle of vainglory, nor ſuch waxen wings Let us fall into a Sea of Ruine! that we may not be one day anſwered among thoſe that have Received their Reward, even frothy Popularity! O let us never be like vaunting Herod, *ſmitten in the midſt of his Pomp, becauſe he took, and gave not Thee the glory! but like high yet Lowly* David, *not unto us O Lord, not unto us, but unto thy Name be all the Praiſe and Glory.* Hoſannah *in the Higheſt: and this O Lord we tender out of Duty, though Common Prudence alſo Challenge it; Obſerving here the aguiſh Diſtemper of popular Affection, the ficklenes, and inſtability of Earthly Favour! that even the ſame day wherein they honoured Thee as a Prince, nay as a God; they diſmiſs Thee from* Jeruſalem, *and put thee to ſeek a Lodging in* Bethany! *how ſoon their Palms are turned into Thornes? and their* Hoſannahs *into Crucifige's! and if the world dealt ſo with the Maſter, what may the ſervant look for? O let us never leane upon ſuch Reeds (to receive both a fall and a wound!) but on Thy Croſs (O Chriſt) that Tree of Life, whoſe fruit is for the Saving Souls, and whoſe Leaves are for the healing of the Nations: Let us never build upon the Sands of Sacular Inſinuations (which the next Tide waſhes into Gulphs and Graves!) but on that Rock of Thine, where all the angry Elements can do no violence: Ceaſe we then from Man whoſe breath is in his Noſtrils! whoſe life is in his*

breath! and therefore whose kindness can be no more! but stock we up all our Confidence in Thee our God, whose favours are unchangeable; whose affections like thy self, are Everlasting: Trust not then in Man, no not in Princes, or any Child of Man, for in all Cases and Calamities, vain is the help of man! and of all things that belong unto Him! vanity of vanities, all Things are vanity! our help standeth in the Name of the Lord, Thou art our helper and Defender, our Refuge whereunto we must always Resort; our Castle and Fortress, and all our other Instruments of Safety; in whose Favour is Constancy and life, Loving unto the end, without End, Even till our Hosannah's *be Exalted into Hallilujahs: To whom therefore be all Honour Praise and Adoration, Henceforth and for Evermore.* Amen. Amen.

§ The Collect. §

Almighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle. Phil. 2. 5. to 11.

The Gospel. Matth. 26. 1. cha. 27. 57.

Our Father, which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Christ praying in the Garden *Math 26. Luc: 22 Mar: Joan: 18*

41. *And hee gate him selfe from them about a stones cast, and kneeled downe and prayed*
42. *Saying, Father if thou wilt take away this cup from mee etc.*
43. *And there appeared an Angell unto him from heaven comforting him.*
45. *And he rose up from prayer, and came to his disciples, and found them sleeping for heavines.*

Psal. for D. M. M. 1 Less. *Gen.* 22. 2 Lesson. *Matth.* 27.

UPON CHRIST'S PASSION *Commonly call'd* GOOD-FRIDAY.

Psal. for D. M. E. 1 Lesson. *Isaiah* 53. 2 Lesson. *Rom.* 8.

DISQUISITION II.

AS an affectionate & Loyal *Wife*, that hath had her most indulgent *Husband* wronged, wounded, *murdered!* telleth it ever after with *Tears* and sorrow, to her *Friends* and *Neighbours*; So likewise doth the *Spouse* of *Christ* the *Church*, in these her solemn *Anniversaries*, story to the world her Well-beloved's *Passion*; How that *Bridegroom* of the *Church*, and of each pious *Soul*, was *scourged, thorned, murthered, crucified!* and once brought forth by *Pilate*, (as by *Marc. Anton.* sometime the mangled Body of *Cæsar*) with an *Ecce Homo*, *Behold the man!* indeed our *Saviours Passion* should not onely be an *Annual*, but even a *Christians* dayly *Contemplation*; this *Christ-cross-row* should be our constant *Lesson*, which we should Read (saith *Ludolphus*) seven times a day at least; it being *Liber Vitæ, a Book of Life* to us, although of Death to *Christ*; prefigured in *Sampson*, who was *ploughed against by his own Heyfer*,

As in the Prophets, Canticles, Gospel, and Apocalypse.

Sponsus Ecclesiæ, Sponsus Animæ.

Quotidiana lectio Passionis recordatio. Bern. in Passionem.

John 19. 5.

Ad minùs septiès in die. De Vitæ Christi in Joh. 19.

Heyfer, and as it were kiſſed into the hands of his malicious enemies, who having firſt
Judg. 14. 21. cruelly tortured him, *by putting out his eyes, and binding him with Fetters of Braſs*, they bring him forth afterward in a general conflux, led in a ridiculous manner, to exerciſe their *wits* and *ſpleens!* And here behold the *Body* of that *Figure!* the ſubſtance of that ſhadow, *Chriſt*, the true *Nazarite* and *Champion* of our *Souls*, betrayed alſo by one of his *Boſom*, by his *own familiar Friend*, too familiar ſo to *kiſs* him into bloody Hands! who having inhumanely *ſcourged* him, bloodily *Crowned* him, and *ridiculouſly* clothed him, next add ſcorn unto their *Tyranny*, bringing *Him* forth into the clamorous Throng of his inſulting adverſaries, to be the ſubject of their *ſcoffs* and fury! *Ecce Homo! Behold the Man!* For that's the moſt contracted paſſage, of this main ground of
John 19. 5. *Chriſtianity*, diffuſed through both *Teſtaments* (the *Center* of the whole *Circumference*;) yet like a curious *Perſpective*, ſhewing the moſt ample view of *Him*, even from his *Cratch* unto his *Croſs!* all the while that he was Man— This Uſher Behold going along
Ruth 1. 26. with him as *Ruth* and *Naomi*. Whereſoever is this *Man of ſorrows*, there is likewiſe this ſame *Ruthful Ecce! Behold the Man!* which Text I may call a ſafe, and inoffenſive *Crucifix*, to be worn not ſo much in the *Eye* or *Ear*, as in the *Boſom*, in the *Heart*: lively repreſenting our dying, yet ever-living, our life-giving *Saviour*, to each faithful *Soul*:

Behold

Behold the man! *Pilat* ſpake this in part deſpiſingly, and partly (ſaith he) to move the *Jews* to pittie. *Ecce homo!* as well it may bear either ſenſe, either a *Qualm* of *Pitie*, or a *Belch* of *Envy!* St. *Auguſtine* is for his *pittie* (whether rais'd from any *Juſtice* in himſelf, as ſeems, *verſ.* 4. or from his *wifes* caution, it matters not, but) that they are words of *compaſſion*, he argues.

Deſpectivè loquendo (ſaith *Ludolphus*) *vel ad miſericordiam provocando.* De vita Chriſti in loc. citat.

He here cry'd out to them, *Ecce homo!* *Behold the man!* that they might ſatiate their malice on his *Reproaches*, and ſo thirſt no further after *Innocent blood!* as much as if he had ſaid, If you envy or fear his being a King, yet be appeaſed, now ſeeing him debaſed thus below the *form of a Servant!* not ſwelled with any *Ambition*, but even like to burſt with *Grief!* Not glittering with pomp, but ſordid with abuſes. (as that ſweet *Father* warbles on) ſince then he frieth in ſuch a *fiery tryal!* let now your *Envy* cool, (ſaith he) and be extinguiſhed. Look well but on his boared head, his ſmeared face, and furrowed body, and ſee whether he be not likelier for *a Grave* then a *Throne*, *Ecce homo*, *Behold the man!* Yet all this is not enough for *Jews*, or *Jewiſh ſpirits!* And therefore *Venerable Bede*, and others, are for the later, and that theſe words were a *Belch of Envy*: (whether from fear of *Cæſar*, or to pleaſe the *Jews*, not much material) and they prove it by the cloſe: For whom he cleareth in word, he doth condemn in action. *I find no fault in Him, take ye Him and crucifie him!*

Ut ejus ludibria inimici biberent & ulterius ſanguinem non ſitirent. St. Auguſtine. in Paſſione.

Si Regi invidetis, jam parcite, quia dejectum videtis.

Non clarus imperio, ſed plenus opprobrio!

Fervet ignominiâ frigeſcat invidia.

Videte caput perforatum, faciem conſputam, corpus laceratum, &c. Beda in loc.

Nam quem abſolvit Judicium, crucifigit miniſterio.

Behold

Behold the man! ſo that all the waſhing of his hands, though he rubbed never ſo hard, would hardly ever fetch out the ſteins of this *Blood* from his *Heart*!

But here not to build a *Mindus* (*Sorrow* loving no deſcant, and being but an ill *Methodiſt*) I ſhall briefly reſolve this ſubject into theſe three circumſtances, (reſerving the * *Ecce* to attend the *Application*, if not rather carrying it along with us all the way) *viz.* The *Quis?* the *Quid?* the *Quare?* and conſider the *Perſon*, the *Act*, and the *Reaſon of it*: Who it was? What it was? and why it was He ſuffered? All wrapped up in this ſame *Ecce homo*! *Behold the man*!

* *Hæc demonſtrativa particula Ecce, ut plurimum veris, Bonis, & Magnis præfigitur, & hic Officio functa Baptiſtæ, prodromus eſt Chriſti.*

Firſt for the *Quis*. *Who?* as to his being the *Son of God*, is anſwered with another *Queſtion*, Iſai. 53. *Who ſhall declare his generation?* Not the Tongues, or Quils, of Men, or Angels! as He is *St. Johns Eagle in the clouds*: Yet may we look upon him, as *David's worm in the duſt, and outcaſt of the people.* Though we cannot reach his *Deity*, yet as this Text inviteth, we may *Behold the man*! And ſo indeed was he too plainly ſeen by the eye of an *oppreſſive world*! *Vir dolorum*, no *ſooner man*, then *center of calamities*, one *acquainted with Griefs*! His onely Intimates and Familiars, his inſeparable companions! Thus as in relation to his *ſufferings* (our buſineſs here) this word particularly anſwereth the *Perſon* with the *man*, *Behold the man*! *Man*, and *Son of Man*, our *Saviours* uſual *compellation*, *John* 8. and frequently elſewhere, *the Son of Man*:

Iſa. 53. 8.

Quis enarrabit Generationem ut eſt Aquila in Nubibus? ſed ut vermis in pulvere intueri poteſt.

The *Quis?* anſwered with ὁ Ἄνθρωπος.

Man: and that for weighty Reaſons; As firſt to ſtrengthen his *Diſciples Faith, whom ſay you that I the Son of Man am?* Secondly, to demonſtrate his *Humanity*, as his *Miracles* did his *Divinity:* And here moſt properly *Man*, as being *Paſſive* only in his *Humane Nature.* Thirdly, called *Man*, to ſhew *Chriſt* was not aſhamed of our *Infirmities*; but, as the *Prophet* ſpeaks, *hath born them, and our ſorrows!* meaning all thoſe *infirmities* that are painful without *Sin*; but none of *thoſe* that are *ſinful* without *pain*, as *Lombard* well diſtinguiſheth. And yet withal he is Man with an *Article*, that imports an Emphaſis ὁ ἄνθρωπος, (i.e.) among men, as *Demoſthenes* among *Greek Orators*, or as *Tully* among the *Latins*; as *Homer* among the *Gracian* Poets, or *Virgil* among the other. *The Man* by a Figure of Excellency, *Behold the man! Chriſt* here Emphatically ſtyled *Man*, and by a tranſcendent ſingularity above all others: Not like ordinary men progagated in *Sin* Original, and by a double *Parentage*; This *ſpotleſs Lamb* having in *Heaven* no *Mother*, and on Earth no *Father*: No, nor like *Adam* in his beſt ſtate, with a *Poſſe labi*, with any poſſibility of falling into actual. But the *Man, in all things like us*, but that which is nothing, *ſin excepted*, *Heb.* 2. 'Tis remarkable, that none is called *Son of man* in Scripture (except *Daniel* once) But only the Prophet *Ezekiel*; & He *ſo* called neer an hundred times, in his own *Propheſie*, as being more converſant with *Angels*, and *Diviner Revelations.*

John 8. 28.

L. Diſtinct. 4.

Ὁ Ἄνθρωπος κατ' ἐξοχήν.

Heb. 2. 17.

Dan. 8. 17.

velations. How much more *Christ* in that regard, here ſtyled emphatically, *Behold the man!* Nor yet is this all his Excellency, He was *Innocens, Benefaciens, Rex, Dei Filius:* He was Innocent, He was beneficent, He was a King, He was the Son of God; all eaſie to dilate on (I can but name them) He was innocent, and declared ſo by his Judge: *Inſons ante Reum, the Juſt before the Guilty;* the Dove of Innocence, the *Lamb without blemiſh,* the *true Nathaniel*: He was the *Univerſal Benefactor* of the world, to all parts doing good, according to their ſeveral *Receptivities.* He was a King, acknowledged not onely by the *Scriptures,* but by his enemies at his *Crucifixion,* by his * Title on the Croſs, &c. He was the *Son of God,* teſtified by *Miracles* on earth, and thrice at leaſt by *a voyce from heaven,* and the *Devil* himſelf was tormented to this Truth, *Matth.* 8. *Behold the man,* that was the *Sum* of the whole world, both *God and Man.*

Vide Ezechiel. per totum.

* *Pilatus jubet ignoranus Tu ſcriba tripicti.s*
Digere verſiculis, quo ſit ſuffixa poteſtas.
Fronte Crucis Titulus ſit triplex, tripice linguâ.
Agnoſcat Judæa legens, & Græcia norit,
Et venerata Deum percenſeat aurea Roma.
Prudent. Apotheoſ. adverſ. Judæos.

Matth. 8. 29.

And all this Excellency of *Perſon* doth infinitly heighten the *indignities* of his *Sufferings,* which are the next Conſiderable, the *Quid?* What this perſon underwent? But ſoft, let me not promiſe more then I can perform, alas! more then can be performed! This being *Infandum ſcelus, infandiq; dolores!*

on

on the *Jews* part a wickedneſs unutterable; on *Chriſts* part ſorrows inexpreſſible! and therefore fitter here to be Effigieſſed like ſacrificed *Iphigenia*, with *Agamemnon's* veil of ſilence! How hard the holy Penmen labour here for *Metaphors?* He *was ploughed upon*, ſaith *David*, *Dumb before the ſhearers* and *Butchers*, ſaith *Iſaiah*; *given up*, ſaith St. *Paul*, *Given up of God, betrayed of man!* Joh. 3. *Delivered to the world*, that Scœn of miſeries, and vale of tears! *Delivered up to ſorrows.* Luk. 22. *Delivered up to the people*, and no wild beaſt, or Sea ſo raging! *Delivered to Death, even to the death of the Croſs*, as the Complement of all Tortures! And this is the general *Proſpect* of *Chriſts* innumerable ſufferings! which come on ſo thick and faſt upon us, that they will not permit us here to glance upon his *former Paſſion*, (as the Fathers call *Chriſts* life from his *Birth* to the inſtitution of his *laſt Supper*) whoſe *whole life* indeed was but one *Crimſon Thred*, ſpun out to make a *Garment* for us! But his later *Paſſion* now calleth us into the *Garden*, *Joh.* 18. Where, think not of a place of *Recreation*, but of *Paſſion!* Dream not of Beds of Roſes, and delicious Flowers, but think of *bitter herbs*, of Rue and Wormwood; There *Behold the man!* there weeping, ſweating, bleeding for us! Till he becometh περιλυπος, even a Circle of Calamy, made an *Iſland* in his own inundation of *Tears*, of *Sweat*, of *Blood!* a treble *Iſland!* as *Bernard* paſſionately, Chriſt wept (ſaith he) not onely with

Pſal. 129. 3.
Iſa. 53. 7.
Rom. 4. 25.
Joh. 3. 16.
Luk. 22. 47.
Phil. 2. 8.
Παραδοθη.
Traditus mundo, Traditus dolori, Traditus Populo, Traditus morti, Traditus Cruci!

Chriſti duplex Paſſio, prior & poſterior, Cujus tota vita continuata Paſſio!

John 18. 1.

Non tantùm oculis, ſed membris ſingulis, Serm. 3. de Ram. Palmar.

with his eyes, but with all the members of his bleſſed body, to waſh away our Sins! And whoſoever would ſcan the ſupernatual cauſes of theſe, ſo unnatural *ſhowres*, muſt think well on the *weight* of *Sin*, and *wrath* of *God!* and then ſhall find much comfort in them; ſhall find the firſt a Bath of *Tears*, for every *Naaman to waſh in and be clean:* The ſecond one of *Sweat*, to purge the *ſlothful* ſervant: And the third of *Blood*, wherein a murderous *David*, that can be put as *peninent*, may white his purple *Soul.*

Et medela reſponderet morbo. De vita Chriſti in loc.

Ecce Homo! Ἰδοὺ ὁ ἄνθρωπος. Luk. 22. 47.

These are the *Fountains open to Judah and Jeruſalem, for ſin and for uncleanneſs*, the fountains of *Chriſts* Garden: And if you ask me why he choſe no ſadder place (no Cave or Deſart, but thus began his *Paſſion* in a *Garden?* I anſwer with *Ludolphus*, that Mans *Recovery* might ecchoto his *Fall*, as 'tis eaſie to carry on the *Metaphor*, but I would fain avoid prolixity. Next, *behold the man*, is become, *Behold a multitude* of men, or rather of *Armed murderers* come forth againſt him, as if one of their *own fraternity!* and (as the manner is) no ſooner are his *Enemies* in ſight, but his *Friends* are out of it: *One* tarrieth to *betray* him, *another* to *deny* him! but of the people there was *none* to help! And he that ere-while ſo over-prized a little *Oyntment*, more under-values now the *Lords Anointed!* For **thirty pence* ſells the rich ranſom of the World, and with a *Joabs kiſs* ſeals up his helliſh bargain! But let his *Brother Judaſſes* remember what ſuch ill gain doth purchaſe

* The *Roman penny* about our 7 d. or if thoſe pieces were of *Silver Shekels*, the ſingle *ſhekel* was 15. d. that of the *Sanctuary* double: at moſt then not above 3. l. 15, s. Sterl. though ſome raiſe them to ten Deniers a piece, to make up the loſs *Judas* pretended in *M. Magdalens* Ointment of 300 pence: to ſay nothing of thoſe that think of ſo many pieces ſo many pounds of ſilver.

in

in the end, *viz.* nothing but * *Acheldamah's* and *Fields of Blood!* 'Twas but a trick of more wit then judgment, in him that *Apologiz'd* for *Judas*, as not acting out of *malice*, but only out of *Hope* to cheat the *Jews*, both of their money and their expectation; for that (*Christ* he thought) could easily *pass through the midst of them*, as he often had done, and conveigh himself from danger; and so onely in derision bid them hold him fast, *&c.* But *Davids propheſie of Him*, and *Christs* calling him *Devil*, doth befool this *Phanſie*, as well as his own after-game, betraying his own neck into the Halter of Deſpair! and it was the *Wit* of *Juſtice* that he ſhould loſe his *Bowels*, who was ἀσπλαγχνὸς before, and had loſt his *Compaſſion*. But *Ipſe viderit, ſee he to that*, the inſulting *Jews* are gone away with their ſelf-yielding *Captive*, who yet had he pleas'd, could with more eaſe then *Sampſon*, have *burſt their bands, and caſt away, &c.* but only to ſhew *Thee*, penitent ſoul, that he *who led Captivity captive*, was content himſelf to be inſlav'd and bound, to expiate thy *looſeneſs* and abuſed *Liberty!* See next, his travelling *Affliction* halling him to the *Mint* of all his miſeries, the *High Prieſt's* * *Council*, where more *Miſchiefs* are ſhowred on him, then he huth parts to bear them! The pitiful ſport and

Campus Acheldamah ſceleris mercede nefandi
Venditus, exequias recipit tumuloſus humandas
Sanquinis hoc pretium eſt Chriſti; Judas nimis arctat
Infælix Collum Laqueo, pro crimine tanto!
Prudent. in Euchirid.

Pſal. 109. 8.
John 6. 70.

* The *Sanedrim* which conſiſted of all ſorts.

Tennis-Ball of those unrighteous *Judges*, among whom, He is hurried up, and down from one Tribunal to another, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilat*, from *Pilat* to *Herod*! from *Herod* back again to *Pilat*, foot-ball'd between *Jews* and *Gentiles*, all having a hand in *His* death that *died for all*; mean while his Torment like the stream or snow-ball, still gathers by the motion! all Venturing their inventions for his shames and tortures: Such indeed as— *Perillus* his *Bull* being but a Calfe (as 'twere) unto their worse then *Trojan Wooden Horse*! * How unweariedly busie is their malice! as though their *Mouths* had not sin'd enough before in *Blasphemy*, they *spit upon him*! *Him*, whose *healing Spittle* their own ill eyes had need of: and then to make *Him* somewhat like *Themselves*, they *blind-fold Him*, thinking to buffet forth some new *Propheſie* out of him; but when they ask him, *Who smote Thee?* each of us may well answer in the words of S. *Ambrose*, Thou smartest O Lord, not with thine own, but with my wounds!— I am the *Jonah*, and for my sake (*Dear Lord*) is this great tempest come upon Thee! some set *Davids ploughers* upon his back, that make long *furrows* there, striping him not more of his *clothes* then of his *skin*, while others witty *mallice* studieth a *Torture* for his *head*, and that shall be a double one, *sc.* a *Crown* to delude him, and of *Thorns* to Torment him, and was it not a strange *Coronation* (think you) where *Briers* were the *Crown*,

Ducitur reducitur, à Judicio in Judicium, de opprobrio in opprobrium, à supplicio ad supplicium!

Crescit eundo. Siculi non invenere Tyranni. Tormentum majus!

* *Horrendum Noctiluduim.* Matth. 26. v. 67, 68, &c.

Doles Domine, non tua sed mea vulnera! In his Comment. on St. *Luke*.

Me, me, adsum qui feci! Et propter me hæc tempestas.

Crown, and *Blood the Oyle*! and because a *Crown* implyeth a *Scepter*, they proportion That with a *Reed*! a *Reed* put into that *hand*, which could have pluck'd the *Oke* up by the *Roots*, and Crush'd the *Cedar*; but onely to cheer the *penitent Soul*, to assure *Thee* and *me*, that *he will not break the bruised Reed*: to these they add the *Mockeries* of *white* and *Red*: yet fit *Emblems*, of his *Innocence*, *and their savage Cruelty*! Behold him next at the *Jews* strange election! when *Custome* more then *Mercy*, freed one at the Passover, see their unworthy choyce, Not *Him*, but *Barabas*! preferring Dross to Gold, the Wolfe before the Lamb! *We will not have this man to reign over us*: No, not to live among us: And what else was this, saith *Ludolphus*, then as they should have said Let him be killed, that hath oft among us *Rais'd* the dead! and let him *Live* that hath, and yet will *kill* the living! Not *Him* but *Barrabas*. If *Pilat* preach to them his experienced Innocency, they rage at him; Let him *wash his hands*, can he not? (but such had need rub hard!) *Let the blood light on them and on their Children*; the *Guilt* they mean, but not the *Benefit*! and so indeed it did (as our venerable *Beda* observeth) How closely to this day doth their wish stick to them in a *Double Curse*, Spiritual and Corporal! Some *Authors* reporting that their *Bodies* monethly suffer an *unnatural flux of blood*! but infallibly fulfill'd upon them at that general *Devastation* of their populous *Jerusalem*, where (such was the wit

Nolumus regnare, nolumus vivere!

Quid hoc est aliud? &c. In locum.

Hæret usque hodiè Judæis sua Petitio! In locum.

wit of Justice, *thirty* of them were sold for a *Peny*, who sold our *Saviour for thirty pence*. Others telling us, what those that bought them did with them, affirming that the *Romans* had no such manurance for their Fields and Gardens, as was the *blood* of *Jews!* his *blood* was so upon *them*, even corporally also (God grant at length its *Spiritual* benefit may be on them) that their own *Josephus* tells us, that 1100000. of them there, became as *Dongue of the earth!* The thought of this (me thinks) should bind all *barbarous Hands*, and *stay the swiftest Feet from blood-shed*. This you see out-*crying* all sins! and *for* which God commonly makes *Inquisition here*, even in this life, (what ever else he bears with till the next!) the voice of thy Brother's blood cryeth unto me, *Gen.* 4. each one then, with *David* cry as lowd against it, *Deliver me from blood-guiltiness, O God* (whether of the past, or Future Tense) *Thou God of my health*. 'Tis for desperate *Jews* to be so bloody! For *Christians* to be *merciful, as their Heavenly Father, who will have mercy and not sacrifice, no bloody sacrifice* but this of *Christ*. Take but a view of that, and I have done: and here behold obedient *Isaac*, the willing Porter of his funeral pile: *Loyal Uriah* carrying the Instrument of his own destruction! where (by the *Riddle* of Tyranny) his enemies make good that double *Crucifige*, as 'twere twice *crucifying* him! once as with a burden, & 2ly, as with a *Cross!* the *Cross* the worst of all the *Jews* four *Tortures*, which for their slaves they had borrowed from *Heathen* Cruelties! *Sui-*

Joseph. lib. 7. de bell. Jud. c. 17.

קרל דמי אחר

Gen. 4. 10.

da tells us, that if any one dyed a fatal and unfortunate death! they were wont to set a Cross upon his Grave, to intimate the shame and horrour! And *Tully* himself is here at a *Nonplus*. To bind a Citizen of *Rome* (saith he) is hainous, to scourge him villany, a *kind of Paracide to kill him!* but *Quid dicam? What shall I call it. to put him on the Cross!* O that were (sure) a strange *Piaculum!* what *shall I say to this?* the *Apostle* answereth somewhat, ἐκένωσεν ἑαυτὸν. *He humbled, He emptied himself.* Phil. 2. *Christ emptied himself of Glory*, of *Beauty*, of *Help*, of *Company*, of *Life!* all his veins of blood, all his senses of delightful objects, for contrary; Nay, emptied his soul of *Divine* comfort! emptied, *humbled himself even to the death of the Cross!* that Sin might be carried out of the world as it came in (*i.*) upon the *Woodden Horse!* whereon his nailed body is extended, as the *Hieroglyphick* of his ample mercy. See how he boweth his head as 'twere to kiss his Church, and spread his Arms to Embrace all penient Sinners. What should I here trouble you with the nice *Speculations* of some *Friers?* How big the nails were? whether big enough to make *Constantine* an Helmet, and a Bridle? What several sorts of wood the *Crosse* was of, and *why?* with the strict number of his stripes and wounds? Let *Granatensis* and *Acosta* answer for their boldness, numbring about 500. while more exact *Osorius* argueth from the *Band* of Souldiers, full 660. in the *Body*, 72. in the *Head*, beside the 5 *main Wounds?* in Hands, and Feet, and Side!

In Oratione contra Verrem.

Phil. 7. 2.

Brachia in amplexus dimittit in Oscula vultrum.

Ludolp. de vita Christi in loc.

Granatensis. Acosta, & Osorius in Passionem.

But---*Pauperis est numerare.* Numbring is but an argument of paucity (though Stars, and Sands, and every leaf in *Autumn* score a grief) All this were but a *Substraction* to *Christs* infinite sorrows! who therefore in his Type assureth us, *Innumerable troubles have compassed me about, Psal.* 40. And if any thing in this world could come ought neer them, (me thinks) our *Sins* were likeliest! O then, let each of *Them* number out a *wound* in him, and find its *Cure there!* And if they come short, Why, then to reach his multiplied miseries, to our *offenses*, add his *Enemies*; who had they been either *Graves*, or *Earth*, or *Rocks*, or any thing but *Jews*, how would they have *Opened? Rent?* and *Quaked* in compassion? and added no more *scoffs*, and *spunge*, and *spear* unto his *Crucifixion?* which yet *They* do, even til the *Sun's* ashamed! the *Temple's* angry! and the *Earth's* afraid! Insomuch that the very *Astrologers* of that Age acknwledged (from that total unnatural *Eclipse* of the Sun, the Moon being then at full.) That either the world, or its Maker was *then* a dying! And *Josephus* telleth us of the *Angels* valediction, a voyce heard in the Temple about that time *Transeamus hinc!* Let us flie hence, and pitch our Tents no longer about such *wicked* Persons! And now one would think we were neer the *Consummatum est*, his Passion finished. Indeed, of his outward suffering is somewhat opened

Cerne Homo quid pro te patior,
Vide pœnas quibus afficior,
Vide clavos quibus confodior,
Cum sit tantus dolor exterior,
Intus tamen planctus est gravior,
Tam ingratum dum te experior!
Hugo de Passione Christi.

Aut Deus Naturæ patitur, aut machina mundi dissolvitur.

Ἐγρεῦθεν καταβαίνομεν. l. 7. de Bel. Jud. c. 12.

opened to you, but I have said nothing as yet of his *Internal Passion!* The deep impressions of all those ignominies, and ingratitudes cast on him! Nothing of the Burden of his *Fathers Anger*, and our Sins! which caused that second *Agony* on the *Cross*, *My God, My God!* wherein his *Soul* complaineth, and even *Descends to Hell!* and therefore we may well joyn prayer with that old Greek * *Leitургie*, *By thine unknown sufferings good Lord deliver us!* And here that *Ecce homo*, is lost into an *Ecce Agnus Dei. Behold the slain Lamb of God, that taketh away the sins of the World*, not onely Heaven and Earth, but Hell it self also seemed amazed at the Passion! by the Cessation of all Oracles (as *Plutarch* tells the story) how in the reign of *Tyberius*, a voyce came to certain Marriners, they knew not whence, that great *Pan* was dead: and *Nicephorus* (who Reports the story) Affirms that this great *Pan* was, παῖς ἑβραῖος, *an Hebrew Child*, and that, that Child was Christ, and that was the last Time that ever Oracle was heard. And here standing by his *Cross*, 'tis Considerable how *Christ* six several times hath *shed* his *blood* for us! five times in his *Life*, and once here after his *Death!* first, at his *Circumcision!* secondly, in the *Garden Agony*, θρόμβος, thirdly, at his *Flagellation*, or *scourging!* fourthly at his being *Crown'd* with *Thorns!* fifthly,

אלי אלי.

* Διὰ τῶν ἀγνωστῶν σου παθῶν καὶ βασάνων.

Trajectus per utrumque latus, laticem atque Cruorem
Christus agit, sanguis victoria, Lympha Lavacrum est.
Tunc duo discordant crucibus hinc inde latrones
Contiguis; negat ille Deum, fert iste Coronam.
Prudent. in Euchirid.

fifthly, at his *Crucifixion!* and lastly, here, after his *Death*, by the *Spear* broching of his *Heart!* whence flowed both the *Sacraments*, to the Comfort of all *believers* on Him: yet scarse warrant enough, for *canonizing* the Souldier that did it, into a *Saint* called * *Longinus*. Here I might wind you into the *Labyrinths* of *School-Disputes*, *Why Christ* so earnestly did deprecate his *Passion*? with a frequent *Transeat Calix*, Let this Cup pass from me! whether out of the *Dominion* of his *inferiour will*, or no? or onely out of humane infirmity! How far *then* and after, he was *Relinquisht* of the *Deity*? whether only in regard of momentary *Suspention*, or of any *Separation*? As also how his *Temporal Passion* could satisfie for our *Eternal Debts*? Whether by the *Excellence* of his person, or by the prevention of *His graces* in us? But aiming more at the kindling of Devotion, then swelling up a volume, we will send these *Questions* back again to *School*; while with more profit we now apply the QUARE? Why all this was done and suffered? What *David* said to his Brother *Eliab*, 1 *Sam.* 17. when *Goliah* defyed the Hoast of *Israel*, is there not a Cause? the same (me thinks) Christ here answereth his brethren of flesh and blood, to their treble *Ecce*, of *Attention*, *Admiration*, and *Compassion*, Demanding also, Why camest thou down hither? Down from *Heaven*? down to *Earth*? down to misery? down to the grave? nay, down to Hell it self? (an inchoation of his Triumph, after the

* *Vide Dr. Sutcliffs examinat. of Rom. c. 7.*

The *Quare*?

1 Sam. 17.29.

Ecce, nota Attentionis, Admiration's, compassion's.

the confirmation of his Passion.) Why is there not a Cause, saith *Christ*? Doth not *Sin* play the insulting *Philistim*? and *Satan* defie the *Israel* of God? and therefore here encountereth him like *David*, with the Staff and Sling, of his Cross and Passion slaying the *Goliah*, *Death*, and with his own Sword beheading him. *Is there not a Cause?* Yes, hence we see a double one! on *Christ* part *Love*, on mans part *sin* and *danger!* on *Christs* part not only, *ut implerentur omnia*, that all the Prophesies and Prefigurations might be fulfilled, (though even in that sense also, saith the *Evangelist*, ought not *Christ* to have sufferred these things, and so to enter into his *Glory?*) but likewise an invaluable love, an incomprehensible Affection to poor mankind: Not Faith, or any works foreseen (which were effects, not causes of this mercy) but onely that εὐδοκία, *Eph.* 1. that same free grace, *good will and pleasure of the Deity*, of all the glorious persons of it. Their actions outwardly being undivided, though distinguished: the love of the *Father* sends the *Son*, *John* 3. The *Holy Ghost* overshadowed the blessed *Virgin-mother*, *Luke* 2. yet neither impedeth the voluntary coming of the second person, who layeth down his life here, none taketh it from him, *John* 10. Thus the whole sacred *Trinity* wrought this great work of Mans *Redemption*.--- Whatsoever one worketh, the other two cooperating, consenting, as here the *Father* of Mercies, and the Spirit of Consolation, joyn'd with

Luk. 24. 26.

Non prævisa fides, non opera. Ephes. 1. 9.

Quorum opera ad extrà sunt indivisa.

John 3. 16. Luke 2. 34. John 10. 16.

Missit tota Trinitas.

Unicuiq; operanti cooperantibus duobus.

Specialiter tamen filio, attribuitur. Matth. 1. 25.

the Son of everlasting love, yet is it notwithstanding principally attributed to the Son, the work of our Redemption, (because (as his Word witnesseth) 'twas his person that became עמנו אל that is, *God with us*, *Matth.* 1. &c. in whom we have redemption through his blood, according to the Riches of his Grace: I that onely was both the leading and impulsive cause of all Christs woes and sufferings! the sole *Quare?* why this good *Shepherd* left the 99. in the Wildness, (*i.*) the fallen Angels in their sin and punishment! and died to ransom this one lost sheep, Mankind. Well therefore may the vulgar Latin read it, *Nimia Charitas*, *Greater love hath no man*, so great a love, *too great* on *both* sides! The *Quare* on our part, being the expiating of sin, *Rom.* 4. and conferring of *Grace*, 1 *Cor.* 1. Being hereby *made unto us Wisdome, and Righteousness, Sanctification, and Redemption.* The Riches of his *Grace* paid our *Talents*, and much more will our *Pence*, we doing our *Duty* in mean time, and *giving* but *all diligence*, 2 *Pet.* 1. satisfied both our *Eternal* and our *Temporal* Debts to God, cancelled *Satans* χειρόγραφον, that black Scrowl against us, and is to us, as the *Angel* to St. *Peter* bound in Prison; as the indulgent *Father* to the returning *Prodigal*; and the very good *Samaritan* unto the wounded *Travailer*. For by his stripes we are healed, *Isai.* 53. τὸ λύτρον, 1 *Tim.* 2. His we are *by Ransom*, his by Purchase, ἠγοράσθητε, ye are bought with a price,

Causa πρῶτη ἡσυμένη τῆ προσλαμβάνεσθαι, ἡ ἐνδεια αὐτῶν.

John 15. 23.

Rom. 4. 24. 1 Cor. 1, 30.

2 Pet. 1. 20.

Isai. 53. 5. 1 Tim. 2. 6.

price, &c. 1 *Cor.* 6. and this by *Conquest*, *John* 16. ἐγὼ νενίκηκα. Be of good cheer, I have overcome the world. Thus Christs sufferings were proportioned, to his *Person* suffered in, to the Sins suffered for, to the *Good will* he suffered with, and for the *End* he suffered to; all Universals and Superlatives, all inexpressibles! our business is to be συμμορφούμενοι, *Conformed* in some measure, to his *Life* and *Death*, that being partakers of his sufferings, we may be also of the consolation: and that's done too wayes chiefly, (We will mend it somewhat in the rendring) *When we beat down the body with Abstinence* and *Devotion*, and the *Mind* with *Patience* and *Compassion*. Sit thee down then *my Soul This Day*, and make it thy *Good Friday* by application, that was so bad to *Christ* by bloody passion! Cheer up to think, with how many *Priviledges* this day was honoured, *viz.* Sin cancelled, Death subdued, Hell spoyled, Heaven opened, Scriptures verified, Man redeemed, and all this by this thy *Saviour* * *crucified!*

John 16.23.

Phil. 3.

Cum per abstinentiam affligitur corpus, & per compassionem animus.

This *Meditation* would allay all our *Extravagancies*, & moderate the excesses of our former pleasures: 'Twould *sweeten* all our *bitter draughts*, and fit us in some measure to pledge *Christ* in this bitter Cup, if he should please to call us to that *Honour*, as we have comfortably seen in *Others!* This would fortifie us against the worst could happen: Then let not *Ignorance* (for shame) be more busie with superstitious *Figures* of the *Cross*, then true

* Πόσα κατέρθωσεν ὁ Σταυρὸς; τὸν θάνατον κατέλυσε, τὴν ἁμαρτίαν ἔσβεσε, τὸν Ἅιδην ἄρχοντα ἐπάνσε, τὸν διάβολον τῷ δίκαμεν ἐξέλυσε. S. Chrysost. Hom. 86.

true *Devotion* with this frequent *Meditation*, and the more lively representations of it, in the Word and Sacraments. For ἐν τούτῳ νίκα is the Motto of every true *Christian* as well as *Constantine*, Under this Banner only shalt thou overcome.

From the Quis, the person of this glorious subject, (if we behold it with Attention) we may gather, First, *Obedience* and *Compassion* (among many other *Fruits* on the *Tree* of the *Cross.*) Obedience to God, *Psal.* 40. and to his *legitimate Vicegerents*, *Rom.* 13. And never was there such compassion. Indeed 'tis storied of *Trajan* (that was styled *the Good*) that he tore off his own Robes all to pieces, to bind up the wounds of his *Loyal Souldiers*, and 'twas a noble pitty: But our great *Captain* here (though *Monarch* of the World) throws off his Robes of Glory, and imparts them: Suffereth not his *Garments* onely, but his skin, his *Flesh*, his very *Heart* to be all rent and torn! that through his *Death* we might have life: though so great love hath no man, yet each one may gain somewhat from it. This boundless love of *Christ*, with all its *Distances*, may teach men how to stand affectioned to each other, Men, I say, 'twixt whom (unless in some few *Transitories*) there is no difference, as after a few years, whoso looks into their *Graves*, will find but little difference between their *bones*! *Love* is the Christian γνώρισμα, the *Ear-mark* of Christs Sheep, *John* 15. And therefore the Apostle presseth it with a

Heb. 10. 9.

The *Ecce Attentionis.*

Φιλαρέσκεια τοῦ Θεοῦ, φιλοσοφία τοῦ Ἀγαθοῦ.

Joh. 15. 13.

πρὸ

πρὸ πάντων. *Above all things have fervent love, &c.* 1 *Pet.* 4. and he gives a good Reason, *For love covereth a multitude of sins*, Here, by preventing, by excusing, by forgiving; hereafter by Returned mercy. 1 Pet. 4. 8.

In utroq; foro in inferiore, prevenièndo, excusando, ignoscendo: in superiore, inclinando Deum ad implendam promissi sui misereordiam.

From the QUID, what our Saviour suffered; we must learn *Mortification* and *Submission*, *Phil.* 3. *Crucifying the Old Man with his corrupt Affections*. There is a story of St. *Francis*, that by austere meditation of the Passion, he had Christs five main wounds imprinted on him, and so plain that many since seem scarce to know the *one* from *the other*: & that *Ignatius* by the like *mortification*, had the *Holy name of Jesus* written *visibly in his* Heart. However these may stand in credit, I am sure the Apostle cannot faile, who maketh *Fellowship* of his sufferings the best assimulation unto *Christ*, *Phil.* 3. Nay, even incorporates us into his Body, and *writes that new Name on us*, Rev. 2. And for *Submission*, remember the demeanour of this *Sheep before the Shearers*, and let not each *Trivial injury* incense us into such an usual *Fury*; Look on *Him* here, who lost all but *Patience*, and be not so crucified with a few worldly losses! What ever is thy *Distress*, it cometh far short of *His*! Let some of *His Patience* bear thee company, and He that gave *Himself* will not deny thee succour: mean time accept of his own *Legacy*, *Luke* 19. without which no man is possessor of his own *Soul*; and we should look to that especially, living in an Age, wherein none knoweth now long he

*This is attended with an *Ecce* of Admiration.

Rev. 2. 17.

Luke 19. 21.

Sine Patientia Nemo compos Animæ.

he may *possesse* any thing else? And now the last Circumstance, the QUARE? Why all this? Calls for an *Ecce Compassionis, a beholding with Compassion*: Hints us to *Gratitude, Emendation, Comfort*: *Love is the Loadstone of Love.* Let not *Christ* ask again, *where are the Nine?* Nor forgetful *Israel* be the Type of us: *Disobedient at the Sea, even the Red Sea*, *Psal.* 106. Let us not *pledge Josephs Butler* in his *Cup of Oblivion*, but *David* rather in his *Cup of Salvation*, praising the *Lord for his Goodness, and declaring the wonders that he doth for the Children of men.* Prayer and Praise (saith the *Jewish* Proverb) is the sum of all *devotion.* If then a single *Heart be too barren* of *Thankfulness*, borrow a *Magnificat* of *Mary*, *My Soul doth magnifie the Lord*, *Jobs* grateful *Extasie*, *Quid faciam?* as if all were too little, *what shall I do unto thee, O thou Redeemer of Men? Te Deum, of all the Saints, We praise Thee, O God, &c.* Joyn with that grateful *Consort*, Rev. 5. *Worthy is the Lamb that was slain to receive Power and Riches, and Strength, and Glory* (all outward and inward gratulation) *for ever and ever.* And because true Gratitude is *Gratiarum actio*, not a *Thanks-saying* but *Thanks-giving*, it must be evidenced in our *Emendation*, our bettered *Conversation*: Sin hath cost so deer, as the dear *Son of God*, O beware how we come ever so in debt again! As 'twas our Sins that crucified him once, So our sins will even crucifie him again! Believe Sr. *Paul* else, Heb. 6. *at least to themselves*, They crucifie (*and in his outward honour*)

Magnes Amoris Amor.

Quanto pro me vilior, tanto mihi charior. St. Bernard.

Psal. 106.

תחילה ותפלה.

Rev. 5. 11.

Heb. 6. 6 Ἀνασταυροῦντες ἑαυτοῖς.

the Lord of Glory! Every unrepented *sinne* is as a *Thorn*, a *Nail*, and *Spear unto him*! In a word, Those that are the Fleshes Souldiers, *crucifie Christ*; but *those that are Christs crucifie the flesh, with the affections and lusts thereof*, *Gal.* 4. and to close with comfort (as an *effect* of all *Christs sufferings*) How can we but rejoyce to see our *Reconciliation* made with God? of *Enemies* thus to become *Friends*, *Sons*, *Heirs*, *Coheirs with Christ*: and all this, saith the *Apostle*, *through the blood of his Cross*, 1 *John* 2. Oh what a comfort is it to *Spiritual Israel*, to see the sinful *Pharaoh* and his numerous Hoast all drowned and overwhelmed in this same *Red Sea!* Well may that *Father* invite here to a *Feast of joy*. (And let the *Apostle* English it, unto the Readers *Heart*) Phil. 4. *Rejoyce in the Lord alwayes*; *and again I say, Rejoyce: Rejoyce in asmuch as ye are partakers of the sufferings of Christ. that when his Glory shall appear, you may rejoyce.* And now to shut up all, shut up thy *Saviour* in thy Bosom, go act the devout *Arimathean*; as thou hast hitherto beheld *Christ* on the *Cross*; so now take him down from thence, and bury him in a *new Tomb*; that is, in the *Tomb* of a *new Heart*; embalming him with sweet odours, that is, of *Faith*, *Prayer*, and *Good works*: and at least so far imitate the *Jews*, that you do seal the *Sepulcher*, and the Seals must be thy *holy Resolutions*, and his *Word* and *Sacraments*, which if well impressed, will hold him faster then the Grave and Death! Thus as stout

Gal. 5. 24.

1 Joh. 2. 2.

Jubilate cæli, plaudite Terra, & universitas creaturæ. St. Bernard.

Phil. 4. 4.

1 Pet. 4.

Luther

Luther said, who takes such care of the *Good Friday of his Death*, need never doubt a joyful *Easter*, of his *Resurrection*.

POEM 12. { On the Passion. }

IF greatest *Griefs* be *dumb*, then *This* to speak
Who can Expect? which yet must *Silence* break,
Or Each good *Heart*! therefore to *save* the Cask
By a small *Vent*, I Enter on the *Task*!
But how shall I begin? with *words*, or *Tears*!
Informing of your mourful *Eyes*, or *Ears*,
Or both! oh where shall I begin this *Act*?
Plenty doth *Stifle*, *Copiousness* distract!
Shall we forthwith (as with an *Onslate*) Scale
The *Mount*? *Mount Calvary*! and give you all
His *sufferings* (at once) in *Total summe*,
To shorten your Laments! or shall we come
To each peculiar act? that so *my Pen*
Take some *Revenge* on those *accursed Men*
That were so barbarous! (as This might fit
Such *subjects*, and a *grief-Distracted* wit!)
Though *Sorrow's* an ill *Methodist*, yet we
(Like *Him* we Treat) will *Greive* more Orderly!
And with an Eye of brief *Reflection* cast
On his first *Passion*, Fix upon the last!
Both speaking his *whole Life*, one *Crimson Thred*!
From's *Cradle* to his *Cross* be-Scarletted!
His *Stable*, *Flight*, and *Travels* touch'd before;
His *Dangers*, and *Long-hardships*, I pass o're

Speeding

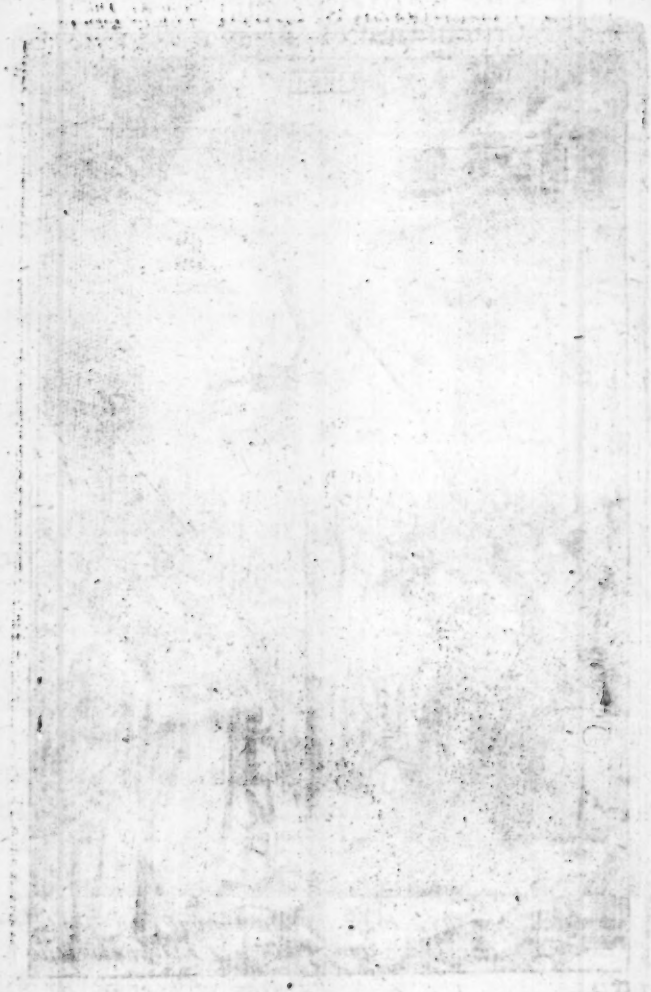
The Crucifixion of Christ

Matth: 27. Luk: 23. Mark: 15. Iohn: 19.

Pictures are made for Ornament & History not for Worship

Math. 27. 50. Iesus when he had cried againe with a lowd voyce yrilded up the Ghost,

51. And behold the vaile of the Temple was rent in twaine from the top to the bottom, and the Earth did quake and the Rocks rent. &c.



Speeding unto the *Garden*, and what's there?
Our *Dear Lord* turn'd all *Agony*, and Fear!
A sad *Transfiguration!* opposite
To that of *Cheerful Tabors* glorious Light:
The *Cure* grew where the *Curse*, a *Garden Plot*
'Twas *kill'd* our *Sins* (you see) as 'twas begot:
But what strange *Fountains* in this *Garden* run?
Of *Sweat*, of *Tears*, of *Blood* stream'd all in one!
Oh may that threefold *Juice* of his *pres'd Soul*
Purge *Sloath* and *Hardness*, *Cleansing* what is foul;
But see, an *Armed Crew* as 'gainst a *Thief*,
To *Ceize* him comes! and who *Commands* in Chief
But ev'n his own dear *Judas*! lightning This
With the *dissembled Badge* of Love, a *kiss*!
Of Treacherous *Designes*, there's none to Those
Of our own *House*! Take heed of *bosom-Foes*!
Their Coming so with *Lanthorns*, *Swords*, and *Staves*,
Speaks them all *Sons* of *Darkness*, *bloody Knaves*!
Yet *Christ* accoasts his *Danger*, Scorns to fly;
Amazeth them with Answering--- *'tis I*:
And if his *vailed Presence* strike to ground;
How shall his *Open-Glory* Such Confound?
But Coming to *Themselves*, they Transport *Him*
(For all's kind *Miracle* to *Malchus* Lim)
To their *High-Justice-Court*, that Forge of woes;
Where He the *mit* of *Malice* undergoes!
There they begin with *Accusations* high,
'Gainst *Cæsar* Treason! 'gainst *God Blasphemy*!
As He, so his Traduc'd! though both in This
Giving to *God* his own, and *Cæsar* His:
No matter, 'tis so *Construe'd*, and He's try'd,
'Tis *voted*, and He must be *Crucify'd*!
So fatal are *Elections* popular
They oft a *Barabas* to *Christ* prefer!

He that had *kill'd the Living* must be *Spar'd*;
But He that *Rais'd the dead*, no *mercy* shar'd!
Nor is their *Rage* so *kind*, as soon to Ease
Him of a *burdenous Life!* themselves they please
With *varying* his *Reproach*, and lingring Smart;
As they would *Crucifie him*, in *Every Part!*
Right *Sampsons Antitype*, in thronged Court
Brought forth to Exercise their *wits* and *Sport!*
They *blindfold* Him that unto all gives Light
And *spit* on *Him*, whose, spittle Rescued Sight!
And when, who *buffets Him* they make demands?
It needs no *Propheſie*, our impious hands:
While their own *Souls* are Clad with *Rags* of Sin,
They *strip* his *Body both* of *Clothes* and *Skin!*
Some trouble their own *Heads*, to Torture *His*
For which a double *Engine* studied is,
A *Crown* his *Kingly-Office* to delude!
And *Thorns*, his *sacred Temples* to intrude!
Strange *Coronation*, i'st not in mean while?
Where *Briers* are the *Crown*, and *blood* the *Oyle*!
Thorns too that grew in our own *Sluggards field*,
Yet planted *There*, will us *Grapes* one day yield.
Others, to Suit that dismal *Crown*, Command
A *Reeden-Scepter* into his *Right Hand*
Who *made*, and could *blast* all, with equal speed!
But that -- *He will not break the bruised Reed.*
On still *proceeds* insatiable *Scorne*,
Which *woundeth* more, then either *Scourge* or *Thorne!*
Him next with *Robes* of *Mockery* They dress!
Which best his *Candor*, and their *Guilt* expres;
By which *Celestial Garment* over Spread
His *Servants*, all their *Sins* are Covered.
Thus *sadly dight*, they publickly Expose
Him to the *view*, and *fury* of his *foes!*

Pilate

Pilate presents Him *with-Behold the Man !*
Whether in *Scorn*, or *Pitty*, do you Scan ;
But what E're he did, we with *pittying Eyes*
Must look upon, our *bleeding Sacrifice !*
See willing *Isaac* bear his *funeral* Pile !
That must *Requite him* in a little while !
Loyal Uriah, poor *Bellerephon*
With *Engins* of his *Ruin*, *marching* on !
And such a *Burden* to his *Shoulders* tyed
That He's with *Sin*, *weight*, *Cross*, thrice *Crucified* !
Exceeding what the *Jews Petitioned*,
And *Christians* Sins have too much *Eccheed* !
Thus *Panting*, *Swowning* up a tiresome Hill,
(Not out of *Mercy* but of *haste* to kill)
Another's forc'd to *help* ! but happy *He*
That freely bears, *O Christ*, the *Cross* for Thee !
Being come to *Calvary* that fatal *Mount*
Where *Adam* was interr'd, as Some recount,
And *Isaac* t'have been *sacrifised*, There
Him and his *Cross* together, up they Reare !
Prophetick Pilate doth un'wares Command
His *Scribe*, to set down with a *careful hand*
What suiting *Inscript* to the *Cross* belongs,
An *Envy'd Title* in *three Mother Tongues*
He fixeth on't ; that all the *world* might know
To whom as *King*, they their *Allegiance* owe ;
That willful *Jews* might the *Messiah* read
In their own *style* ; and Learned *Greece* be led
Ev'n by their *sense* to *Faith* ; and *gilded Room*
Instead of *Pagan*, *Pious* might become.
Hard-hearted Nailes, that bore Each *hand*, and *Foot* !
But what, *chide you* ? alas you'r *driven* to't !
Ah *flinty Jew* ! that still remorsless stands !
But why, Rate you ? our *Sins* did *Arm* your *hands* !

Yet hereby, this *great Good* was don, at last,
Sin, *Death*, and *Hells hand writing* nayled fast.
So well Confutes *he* their Contrary *Brave*,
Sav'd not himself, that *He might Others* Save:
He's numbred with Transgressours, one's device
Commits a *Burglary* on *Paradice*:
Though of these Theeves, the *Fates* and *faults* Seem Even,
Yet one *Robs God!* while tother *stealeth Heaven*.
Thus on his *Cross*, *Christ* making his *last will*
(And leaving all to Him that can fulfill)
His morunful *Mother* and *Disciple*, He
Bequeaths, as a rich mutual *Legacy*.
And then that nought without a *Prophesy*
Might happen to him, by a *Lottery*
They share his Vesture, and the *Seamless-Coat*
That *Figur'd* out his *Church*, the *Souldiers* got!
Whose *Pristine Glory*, 'twas for to *defend*
Her *Patrimony*, and not for it *Contend*.
Thus was the *healing-Serpent* lifted up,
Who to our *Health* drank off this *bitter Cup*!
Bitter indeed, as *Gall and Vinegar!*
Yet, all the *Cordial Jews* Administer,
When Custome taught it *Mercy* to propine
To Dying Men, Some draught of *cheering wine*!
As He did unawares, who *Pierc'd the Side*,
Of our *Dear Lord!* a *Fountain* broach'd, whose Tide
Shall know no Ebb, whence two such *Torrents* ran
As glad (in *Life* and *Death*) the *Heart* of Man:
From *Christs* transfixed Side a *double Spring*
Of *Blood* and *water* Issues, Figuring
The *Churches Breasts*, both sacred *Mysteries*
Of Cleansing *Baths*, and *Ghostly* Victories.
And now to *kiss* his *Spouse*, He *bows* the *Head!*
His *Arms* Embracing all *Believers*, Spred!

How

How fain would I have done, his *outward woe*!
But for his *inward*, that no *Pen* can do!
These *Tortures* though *Methodical* to Sense,
Nothing to Those of his *Intelligence*!
The *Apprehensions* of his *Fathers wrath*
An *unknown Continent*, no Limits hath!
His *Body's* pain, was but the *Shell* of woe;
That of his *Soul*, must for the *Kernel* goe!
All those were *Feathers* to this *heavy Load*,
Which *wrong* out that *strong Cry — my God! my God!*
So well (with the *Greek Church*) may we pray thus
Lord by thine *unknown Griefs*, Deliver us!
Yet were *These* Hinted, by those *Prodigies*
That then *astonished* both *Earth*, and *Skies*!
The *Rocks* did Rend, teaching *hard-hearts* to mourn!
When *Seas* of *blood* this *Rock* did overturn!
The *Graves* did open! either to present
Each of themselves his willing *Tenement*,
Or Else to *Swallow* up those *murderous Jews*
That so *inhumanly* their *King* did use!
The *Rending* of the *Temple-Veile* in sunder
Was both a *mystical*, and *literal wonder*:
The *Earth* shook with an *Ague*, Quak'd for Fear,
Such *curs'ed Burdens* as the *Jews* to bear!
And *Heav'n* had *view'd* so long their *Cruelties*
'Twould *see no more*, nor longer *lend them Eyes*!
At once, the *Sun of Light and Glory Set*,
And to the *world* a double *Night beget*!
Which so *Prodigious* an *Eclips* did make,
As ne're was Read in *Natures Almanack*!
The *world's* in black, all things in *Sable-weed*!
The *Garbe* of *Mourners*, when their *Lord* is dead!
The *Cross* (of all *deaths vizars*) known the worst,
If not for *shame*! or *Pain*! yet as *accurst*!

But as our *Misery* grew on the *Tree*,
So doth our *fruitful Comfort* too (you see)
Our *bitter waters* sweetned by this *wood*;
True *Lignum vitæ*, for the *Nations* Good:
Then with his *friends* Let us not onely *mourn*,
But with good *Joseph* bury in our *Urn*
His *Corps* in our own *Tomb*: our *Heart* of stone!
He'l make it *new*, most fit to make him *One*:
Then let Pray'r *watch*, and *Faith* impress a *Seal*,
That nothing of this *world*, *Him* thence, may *steal*.

PRAYER 12. { On the Passion. }

O All sufficient Saviour, teach us this day by thy great good Example, Obedience and submission to the Divine Will; give us Resignation of spirit to practice what we pray for, that thy will be done; though in a sense of our undoing: thy will be done and suffered too, in any measure or manner that may seem good unto thy Providence, or may Glorifie thy Name: to which End O holy Jesu, fit us with all those graces, thou knowest fitting for our Callings, and our trialls! from the fulness by which thou underwentest the greatest tortures that ever were inflicted upon Mortals (take them altogether) considering the double Burden (Sins of Earth and wrath of heaven!) vouchsafe us some measure of that fulness, of that Supporting Grace (having left us here as Lambs among Wolves, as Doves among Birds of Prey) like enough to meet with some of thine own Hardships, in these

worst ages of an Evil world: O therefore give us Leave, and also give us grace, to stand at the foot of thy Cross (this Day) to Beg and to Learn Patience and Humility, Affiance and holy Resolution: especially thou having in thy last Will and Testament, bequeathed to thine Apostles persecution, and thy Cross unto all Christians! that so we may Imitate (in some measure) as well as contemplate thy Passion! O infinite Justice of the Almighty, in taking so full a vengeance upon Sin! even upon thee his own, his onely, his beloved Son! that we might fear and tremble at the Effects of Sin! O the infinite Mercy of the Almighty, ever to bethink him of a Remedy, for that one lost piece of such a Remedy for miserable Mans Restauration: and O the Equal Goodness of thee our dearest Lord, who wast the willing Sacrifice, and as it is written in the volum of thy Book, thou wast content to do it (a most voluntary Agent in the work of our Redemption) content nay ambitious, hungring and thirsting our Salvation by thy dreadful Passion! for which we throw our selves at the footstool of thy Cross, with thy holy Mother and beloved Disciple, mourning thy sufferings occasioned by our Sins! O Let the Drops of thy Blood trickle down into our Bosomes, and wash out the staines there! let thy thorns prick us at the heart, and the Nailes fasten us to thee, as much as ever they did thee unto the Cross; thou that entertainedst Judas with tranquility, and Sufferedst him to kiss thy Cheek, Reject us not (unworthy as we are) but kiss us with the Benedictions of thy Lipps, and with the Affections of a Saviour; thou that

permitted'st the Souldiers to binde thee, to Expiate our Loosness and abused Liberty: O let those bands that tyed thee fast, binde us to thee, sc. the chaines of Love; that such holy union may dissolve the cords of vanity, and confine all our unruly Passions: Dearest Lord, as in our Body of Sin, so in thy suffering Body, there was no whole part! nothing but sores, and stripes, and wounds, and Bruises! because our heads had imagined mischiefs, thine (O Lord) was crown'd with thornes! our Eyes having been casements of vanity, thine were blind folded and bedewed with tears! and because we have spit Blasphemies (as it were) into the Face of God! thine Angelical Face was spit on! our Ears have been open dores to Loosness and profaneness; and therefore thine were buffetted, and sawed with skoffs, and Taunts, and Blasphemies! our nostrils have trespassed in the Luxury of perfumes, and sweet odours; and therefore thine were offended with the stench and noysom sents of Golgotha! our pallats oft transgressed in Riot and Excesse; and therefore thine distrollished, with Gall and vinegar! our feet having been swift to blood shed, thine were nailed to the Cross! and our hands being defiled with idleness, and Evil works; thine were bound and bor'd, and nailed to the Tree! we having offended in all parts; thou wast tormented in all thine; and our whole Bodies having been stretcht upon our beds of Idleness, and wantonness; thine was extended with the torsures of the Cross! and because our Hearts are pierced thorough with Sin and worldly sorrows; thine (O Lord) was pierced with a spear! never

Sorrows

Sorrows like unto thy Sorrows! never such a Cause, the sins of the world, never such an Inflicter, the Almighties wrath! never such a Sufferer (the excellence of whose Person sets a Rate beyond all valuation) O Lord we are appaled at thine Agony! we are astonished at thy fear, we are amazed at thy Patience, we are Ravisht at thy Love: our spirit riseth, our veins swell, our blood boyleth against thy Persecutors! if in our power how would we Return their tortures upon their own heads? and put them to a thousand deaths? false Judas that betrayed thee, and temporizers that condemned thee, the envious Pharisees that Ensnar'd thee, the perjured witnesses that rose up against thee, the barbarous Souldiers that (in that night of horrour and Collusion) so abused thee, and that execrable Rout that crucified thee, but O when we consider thoroughly, we finde our selves as deep in all this guilt as they, our sins (O Lord) did all this to thee by their hands, Each of us was thy Judas, and we all thy Jews! and therefore we condemn our Eyes to Tears, our Hearts to Sighs, our thoughts to Pensiveness! O let the spear that pierced thy Heart (sweet Jesu) pierce ours with compunction! let the nails which printed thy flesh imprint thy Love in our Souls; the thorns that pricked thy temples, let them suffer the temples of our Heads to take no Rest in Sin! let the vineger which was given thee, melt our Adamantine hearts into Repentance! and O let the spunge presented to thee, wipe out all Satans hand writing, and all our scores of Sin! which dipped in thy blood it easily will do; and so turn all our sowre

Passions into Sweet; our Anger into gentleness, our Fear into Hope, our Sorrow into Joy: to which end (O thou Redeemer of men) Deal with Each of us (this day) as thy Prophet with the widdows Son: for thy Church is a widow since thou lefteſt her! and we are some of her dead Children! dead in sin and trespasses, and thou the true Elias, *apply thy Body stretched on the Cross, to all the Members of thy Children: that thy Head, and Mouth, and Hands, and Feet, may Revive ours into newness of Life! thus let us mind thy Passion, with infinite Hatred of Sin that occasioned it! with infinite Gratitude to the Love that performed it, being that of God the Father, Son, &c. to whom, &c.*

The

The Collect Prayers

Almighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was content to be betrayed, and given up into the hands of wicked men, to suffer death upon the Crosse, who liveth and reigneth, &c.

The Epistle Heb. 10. from verse 1. to 16.

The Gospel John 18. v. 1. to the end of Chapter 19.

Almighty and Everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our Supplications and Prayers, which we offer before thee, for all estates of men in thy holy Congregation, that every Member of the same in his Vocation and Ministery, may truly and Godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

Merciful GOD, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jewes, Turkes, Infidels, and

and Heretick's: and take from them all Ignorance, Hardneſs of heart, and Contempt of thy word, and ſo fetch them home (bleſſed Lord) to thy Flock; that they may be ſaved according to the Remnant of the true Iſraelites, and be made one fold, under one ſhepherd Jeſus Chriſt our Lord who liveth and reigneth, &c.

Our Father which art in Heaven, hallowed be thy name, thy Kingdome come, thy will be done in Earth as it is in heaven, give us this day our dayly bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us, and lead us not into temptaion, but peliver us from evil, for thine is the Kingdome, the Power, and the Glory, for ever, and ever. Amen.

The Grace of our Lord Jeſus Chriſt, &c.

Upon

The Resurrection Luc: 24.

2 And they found the stone rolled away from ye sepulchre,
3 And they entred in, and found not ye body of ye Lo: Iesus
4 And it came to passe, as they were much pplexed there-
about, behold, two men stood by them in shining
garments.
5 And as they were afraid, and bowed downe their faces
to ye earth, they said unto them, why seeke ye the liuing
among the dead? 6. He is not here, but is risen, &c.

M. *Pſal. prop.* 2. 57. 111. E. 113, 114 118.

UPON *Eaſter Day.*

M. 1 Leſſ. *Exod.* 12. *Rom.* 6. E. 1 Leſſ. *Exod.* 14. *Acts* 2.

DISQUISITION 13.

THis is the higheſt of all *Feſtivals*, and is as ancient, as the *Reſurrection* of our Bleſſed Lord himſelf, and therefore ought to be proportionably *ſacred* to its ſubject: as it was highly venerable to the *Primitive Fathers* of the *Church*, witneſs their innumerable *Sermons* on it, and moſt ſolemn Acts, even of *both Sacraments*, reſerved for it; to which end, two dayes were added to attend it, and Whitſunday, there being a multitude of buſineſſes at thoſe ſeaſons, however this *ſtolid diſobedient Age* contemn the devotions of *Antiquity*. *Chriſtiani ſine Chriſto!* as though they would be *Chriſtians*, by paſſing Acts of *Oblivion* upon the Records of *Chriſtianity!* But *God hath ſtill his thouſands in our Iſrael*, whom I ſhall here greet with the old *Chriſtian ſalutation*, * Ἀνέστη, *Chriſt is riſen*, deſiring the Reader but to *Eccho* with joy and gratitude, that ſame uſual *Reſponſe*, The *Lord* is riſen indeed, or to *Paraphraſe* it with that good *Chriſtian*, who meeting

Epiphanius in Feſtum Paſcatis.

Euſeb. l. 3. c. 17.

The Eaſtern and Greek Churches Salutation. Ἀνέστη.

meeting his enemy, said, *Surrexit Christus*, Christ is risen the *Reconciler*, and therefore let us be friends again. This *King of Dayes*, and *Queen* of *Feasts*, is among us called *Easter*, a Compellation made up of a *German* and an *English* term; the former of which the *Saxons* brought in among us, *sc. Oest* signifying *Arising*, or the *East*; and *Star*, we know imports a *Luminary* of *Heaven*; the *chief* whereof at *this time* of the year, are in their *Culminations*, and both therefore now most *emphatically* suited unto *Christ* and his *Arise*, whose *Name is the East*, Zech. 9. 12. and whose *Nature is the bright morning Star*, Rev. 2. 8. so that reflecting on this *Star* in the *East* (like the *wise men*) *we are come to worship him*, and by *Piety* endeavouring to make his *Easter* ours, *the day Star of Grace arising in our Hearts.* The *Fathers* (of both *Churches*) generally call it *Pasca*; as succeeding, and in many fit *Analogies*, answering the *Passeover*, (*Christ* being the *Lamb of God*, whose *blood* lately besprinkling us in his *Passion*, now *taketh away our sins* by his *Resurrection*) and hence it is that St. *Austin* notes, the *Passeover* and this *Feast* of *Easter* (both under the Old and the New Law) was much about this time to be *solemnized*; yet not precisely at the *first* full Moon of the *first Moneth*, (lest we should *Judaize* and comply exactly with them in their *Passeover*, which was but *Typical*, ours being gratulatory) but as the *Nicene Council* determined, and St. *Augustins* phrase is, *Statim post*, presently after, *scil.* the *next Lords Day* after the *first Full*

* Not well derived from the Latine *Hostia*, (*i.e.*) a Sacrifice, but rather from *Osteren*, corruptly from *Urstend*, (*i.e.*) Resurrection. the old Saxons called *April*, (in which Easter is commonly) *Ostermonat. Verstegan. Antiq. p.* 60. And the very word Easter is used in the Saxon Gospel. Matth. 26. 19.

Epist. 19, 4, 5. *ad Januar. post primum plenilunium.*

Exod. 12. 2, 6. A rule to find Easter for ever.

Full Moon, following the *Vernal Æquinox*, becauſe both *Sun* and *Moon* at that time hint us to *Converſion* and *Increaſe* of *Light*; for the *Moon*, while at *Full*, is moſt *diametrally* oppoſed to the *Sun*, (as we in our *full Naturals* are to *Grace*) but now being come to her *point vertical*, ſhe draweth *nearer* daily and *nearer* to *Conjunction* with the *Sun*, as *he* doth heighten and *encreaſe* in ſtrength. So God would demonſtrate by this *Sign Celeſtial*, that *man* who formerly was full oppoſite to *Him* by ſin, ſhould now (by the *Paſſion* and *Reſurrection* of our *Saviour*) *meet with his Spiritual Tropick*, and term of *Reflection*, and thence date his *Converſion* unto *God*, haſtening to a *nearer* and *nearer union* with him, till he grow in *heat* and *luſtre*, till he *ariſe* and mount up with *this Sun* of *Righteouſneſs*. The firſt ſtone of *Chriſtian Faith* was laid in this ſame Article of the *Reſurrection*; in this was the firſt promiſe performed, *Ipſe conteret*, *He ſhall bruiſe the Serpents head*: for in this, He triumphed over Death and Hell. And the laſt ſtone of our *Faith* is laid in the ſame, that is, the *Day* of *Judgement*, of which God hath given aſſurance unto all men, (ſaith Saint *Paul* at *Athens*) in that he hath raiſed *Chriſt Jeſus from the Dead*: In this Chriſt makes up his Circle, in this he is truly *Alpha* and *Omega*. His coming in *Paradice* in a promiſe, and his coming to judgement in the clouds, are tied together in the *Reſurrection*; and therefore all the *Goſpel*, all our *Preaching*, our *Believing*, and endeavour, are all con-

Gen. 3. 15.

Trophæum de morte excitavit. Auguſtin.

Acts 17. 3.

A and Ω

tracted into this one *Article* of the *Reſur-*
1 Cor. 15. 14. *rection*, 1 *Cor.* 15. And that being all the ſign *Chriſt* would at any time afford the *Jews*, the *Phariſees*, *Saduces*, or any that importuned him, the ſign of *Jonas*, and the deſtroyed *Temple*, ſtill turning upon the *Reſurrection*, Matth. 12. 35. And ſo true is that of *Tertullian*, The *Reſurrection* of the dead, is the main *Conſolation* of the living; as without which, all Chriſts former Actions and Paſſions, had been fruitleſs, 1 *Cor.* 15. But by which we hold our hopes of *Immortality*; from whence all the *Sundayes* of the year *chearfully* borrow new *Denomination*, and are (as 'twere) new *Chriſtned*, *The Lords Day*, in memorial of this happy Reparation: So that *Ludolphus* (out of *Nazianzen* and others) may well call this day, *Solennitas ſolennitatum*, the Feſtival of all Feſtivities: Moſt of the Learned applying that of *David* to it, *Pſalm* 118. *This is the Day which the Lord hath made, &c.* And not onely for our gladneſs, but alſo inverting it for his Honour: So St. *Cyril in locum*, *This is the Day which* (in a ſenſe) *made the Lord*, (*i. e.*) declared. *For hereby* (ſaith the *Apoſtle*) *was he wonderfully declared to be the Sonne of God.* Wonderfully indeed, the wonder of all Miracles, wrought by a *God*, teſtified by *Angels*, ſeen of *Men*; of Men, not onely as witneſſes, but partakers; and yet a no leſſe *Benefit then Miracle*; a benefit both Corporal and Spiritual, extending to *both parts* of Man. And whereas *Chriſts* former *Miracles* (for the moſt part) tended but to the *Bodies* good, as Reſti-

Reſurrectio mortuorum, eſt ſumma conſolatio vivorum.
John 4. 18.
1 Cor. 15. 17.

Ludolph. de vitâ Chriſti in Locum.

Pſal. 118. 24.
Hæc eſt dies quam fecit Dominus.
Hæc eſt Dies quæ fecit Dominum.

tution

tution of Limbs, *Eyes to the Blinde, Ears to the Deaf, Tongue to the Dumb, and Feet to the Lame:* or elſe for Reſtauration of Health, as *healing Diſeaſes, caſting out Devils, raiſing the Dead*; or for humane ſuſtenance, as feeding many *thouſands with few Fiſhes*, multiplying the Loaves, metamorphoſing of *Water* into *Wine*, &c. But this miraculous benefit, and beneficial Miracle of *Chriſts Reſurrection*, extendeth it ſelf both unto *Soul* and *Body*. And firſt, it cheareth up the *drooping body*, comfortably telling it, That ſhall not alwayes ſleep in Duſt! not ever be the *Food* of worms, and companion of creeping things! but ſhall be one day raiſed, raiſed to incorruption, to the ſociety of *Angels*, and *viſion* of the Bleſſed *Trinity:* that even *Fleſh and Blood* (though not as yet a while) *ſhall one day inherit the Kingdom of God.* So that the Body (now) the Body of every *faithful penitent*, may be as confident as ever *Job* was. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin worms deſtroy my body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee, &c.* And that not onely in *Calvins* ſenſe, of a *Temporal Reſtitution*; but even in *Jobs* own ſenſe, and the *Fathers* Expoſition, of a literal and numerical *Reinveſtion.* Again, this likewiſe ſecures the *Soul*, that ſhe is *Chriſts holy One, whom he will never ſuffer to ſee corruption*, aſſureth

This an extenſive benefit to both parts of man.

Senſu philoſophico, Reſurrectio eſt tantum corporis; ſed Theologico, eſt totius compoſiti.

John 19. 25.

Calvin. in loc.

Quid hac prophetiâ manifeſtius? nullus tam apertè poſt Chriſtum quam iſte ante Chriſtum de Reſurrectione loquitur: non dum erat mortuus Dominus, non dum vivus, & Athleta Eccleſ. Redemptorem ſuum videbat ab Inferis reſurgentem, &c. Hieron. ad Pammachium.

Noſco meum in Chriſto corpus conſurgere, quid me
Deſperare jubes? veniam quibus ille revenit
Calcatâ de morte viis, quod credimus hoc eſt:
Et totus veniam, nec enim minor, aut alius quam
Nunc ſum reſtituar, vultus, vigor, & color idem,
Qui modo vivit, erit, nec me vel dente, vel ungue
Fraudatum, revomet, patefacti foſſa Sepulchri.
Prudent. de Reſurrect.

reth her, that ſhe neither *hopeth* nor *beleeveth in vain*, 1 *Cor.* 15. This is the *Foundation Article*. But happy Time this, happy Day for us, whereon *Chriſt* became the *eldeſt Childe of the Grave*, *the firſt born of the dead*. Ἀπαρχὴ κεκοιμημένων, *The firſt fruits of them that ſleep*, all comfortable Relatives, (firſt ſtill implying the latter) *Chriſts Reſurrection* altogether as ſure as
1 Cor. 15. 20. Death, *Rom.* 4. *Who died for our ſins, and roſe again for our Juſtification.* For us you ſee, *Both*, not for *Himſelf*, but us: and that for
Rom. 4. 25. both parts of us, our *Souls and Bodies*. As if your meditation pleaſe to draw near the *Se-*
Luke 24. 6. *pulchre*, *Luke* 24. you ſhall there meet with *two Angels* that will witneſs it, and tell you, *He is not here, but is riſen.*

Luke 24. 6. But ere with *Peter* and *John* we enter the *Sepulchre*, 'twill be no uncivil Digreſſion to take notice of the *Company* we meet with there, that were the firſt *Evangeliſts* of theſe glad tydings; and thoſe were no leſs then *Angels*, *ver.* 4. to no greater then *Women*, *ver* 10. Some mention but one, yet St. *John* expreſly telleth us of *two Angels*. Two for a full and ſufficient Teſtimony by the *Jews* own Law: Witneſſes of all ſorts, from *Heaven* and *Earth* too: *Angels* tell the *Women*, *He is not here, but, &c. Angels*, *I*, they were alwayes ready attendants on our *Saviour*; and moſt fit it was,

Duo propter teſtimonii ſufficientiam.

was, that the *King of Heaven* ſhould always have ſuch a *Guard*, ſuch a Retinue, and ſuch Harbingers, and had ſo, at his *Conception*, *Luke* 1. an *Archangel*: at his *Birth*, *Luke* 2. a *multitude of the heavenly Hoaſt*: In his *Temptation*, *Mark* 1. in his *Agony*, *Luke* 22. *Angels miniſtred unto Him*. At his *Apprehenſion* (had he ſo pleaſed) could have eaſily *prayed down more then twelve Legions*, (*i. e.*) innumerable company of *Angels*, (had he meant to countenance *Religion* propagated by the *Sword*) and to come home here to his *Reſurrection*, (and ſo likewiſe afterward to his *Aſcenſion*) miraculouſly proclaimed by *Angels*. And if *Theſe* to the Creature be appointed πνευματα λειτουργικα. How much more ought they to be always *miniſtring Spirits* to their Maker? *Heb.* 1. 14. Theſe winged *Mercuries* of Heaven, here tell the ſeeking women to their joy and aſtoniſhment, *He is not here, but is riſen*. To women then *Chriſt* firſt was manifeſted, to three women, and to them doubly, by the voice of *Angels*, and his own *firſt appearance*, *John* 20. Three pious women, *Mary Magdalen*, *Joanna*, and *Mary* mother of *James*, ver. 12. who (to the glory of their Sex) were led by their Devotion, as the three wiſe Men by the Star, unto their Saviour; for they were ſeeking *Chriſt*, *Mat.* 28. 5. 'Tis not here worth while to diſpute, whether or no *Chriſt* firſt appeared to his *Mother*, (as ſome contend) ſince the *Evangeliſts* mention not his appearing unto her at all; but ſure we are, 'twas to her Sex, I, and to her *Name* alſo, *Mark* 16 *Mary Magdalen*.

Et congruum fuit, ut Rex Cœlorum Satellitium haberet Angelorum.

Pennati proceres induti veſtibus albis, Matribus hi Chriſtum jam ſurrexiſſe reportant. Virgil. Evang.

dalen. *Apostolorum Apostola*, (as *Cajetan* calleth her) she was the first Preacher of the *Resurrection*, the *Apostoless of the Apostles*: and various are the reasons of this *Condescention*. I pass the phansie of some *Misogynists*, (as too light) that it was because they are the more garrulous, the more divulging Sex, to spread a rumour, (sticking too rigidly on the ten and eleven verses.) This might hold in secular affairs perhaps, but here too contrary to *Christs* humble modesty. —*Nemini dixeris*, still prefaced to all those Acts tending to his honour, *See thou tell no man*: more probable is that of *Ludolphus*, *in lenimen doloris*. On Christs part, as an Antidote and Cordial to their *deeper sorrows*. First, he appeared to them, lest by his longer absence, their griefs should prove too strong a *Passion* for those *weaker vessels*: *Woman, why weepest thou?* ver. 15. To asswage their sorrow, and comfort them. Then at other side, (saith *Beda*) Woman that first made haste to sin, now come first to *Pardon*; She that first broke her Faith in *Paradice*, first recovereth it at the *Sepulchre*: That Sex (saith he) which first snatcht Death (as it were) out of Life, here contends as much to fetch Life even out of Death. Though that Angelicall Attendance on our Saviour, pass our dull Earths Imitation, (I, our Souls, and their most active Graces) Yet let us (at least) emulate these *Womens Piety*. *Men* for shame, lest that feebler Sex prove the *strongest* in *Devotion*, and *Vertue* appear so far of the *Fœminine Gender*, as not derived *à viro*.

Quæ prima ad culpam, prima ad veniam. Beda *in locum.*

Contendit de morte rapere vitam, quæ prius de vitâ rapuit mortem.

Æmulemur saltem Faminas.

Again,

Again, let *Women* imitate them, leſt (with the *Fooliſh Virgins*) they Eclipſe the Glory of their vertuous kinde, and honour their Sex onely with that worſt of Arguments. The corruption of the beſt proves the worſt. Thoſe that will accompany them, muſt note, how they came *Early*, and not *Empty*: *Early*. In the *Dawning*, ſaith Saint *John*, *while it was yet dark*. No deferring holy Duties, eſpecially delay not Penitence; Chriſt himſelf muſt be ſought Early, in the day of Life, (Age and Sickneſs, being *Dies mortis*, dayes of Death) in *the morning* of this day, (*i. e.*) in times of ſtrength and health. *Early in this Morning*, (i. e.) in the prime of youth, with *Samuel* and *Timothy*; nay, in the very *Dawning*, (*i. e.*) in the time of tender Infancy (as Saint *Jerom* of *Euſtochium.*) *Materno lacte*. That ſhe ſucked in Piety with her Mothers milk, loving to hear Children *Balbutire Chriſtum*. Chanting *Hoſanna's* ere they well could ſpeak: none ever came too ſoon to CHRIST, or can make too much haſte to Heaven. Many *Eſau's* with too late *Tears* to gain a *Bleſſing*! And as early, ſo theſe came not empty; reflecting upon that, *Exodus* 23. *None ſhall appear before me empty* (ſaith the giver of all things.) And minde it, you cheap Auditors, and Readers. *Each here brought her Oyntments, and ſweet Odours*. And ſuch muſt be our addreſſes, with flowers of Vertue, and fragrancies of Prayer, *Rev.* 8. With the precious Unguents of Alms and Hoſpitality. All which indeed are like *Mary Magdalens* effuſed Oyntment, *Matth.* 26.

Corruptia optimæ, eſt peſſima.

Nec ubi mox abiit, nec tamen orta dies. Ovid.

John 20. 1.

Pœnitentiâ ſera, raro ſcria.

Epiſt. ad Euſtoch.

Nemo in conſpectu meo vacuus. Exod. 23. 15.

Quælibet Aromata & Unguenta.

Odore virtutum, & ſuavitate Orationum. Revel. 8. Pſalm. 141.

And

And to cloſe this, with St. *Bernards* ſweeter Allegory. The three good Women (here) bringing precious Oyntments, and ſweet Odours, muſt be (ſaith he) the *Minde*, the *Tongue*, the *Hand*. Thoſe of the *Minde* are *Zeal*, *Compaſſion*, *Patience*. Thoſe of the *Tongue* are *Prayers* and *good Exhortations*. Thoſe of the *Hand* are *Charity* and *Diſtributions*. Thus having ſaluted the Company, obſerve next the *Perſon*, and his *Motion*: *He, is not here, but is riſen*: *He*, a word of the Perſon: *He that was the Word*, *John* 1. *He* that was born among Beaſts, lived among Publicans, and died among Thieves! *He* whom they attached, bound, reviled! *He* whom they buffeted, ſcourged, thorned! *He* whom they nailed, pierced, crucified! whoſe Sepulchre they ſtoned, ſealed, watched! and that with the *Garriſon* appointed to guard the *Temple* (ſaith *Joſephus*) yet *He*, (*ſo little the Plots of the impious prevail againſt the Righteous*) *He* who ſitteth in *Heaven*, ſo *laugheth them to ſcorn*, and *Cataſtrophyeth all their wiles into Deriſion*, that--*Ipſiſſimus*. *He*, the very ſelf-ſame *Chriſt* awakeneth his Divinity, which ſeemed before to ſleep, and at once conquereth thoſe fatal Enemies, *Sin*, *Death*, and *Hell*, even to a ſenſible Demonſtration, *Luke* 24. *Handle me and ſee me*. When the Prieſts and Scribes, thoſe grand Councellors at Law, expected from the Grave an *Habeas Corpus*, the Body which they gave it, they receive from Angels, a *non eſt inventus*; *he is not here, but is riſen*. Hence then our Faith and Hope are quickned, ſufficiently both confirmed and fortified.

Tres mulieres ſunt Mens, Lingua, Manus. Serm. in Loc.

John 1. 1.

The Perſon *He*.

Luke 24. 35.

Now

Now, what though Afflictions and Diſeaſes, torture, and even *crucifie* our Body? What though our burthenous *Tombſtone* ſtop up the mouth of our Grave, and forbid *Reventry* into the world? what though the inviolable courſe of Nature ſeal up our *Sepulchre*, for *Time* ne're to open? what though Corruption ſet worms and other noyſome creatures (as 'twere) to *watch* our carcaſſes? yet ſhall they (maugre all theſe) the very ſame (I ſay) ſhall one day likewiſe finde themſelves redintegrated, by this powerful *Reſurrection*, we ſhall not be ſtoln * away either by *mortality* or *time*; then fear no more to truſt thy *Body*, then the *Sower* doth his *Grain* unto the *Earth*: The Grave muſt come to *Reſtitution*, and give account of each Duſt, and *Atome* committed to her truſt, and not ſo much *as an hair of our head ſhall periſh*, Luke 21. While the head is above water, no fear of drowning. 'Twere ſtrange indeed, that the Head ſhould enter Heaven at one door, and the Body at another. *Socinus* therefore was but ſottiſh, to deny the conſequent of ours, from *Chriſts Reſurrection*: It is but natural proportion, that as the Head is gone before, we all the other Members ſhould follow after.

* *Pellite corde metum mea membra, & credite voſmet*
Cum Chriſto rediturа Deo, nam vos gerit ille,
Et ſecum revocat, morbos ridete minaces,
Inſultos caſus contemnite tetra Sepulchra
Reſſuite, exurgens quo Chriſtus provocat, ite.
Prudent. de Reſurrect.

Luke 21. 18.

Mirum eſſet, ſi caput per unum, corpus per aliud intraret.

Decit quemadmodum præceſſit caput, ſequantur membra.
Bernard Serm. in Reſurrect.

Thus being acquainted with the *Perſon*, obſerve next his *Motion*. His progreſſive or egreſſive motion. Wherein are alſo thoſe *two points*

points of local motion. *He is not here; He is risen.* The first is, whence he rose, and that was, *à statu mortuorum*, not from any Poeticall *Limbus*, but from the state of the Dead, his body from the Grave; where the unseparated *Deity* kept it from *corruption*, and his *Soul* from *Paradice*, that Region of *Spirits*, and place of *happiness*, by visitation of *Angels*, and *irradiations* of *Glory*; yet a *State* of incompleatness and *expectance*, where (as the *Apostle* saith) *our life is hid with Christ in God, and when he who is our life shall appear, in the Reunion* of both parts of us at the *Resurrection*, *then shall we also appear with him in glory*, and full Beatitude, yet in mean time a *fulness of joy*, proportionable to the *Souls* Receptuity, which doubtless shall be much enlarged at *Reunion* and entrance into the *holy of holiest*, the *highest Heavens*: his *Soul* returned also from visiting those dark Regions, triumphing and relieving those *Prisoners* of *Hope*, *Zech.* 9. astonishing and confining those evil spirits, from triumphing over Hell it self, as the original of *Psal.* 116. *Davids* לסאל, and the Septuagints εἰς ᾅδλω *pro* ἐν ᾅδῃ, will bear it all. He is not here: Where our Meditations have overtaken the Disciples, and are entring the Sepulchre; where we finde nothing but the linnen left, and watchmen stupified: But that Lamb which was slain, is now the *Triumphing Lion of the Tribe of Judah: too holy an One to see corruption*: He is not here in Earth, or earthly Elements, that is every where according to his *Deity* and *Spirituall* Influences. Come hither then Atheisticall Saduce,

Terminus à Quo.- Terminus ad quem.

Terminus à Quo.

Corpus à Sepulchro, anima à Paradiso.

Coloss. 3. 3.

Zech. 9. 11. 12

Psal. 116. 10.

Agnus occisus jam Leo vincens.

Saduce, and let thine eye tutor thine Infidel Heart to a belief of the Reſurrection. Mark but the method of the Linnen; that not onely remaining, but keeping the ſeveral poſtures of the parts that wore it. And would a Thief have left it (thinkeſt thou) or left it ſo diſtinguiſhed? Or if the World had had a thief ſo honeſt, what time could he have had of ſtripping off thoſe cleaving Sear-Clothes, and bearing forth the Body, ſo many Souldiers, ſo many Watchmen preſent? No, no, 'twas that ſame *Power* onely which looſened formerly St. *Peters* Fetters, made this Winding ſheet fall off: the *Deity* it ſelf ſo *kept this City, that the Watchmen watched but in vain*! In vain indeed; for the ſight of an *Angel* countenanced like lightening, ſo terrified and amazed them, that as though they had been ſtruck with lightning, they became ὡς νεκροὶ, *even as dead men*! Fitter to be buried in the Sepulchre, then to watch it! So that the envious *Sanedrim* endeavour to revive them with money, (that uſual *Aqua vitæ* of fainting Cauſes) hiring the Souldiers to ſay, That *his Diſciples came by night and ſtole him away*, the Jews ſtrong deluſion to this day. Alas fond dream of ſleeping Watchmen! (ſaith *Rhemigius*) if they ſlept, how could they perceive the Theft? If not perceiv'd, how could they witneſs it? Not taken away, and therefore riſen, οὐκ ἔστιν ὧδε. For *he is not here*. And this is the ſtrangeſt Epitaph that ere was read on Sepulchre! Turn over all the leaves of Story and Antiquity, become Companions of the Sun (like *Drake* and *Cavendiſh*)

Accedas Saducæe, & Sepulchrum inſpice.

Linteamina poſita, & bene diſpoſita.

Quam opportunitatem habuiſſet? Bern. in Feſt.

Matth. 28. 4.

O ſtulta inſania dormientes teſtes adhibent.

Rhemigius in locum.

Non eſt hic.

vendiſh) travel the whole Circle of the Earth, veiw all the Monuments, Pyramides, and Tombs of Mortals, and you ſhall ſtill meet with there, a Trophie of Deaths Conqueſt, a Stone engraven with an *Hic jacet*; Here lieth ſuch, or ſuch an one. Here he lieth, be he a *Nebuchadnezzar*, a *Nimrod*, or *Baltſhaſſar*! Here the Bright *Hellen*, and Great *Alexander*! Here the Wiſe *Cato*, and Learned *Ariſtotle*! Of what ever other *Grandees* of the world. Here lie their Bodies, bound in Fetters of Corruption, chambred up in Duſt, priſoners to the Grave, and captives unto Death! *Hic jacet!* But in an holy Pilgrimage, come we to our Saviours Sepulchre, and to our equal joy and wonder, we meet with Enſigns of Deaths overthrow, the ſtone removed from off his Grave, and there an *Angel* penning this his Epitaph! No, his Ἐπινίκιον, and Song of victory, *He is not Here.* He who is Life it ſelf could not be detained of Death, Ἀδύνατον ἦν, (ſaith the Apoſtle) *'Twas impoſſible he ſhould be holden of it.* But like his Type *Samſon*, He breaketh the bonds of Death, and caſteth his Cords from him; nor from himſelf alone, but from his Servants alſo, 1 *Cor.* 15. Where you may ſee one of them, through his conqueſt, out-braving Death and Hell: *Where is thy ſting? where thy victory?* To which S. *Bernard* ſweetly alluding? where now, thou ſtony *Jew*, are all thy cruelties? Alas! Where are now the ſports, the Reed, and Purple of your injured King, and all thoſe other inſtru-

Chriſt's Epitaph.

Non eſt hic.

Ruptis Læthi vinculis.

1 Cor. 15. 15.

Ubi opprobria Judæe? Ubi fabulæ? Ubi vaſa Captivitatis.

ἐλυτρώνατο πάντας οἱ δίκαιοι ὃς κατέπιεν ὁ θάνατος. Cyr. Catechet.

ments

ments of his Captivity? Nay Death it ſelf, where's now thy conqueſt? Then alluding to the Anſwer, as well as to the Queſtion. The Mocker is mocked. *He that ſitteth in Heaven, hath laughed them to ſcorn*, and Death is ſwallowed up in Victory, by CHRIST glorious *Reſurrection*. He is not here. Mark (Chriſtian Reader.) Chriſt is not to be ſought for in theſe earthly Tranſitories; I am ſure, not to be found there: Not in the Avaritious man his Coffer: *Achan* found a *Non eſt hic*, in the Golden Wedge, He is not here! Not on the Ambitious Pinacle, *Haman* found a *Non eſt hic*: In the Chair of the ſcorner; He is not here! Not in the voluptuous mans bed. The Spouſe her ſelf found a *Non eſt hic*. In Eaſe, Idleneſs, or worſe, *He is not here*. And therefore τὰ ἄνω φρονεῖτε, τὰ ἄνω ζητεῖτε. *Set your Affections on things that are above, and not, &c.* Coloſſ. 3. 1. and that leadeth to the *Terminus ad quem*, the point to which Chriſt Aroſe, *ad vitam*, unto life and glory.

Ubi mors victoria tua?

Confuſus Calumniator, raptor ſpoliatus.

Bern. in Feſt. *Non eſt hic. Chriſtus non quærendus in Terrenis.*

Heſt. 4.

Cant. 6.

Ἂν τὴ φράξης μετὰ πόνηκαλὸν, ὁ μὴ πότ' ἔιχεται, τὸ δὲ κακὸν μένει. ἂν τὴ ποιήσης αἶσχρὸν μετ' ἡδονῆς, τὸ μὲν ἡδὺ ὄιχεται τὸ δὲ αἰσχρὸν μένει. *Muſonius apud Aul. Gellium, l. 16. c. 1.*

And here is a comfortable ſight to wipe ſad eyes. Here is the *Sun* that was eccliſpſed, cometh forth like a *Bridegroom*: That *Eagles* age renewed, by caſting of his Bill: The good grain ſowed, and quickned by dying: The deſtroyed *Temple* the third day repaired: but the glory of the ſecond is more then of the firſt. Here is the ſubſtance of all thoſe ſhadows, CHRIST is riſen from the Dead; and yet no Article of our Faith ſo much oppoſed;

Ecce Joſeph de carcere, Samſon de Civitate, Daniel de Specu, Jonas è Cœto.

Matth. 28. 14. ſed; *Satan knows well, that ſhaking the Foundation will hazard all the Building!* But all his poiſons are ſtrongly Antidoted ſeveral wayes, (beſides the mentioned prefigurations.)

Pſal. 72. 15. Ezek. 37. First, by predictions, *Pſalm* 72. *He ſhall live*, &c. *Ezek.* 37. in the viſion of the *Dry bones*. And the *Evangeliſt* applieth that of *Jonah* unto Chriſt, *Matth.* 12. Secondly, by the *Apoſtles Declarations*, *Acts* 1. 3. chap. 2. 24. chap. 13. 34. But thirdly, and convincingly, by his own frequent appearance (five times on

1 Cor. 15. 4. the day of his *Reſurrection*) 1 *Cor.* 15. from ver. 4. &c. and that an eminent *Jews* teſtimony might confirm *Chriſtianity*, hear what *Joſephus* ſaith of him. "There was at that time "(ſaith he) a certain wiſe man, if it be lawful "to call him a man; for he was the performer "of divers admirable works, and the Inſtru- "ctor of thoſe that willingly entertain the "Truth: and he drew unto him divers *Jews* "and *Greeks* his Followers. This was Chriſt "(ſaith he) who being accuſed by the Princes "of our Nation, and condemned to the Croſs "by *Pilate*, appeared to his Diſciples alive the "third day after, according as the Divine Pro- "phets had before teſtified the ſame, *&c.*

Σοφὸς τὶς ἦν ἄνηρ τῷ καιρῷ &c. *Joſeph. Antiq. lib.* 18. *c.* 4.

Joſephus his Teſtimony concerning Chriſt.

What can be more manifeſt? Why ſhould Philoſophizing Fleſh and Blood ſo ſtick at this? That the ſelf ſame thing corrupted, can never poſſibly be re-intired: is any thing impoſſible unto *Omnipotence?* Nay, when as (to ſay nothing of the Phœnix) we know ſome daring *Chymiſts* have reduced Flowers, at leaſt, to ſhape and colour, after they had been conſu-

Idem numero corruptum nequit reproduci Ἰύναλα πάνλα θεῷ.

med

med unto ashes; how much more easily can the *Almighty* (think you) recal both Flesh and Sinews, till Dry Bones live again, *Ezek.* 37. *Till they friendly jog each other*, as 'twere, asking, *Livest thou Brother?* Sure it is as easie to Reduce, as to Create. *Author tollit dubitationem*; methinks, the very Author then should take away all hæsitations, in that *Christ* is risen, and that *Christ is God*, and *that same God Almighty.* Ezek. 37.

For those *Præcursores.* Those Harbingers of CHRISTS *Resurrection*, (as St. *Bernard* calleth those revived by the Prophets) they were rather to be stiled Raisings, then Risings, *Suscitations* more then *Resurrections*, as appears by their Discriminations. First, *surrexerunt illi morituri.* They rose shortly to dye again, and so will one day need another Resurrection. But CHRIST being risen, *dieth no more*, (saith the *Apostle*) *and in that he liveth, he liveth unto God.* 1 Kings 21. 2 King. 13. 21. Rom. 6. 8.

Again *Illi virtute aliena.* Those were raised by the power of another, nay, indeed, of CHRIST, who lent that power; but CHRIST here, *Virtute propriâ*, by his own power, by his own Arm, by his own *Right Hand* hath he gotten himself this Victory. He whose mercy had formerly bestowed many miracles on others, his power now worketh one upon himself: He who by his Word raised *Jairus* Daughter, *Mark* 1. Who by his *Touch* revived the Widows Son, *Luke* 17. Who by his *Prayer* restored unto life putrified *Lazarus*, *John* 11. Sure, with as much ease could his inhabitant Former Resurrections how differing from Christs. חל ת כומו Mark 1. Luke 17. John 11.

Divinity re-animate his own Body to a Resurrection: and therefore in St. *Luke* 'tis not ἐγήγερται, He is raised, but ἠγέρθη, He is risen, and actively translated, not *suscitatus*, but *surrexit*.

The time too of his *Resurrection*, is time well spent to contemplate; and that was the first day of the Week, and the third of his *Passion*, at once fulfilling the *Propheſie*, and translating the *Sabbath*. *Ideo post tres dies*, (saith *Austine*). Therefore after three dayes Christ Arose, to intimate and manifest the consent of the whole *Trinity*, in the passion of the Son: On the third (saith *Bernard*) that himself and Prophets might be found faithful, who foretold it, *Hosea* 2. *Matth.* 27. *Intra triduum*, within *three dayes indeed*; for we know he slept not in the grave above two Nights, and one whole Day, scarce forty hours; some say but thirty six: and then kniting the end of the first to the beginning of the last, hastned, lest tedious sorrow should too much wrack the mindes, and faith of his Disciples. For so our deareſt Lord abreviates the dayes of our sorrows, and lengthens the years of our consolations, knowing that a day of sorrow seems a year to us, and a year of joy passeth like a day. And here the *Mathematicians* help out well, to make good that same Type of *Jonah*, (of three dayes and three nights, which taken as generally as his death, that is, all parts of the *World* considered, and then his burial cometh up full to that of *Jonah*. Yet but three dayes at most, to teach us all not to bury our desires in

Lib. 4. de Trin.

Hosea 2. 6.
Matth. 27. 63.

See *D. F. G. E.*

in the earth; to become *Eagles* and not *Moles*, to ſpend but two or three dayes, that is, but ſome ſmall time and induſtry to gain a competency: For *Quatriduani fœtant.* (Think of that) thoſe worldly *Lazar-ſouls*, that lye four dayes interred, (that is) all the four quarters of their lives, groveling for tranſitories, ſtink in the noſtrils of the *Almighty*. O happy thoſe when Chriſt with an offended eye, beholds theſe earthly vanities, of whoſe ſoul he may ſay, as this Text doth of him, *Luke* 24. *Surrexit, non eſt hic*, It is not here, but is riſen. And then more and more ſtill riſe it ſhall, until the ſcale of Grace lodge them among the ſtars of Glory. Luke 24. 6.

And this *Reſurrection* of our Saviour (ſaith *Bernard* on this Argument) was not *Reditus, ſed Tranſitus*, not any Regreſs into his former ſtate again, but a kinde of Tranſmigration into a better. CHRIST returned not (ſaith he) into our mortality, and the miſeries of this preſent life again, but roſe into ſome higher degrees of perfection even to a glorified condition: Yet not as the *Eutychian* Hereticks phantaſied, *Humana Natura in Divinam converſa*; As though CHRISTS Humane Nature by his *Reſurrection*, had been changed into the Divine; *ſed ſervatis eſſentialibus*, but reſerving ſtill the eſſential properties of an humane Body: It was viſible, palpable, and circumſcribed, *Luke* 24. *Qualitas tranſiit, Natura non defecit*: The Body was adorned with refined qualities, but not deveſted of its former Nature. His corruptible, here, put on incor-

Bern. in Feſt.

Non rediit in noſtram mortalitatem, ſed in ſublimus aliquid tranſiit.

The Hereſie of *Eutychus* confuted.

Luke 24. 39.

Some of the conditions of glorified Bodies.

ruption; his mortal immortality: *Totus surrexit glorioſus.* He is riſen altogether a Body glorified. Whoſe eminences the *Schoolmen* are very buſie with, (I confeſs) and write more of, then ever Saint *Paul* himſelf durſt that had been wrapt up into the third Heaven: I ſhall mention onely the moſt probable. The firſt is Brightneſs and *Angelick Beauty*, which was prefigured by ſhining *Moſes*, and acknowledged in *Chriſt*, (by St. *Jerom*) even a ſtarry *luſtre*. And if in his *Transfiguration* his *face did ſhine as the Sun, and his very Rayment as the light*, Matth. 17. How bright, (think you) how much more radiant was his *Reſurrection?* Nay, if (as himſelf telleth us) *The juſt ſhall ſhine like the Sun, &c.* Matth. 13. with what reſplendent Rayes (think you) aroſe this *Sun of Righteouſneſs*, this Sun of Glory himſelf? whereof all other lights whatſoever are but beams. Anſwerable to this, the ſecond is, *Agility* and lightſomeneſs of motion, ſuch a ſupernatural Activity of Body, as (if we may believe the *Schools*) giveth it an equal facility of either motion, of *Aſcending* or *Deſcending*; ſuch an imperceptible quickneſs as made *Chriſt* ſometime ſeem inviſible; when he pleaſed to *paſs through*, or to appear in the midſt of the company, *John* 20.

Claritas, agilitas, ſubtilitas, impoſſibilitas. Exodus 34. *Splendor ſtellulatus*, Hier. Mar. 17. 3. Chap. 13. 43. Agility. John 20. 6.

But for that which they term *Subtillity*, *Cui aliud non reſiſtit*, as to which (they ſay) material things make no Reſiſtance; that ſeemeth ſo deſtructive to the properties of a naturall body, that I paſs it as a meer ſubtilty indeed, but uſhering the way to a double Hereſie, both

Subtilty.

in

in Philoſophy and Religion, *viz. Penetration* of bodies, and *Tranſubſtantiation.* The laſt condition of a body Glorified, is *Impaſſibility*, that is, an incapacity of any further ſufferings, or indigence of *Natures* ſuſtenance; after the *Reſurrection*, mans body ſhall not need the *ſtaff of Bread* to walk with, nor any other Antidotes of humane frailty: but did not *Chriſt* after his Ariſe eat? *Luke* 24. Yes, but that was not to nouriſh himſelf, but his *Diſciples* Faith; *non ex egeſtate, ſed ex poteſtate*, not out of want, but power; it not turning to *Aliment*, but like drops of water ſprinkled on fire, evaporated, vaniſhed: ſuch glorified bodies *hunger no more, and thirſt no more*, Rev. 21. neither do they need *Sun or Shield, for the Lamb to them is all in all.* Theſe are ſome of the *Tranſcendencies* of a glorious body; and to ſatisfie ſome other ſcruples of fleſh and blood, *How ariſe the dead, and with what Bodies ſhall they come?* whether of the ſame Age, ſex, form, or deformity they dyed in? (though theſe are rather *Niceties*, then *neceſſaries*) yet know it ſhall be of the whole * *Compoſitum*, the whole perſon, (like Chriſt here) both parts pure-united; both have ſhared here in *Good* or *Evil*, ſo ſhall they in the *Retribution*: And for Deformity, *Tertullian* telleth us, All imperfections ſhall be done away, from *Rev.* 21. *There ſhall then be no more ſorrow, no more death*; and the lameneſs or deformity of any part is the grief, (as it were) and *death* thereof. So that if death ſhall then be totally expel-

Aquinas in locum.

Non in nutritionem ſui, ſed Diſcipulorum Fidei.

Rev. 21.

Et totus veniam &c. Prudent. ante.

Tertullian.

Rev. 21.4.

led, then by * fair consequence, from each particular member. To this some add that of S. *Peter*, *Acts* 3.21. ἄχρι χρόνων Ἀποκαταστάσεως, till the Times of *Restitution*, (*i.e.*) according to the perfection of *Adam* in his Innocence; whereupon St. *Augustine* saith of *Monsters*, that all defects shall be amended in that second moulding of the great Artificer: And for the scars and wounds of *Martyrs*, that those shall make more for their *glory*, and then be in their bodies, *like stars in the Firmament*, the brighter parts of all about them; there and then so much more glorious, as they here have been more dolorous: *Non sic impiis!* but as for the *wicked*, 'tis not so with them; they shall arise with all their blemishes, with all their imperfections whatsoever! Whatsoever may conduce to the improvement of their shame, and punishment.

* *Qui jubet ut redeam, non reddit debile quicquam,*
Nam si debilitas redit, instauratio non est:
Quod casus rapuit, quod morbus, quod dolor hausit.
Quod truncavit edax senium, populante veterno
Omne revertenti, reparata in membra redibit.
(Prud. de Resur.)

For the *Sex*, *Tertullian* again biddeth us remember, that the same bodies we lay down, we shall take up, from that *Matth.* 22. where *Christ* answers the *Pharisees*, not that there should be no *women*, but no *wives* at the *Resurrection*, no *marrying, or giving in marriage*, but ὡς Ἄγγελοι, *as the Angels*, natural *Relations* cease there, *Sexes* do not. Lastly, for the *Age* that all shall rise in: St. *Augustine*, and from him the whole *Cry* of the *Schools*, proportion it unto the *Age* of *Christ*, that is, as about thirty three years, asserting it from

Matth. 22. 8.

St.

St. *Paul's* Oracle, *Epheſ.* 4. and likewiſe, from that forementioned *Reduction*, *Acts* 3. that ſo, *as in Adam all die, ſo by Chriſt*, (ſay they,) even for the *ſame age alſo, ſhall all be made alive.* Yet St. *John* telleth us of a *great multitude, he ſaw before the Throne, both of ſmall and great*, (whether for ſtature, or degrees of glory, is not manifeſt) and therefore theſe things I *intrude* not into the *Articles* of any ones *Belief*, but onely preſent them modeſtly, as *Scholaſtick* Probabilities; fully contented (for mine own part) gtatefully to read, That *Chriſt will change our vile bodie, and make them like unto His, &c. Philip.* 3.

Epheſ. 4. 13.

Rev. 20. 12.

Philip. 3. 21.

And therefore, to turn *Scruples* into *Exhortations*, let us σωφρονεῖν, not ὑπερφρονεῖν, *be wiſe unto ſobriety*, and *poſſeſs our veſſels in holineſs*, as thoſe *that are* (you ſee) and ſhall be the *Temples of the Holy Ghoſt*: Each one therefore now rowſe up his *ſluggiſh ſoul*, *Surge mea anima, ſurrexit Chriſtus.* Awake, ariſe, O my ſlumbering ſoul, for thy Saviour is already up: *Stand up from the dead*; for ſin is the *grave* of the ſoul, and that *dead in treſpaſſes and ſins!* and buried in the cuſtoms of it, yet *Chriſt ſhall give thee life*, Epheſ. 2. Yea, * he lendeth the ſame hand unto us, as unto *Lazarus*, reviving, raiſing, ſweetening of us, with his *fragrant graces.* And this may be our confidence of the *ſecond Reſurrection*, if we give but all diligence to be partakers of the *firſt*, that is, from *ſin*, then no fear of the *ſecond death.* Believe *Chriſt's* reaſon of it, *John* 6. *Whoſoever eateth my fleſh, and drinketh my blood, hath eternal life, and I*

Bernard in Feſto.

Epheſ. 2. 1.

* *Majus eſt peccatorem expectato in gratiam migrare, quam ex hoc mundo in cœlum.* S. Auguſt. Rev. 20. 6. John 6. 54.

will raise him up at the last day. This is the true *Nectar* and *Ambrosia*, (the Poets did but feign such Fare for their Gods) ἄμβροτον αἷμα, to use *Homers* phrase, the immortal Blood, the true *Nepenthe*, that shall make us forget sorrow, worldly sorrows; that will renew our Age better then an *Æsons* Bath: this the heavenly *Manna*, the living, the life-giving bread: so that the Schools in general, and many of the Fathers were opinioned (from this *John* 6.) that there is a kinde of *divine seed*, infused by the *Eucharist*, not onely into the *souls*, but into the *bodies* also of faithful Receivers; whose δύναμις πλαστικὴ or *vivifying quality* inclineth, and as 'twere, fitteth them to a *Revivification*: how far the words may bear it, I dispute not, but believe him that said it, *John* 6. 54. *Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

Homer Iliad.

John 6. 54.

Non disputo sed credo, ut credo edo.

POEM 13. { On the Resurrection. }

YOu *Pensive Souls*, who lately by the *Cross*
Stood sadly mourning your *dear Masters* loss!
You that pertook his *Agonies* and Fears,
Washing his *Wounds*, and bathing them with *Tears*!
You that with *John* and *Mary* did lament
The Tragick *Passion* of that *Innocent*!
You *Magdalenes* and *Peters*, that wept there
Until a *Sin* dropt with each several *Tear*!

Come

Come hither, *this Day* brings an *Handkerchief*
To *wipe* your Eyes, and *period* your Grief;
Come see (as that sweet Lark of *Heaven* sings)
The *Sun arise, with healing in his Wings,*
The Sun of Righteousness; who lately sate
In a Cloud red as *Blood*! yet now in *State*,
Here Re-approaching with refulgent *Rayes*,
Chearing our sadness, *lengthening* of our *Dayes*;
Changing our *Tropick* of *Mortality*
Into a *Solstice* of *Eternity*:
This is the Day which the Almighty made,
Nay, his *Almightiness* this most display'd;
That *Power* which had so many *Wonders* shew'd
On others, now *one* on *Himself* bestow'd.
Here honest *Joseph* from the *Dungeon* hyes,
While from the *Graves* Inclosure *Christ* doth rise:
This stronger *Sampson* breaks the knotty bands
Of *Grave* and *Hell*, with his *Triumphant* hands;
The *Gates of Gaza* t'other bare away.
But *Christ* the Gates of Death *unhing'd* to day:
Stout *Daniel* comes from fierce companions *Den*,
While *Christ* from *vanquish'd Feinds*, returns to men.
This is the *Temple* which the Jews did raise,
And the third day Repair'd with greater Grace.
Here too the *Whale* doth *Jonah* cast on shore,
The hungry *Sepulchre* doth *Christ* restore.
A *morsel* which hath *Death* so surfeited,
Will make him *vomit* all that's *swallowed*.
Mean time, the *Grave's* transform'd into a *Bed*,
And warm'd by *Christ*, fear not to rest thy head:
Though what is *sown do dye*, you see, the *Grain*
With gay advantages *revives* again;
Thus *Christ* our Humane Nature doth *calcine*
Into a *State*, short onely of *Divine*.

That

That now each one with faithfull *Job my sing*,
And triumph over that fame *Terrors King*;
I know my Corps from the devouring Urn
(Away *Despair!*) shall one day safe return;
The same way *Christ* came from the vanquisht *Grave*,
Shall I (at length) *Redintegration* have.
I shall *new moulded* from the Earth appear,
And yet *none other*, then I now am here;
For *countenance*, *strength*, and *colour* still the same:
Nor shall the *Grave* e're mutilate or lame
So much as *Tooth* or *Nail*; but that great *Whale*
Sound and intire shall then *revomit* all.
My timerous *Heart* and Limbs then, banish fear,
Know you shall one day with your *Lord* appear:
He bears and will *return* you; dread not Ills,
Afflictions, or *Diseases*; Death that kills
Hath lost his *sting*, *Christ* rising from the *Dead*,
Draws all the *Members* to attend the *Head*:
More then *Angelick Beauty* crowns that *face*
Wherein of late a *servile form* took place;
That *Body* new *Agility* doth move,
Whose *Center*'s not below, but now above:
Enfranchised from *Earths* Necessities,
And humane *helps*, by more *Divine* supplies;
Not needing *Rest*, *Food*, *Rayment*, as before,
Being now to *hunger*, *thirst*, and *tire* no more:
And in a *Body* rais'd, the *wounds* and *scars*
Become (in their fair *Orb*) the *brightest* stars:
Such the *Perogative* Spiritual is
Of *Bodies* glorifi'd, of *Christ* and his.
First-fruits imply the later; look what *He*
Injoy'd, we shall; for *act*, though not *degree*:
He that commands our *Rise*, will not restore
Those *Imperfections* that we had before;

For

For ſhould *Defects Revive* in their old ſtation,
It could not then be term'd a *Renovation*;
But whatſoe're *Chance*, *Age*, *Diſeaſe*, or *Grief*,
Have here impair'd, ſhall there *all* finde *Relief*;
Each *Veſſel* full of true *Felicity*,
According to its *Receptivity*.
If we mean while, but *Riſe* from *Graves* of *Sin*
And *Tranſients*, which the moſt are *buried* in!
If for ſuch *Bats*, we pitch an *Eagles* flight,
And to be where this *Carcaſe* is, delight;
Then doubt not, but who thus the *firſt* partake,
The ſecond *Reſurrection* Bleſt ſhall make.
Thus by the *Reſurrection* of the Dead,
The *Living Faith* is chiefly comforted.

PRAYER 13. {On the Reſurrection.}

O Thou bright Sun of Glory, who didſt this Day, prevent the Sun of Nature, Ariſing from the Chambers of Death (like a Bridegroom, or mighty man refreſhed with wine, rejoycing to run his courſe) ſhining with the beams of a glorified body, before the dawning of the day; make haſte alſo, O thou Sun of Righteouſneſs, to Ariſe on our wounded Spirits, with healing in thy wings: as by thy ſpeedy re-appearance, thou didſt cheer the drooping ſpirits of thy Friends and Diſciples, ſo let thy beams of mercy diſpel the clouds both of our Sins and Sorrows! O Lord make haſte to help us! O God make ſpeed to ſave us! O how thy dear Relations hung the Head, when as thy Head hung down upon the Croſs!

How

How they wrung their Hands when thine were nailed! How their Hearts bled when thine was pierced! Their Spirits deaded at thy Passion, and their hopes even buried in thy Sepulchre! But now thy victorious Resurrection (like another Creation) infused a new life into them, so that their Tears are turned into Smiles, their Hopes into Fruition, and their Desires into Possession of Thee; how did their comforts revive with thee? Giving them Beauty for Ashes, and garments of gladness for the spirit of heaviness, their tongues were filled with laughter, and their hearts with joy: and although those of that age had the advantage of the sense of these Miracles, yet (O Lord) make us also equal sharers of the benefits thereof, be unto us also a Sun and a shield: Let the beams of thy Grace dawn on our benighted souls, to chase away the shades of sin and ignorance, to lengthen the dayes of our comforts and obedience: Let the Sun of Grace arise on our bewintered hearts, to thaw our frozen uncharitableness and obduration; to cleanse our dirty ways, and to make our withered affections spring into flowers of vertue, and complacencies to thee: Illuminate our understandings with truth and knowledge, our wills with obedience and submission, our affections with love towards Thee, (and thine for thy sake) with joy in Thee, desire of Thee, and the things of that better life; Put upon us (O Lord) the whole Armour of Light, that we may walk honestly as in the day, not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying; but that denying ungodliness and worldly lusts, we may live righte-

righteously, soberly, and godly in this present world; Quicken all thy Spiritual Graces in us, by the power of thy Resurrection. And blessed be the Right Hand of thine Eternal Father, for Raising Thee from the Grave, thereby raising of our Faith and Hope, and what is our hope? Why, our hope is even in thee: Thou art the Resurrection and the Life to all them that believe on Thee. Death (like an Hornet) by stinging of Thee, lost his sting; and now may make a buzzing noise about us, cannot hurt us: O Death where is thy sting! The Grave (by thy lodging a while in it) is become a Bed, (a soft, a warm one) where nothing shall disturb our Rest; 'tis made but a with-drawing Room, where we retire a while to put off these old Rags of flesh, to be attired with the Robes of Glory: then what though we mourn here, we shall be comforted? what though here disgraced? we shall be glorified: What if our flesh here eaten with worms, and those worms turn'd to dust, and that dust scattered over all the Elements? Why thou victorious Saviour canst Recollect it, canst gather it again all together? unto thy blessed self, who turnest man to destruction, and sayest, Come again ye children of men. O establish this Foundation Article, Thou who art the chief Corner-stone; (without which all our hopes, and all endeavours too are vain) Let Faith and Religion beat down all the forts and scruples, which Sense and Reason can raise up against it; and let us ever more and more feel the power of thy Revivification, at the vertue of thy Birth in our Regeneration, and of thy Death in our Mortification; so grant us the effi-

cacy

day also of thy Resurrection, in our rising from sin unto the life of Righteousness: O thou that art risen, raise us from the dead, from the dead in trespasses & sins; they that conceive sin in their heart, are like him that was dead in his bed, yet thou raisedst him; they who bring forth sin into action, resemble him that was carried out upon the bier, yet thou also raisedst him; but they that live in custom and long habits of sin, are too like putrified Lazarus! yet thou didst also re-sweeten him to life; and such as these are we (O Lord) the worst of these! O be thou such to us, and say to each of us (now this day of thy glorious Resurrection) as thou sometime didst to him, (now in respect of our Souls, as hereafter of our Bodies) Come forth, awake thou that sleepest, stand up from the dead, (that is) from dead works, and I will give thee life; a life of Grace, tending to, and ending in a life of Glory. Amen and Amen.

The COLLECT for Easter Day.

Almighty God, which through thy only begotten Son Jesus Christ hast overcome death, & opened to us the gate of everlasting life, we humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth, &c.

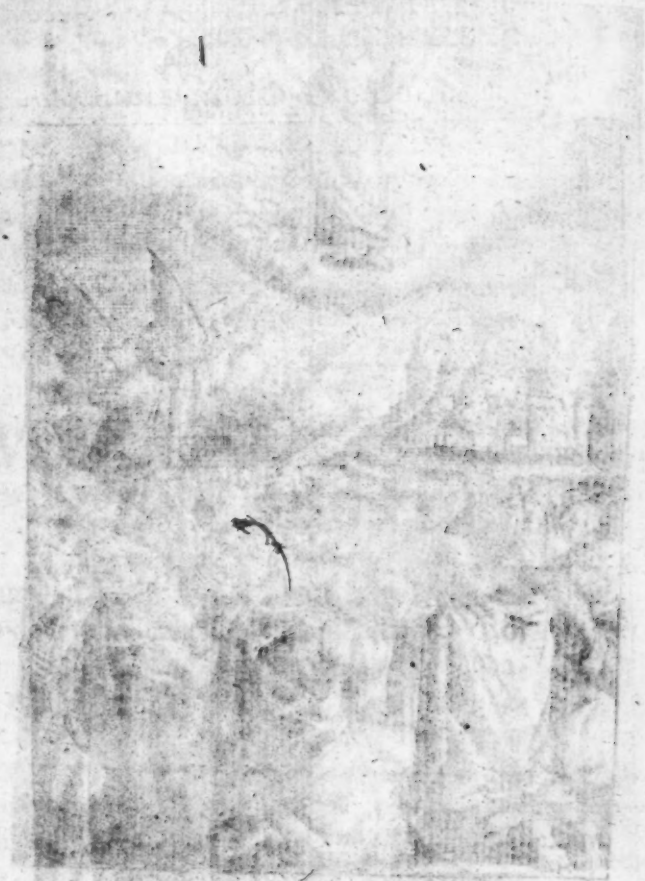
The Epistle. Col. 3. ver. 1. unto ver. 8.

The Gospel. John 20. ver. 1. to 11.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON



The Aſcention of Chriſt. Matth. 28. Mark. 16. Luc. 24.

And he led them out as farre as Bethany, and he liſt up his hands, and bleſsed them, And it came to paſse while he Bleſsed them he was parted from them, and carryed upp into Heaven.

M. Psal. prop. 8. 15. 21. E. 24. 68. 108.

UPON *Ascension Day*, OR, *Holy Thursday.*

M. Lect. 1 *Deut.* 10. 2 *for D.M.* E. Lect. 1 2 *Kin.* 2. 2 *for D.M.*

DISQUISITION 14.

WE may well say of this *Feast*, as the Jews of that same *Sabbath*, *John* 19. μεγάλη ἡ ἡμέρα, That this is an *High Day*; *Dies Solennis*, Christs perfectest Triumph, *Ephes.* 4. Opening the Kingdom, &c. Carried up the first-fruits of our Nature. A day of Joy to all Generations, both in respect of *Christ* our Lord, and of all true Christian people; as being the first day of *Christs Ascension* in the *Flesh* (for his *Deity* cannot be said either to ascend, or descend) this being the first day of his *sitting* in joy and glory, rest and triumph, *at the right hand of God*. And as to our *selves*; This the first day (as it were) of our right to Heaven, or rather of our taking Livery and Seison, and Possession of it by Christ: The first day that our Nature entred there, whence we have both a Privilege and an Assurance to follow; as this day the sentence of our corruption was changed, and instead of that curse in the beginning, *Earth thou art, &c.*

John 19. 31. Ephes. 4. 8.

it

it was now said unto our Nature, Ascend to Heaven, and (which never was to Angels) *Sit thou at my right hand, &c. Heb.* 1. Sure, an inestimable happiness was *Christs* personal Society, his bodily Presence while he lived on earth, could the hardened Jews have seen, or seeing, have perceived it; but *Light came into the world, and darkness comprehended it not.* They like the brutish *Gadarens*, had rather have their swine, then this pearle; while the devout Saint *Augustine*, made it, you know, the chiefest of his chief Desires, to have seen widowed *Rome* in her Virgin Felicity; to have heard that Divine Oracle, Saint *Paul*, out of the Pulpit: but above all, to have embraced his Redeemer in the flesh; And could then have sung his swan-like Anthemn, the *Nunc dimittis* as chearfully as old *Simeon*, could willingly have closed his eyes with that blest object. How full of joy needs must his presence be on earth? *in whose presence is fulness of joy in Heaven.* I, and who still carried Heaven along with him?

Heb. 1. 13.

St. *August.* 3 chief Desires. *Romam in Flore, Paulum in Cathedra, Christum in Carne, vidisse.*

Psal. 16. 11.

And so fill'd with this joy of his presence were his *Apostles*, (he having oft miraculously fed them by Land, saved them by Sea, instructed them both by Sea and Land) that they could not with patience endure once to think of his absence, or hear of his departure: and therefore one of them to enjoy him longer, disswadeth him from his sufferings, *Matthew* 16. (though he be called *Satan* for his *labour*) the rest in a sad copartnership of sorrow, lament the death and loss of him. All his other actions

Mat. 16. 22.

ons were *desiderabilia*; but this parting as another death! here their affections cry out with the Pilgrims of *Emmaus*, *Mane nobiscum Domine*, we have now most need of thee. *Advesperascit*, *For now the dark evening driveth on*, &c. All of them at his Final *Valediction*, his telling them of his Ascending to Glory, seem impatiently unwilling to stay behinde him. *John* 13. ver. 17. *Why cannot I follow thee now*, (saith St. *Peter*) He hath done with his *Bonum est esse hic*: now he thinks nothing worse, *then to be here, his Master gone! How can we know the way?* saith St. *Thomas*, *John* 14. 5. How indeed; *Thou* gone, *who art the* * *way?* Then saith St. *Philip* unto him, *Lord shew us the Father*, ver. 8. hearing Christ speak of going to him: Thus all of them in an united Longing desire either to detain him, or accompany him; and sweetly Saint *Bernard* sympathizeth with them; what heart-breaking Grief alas! seized on the Apostles, when he for whom they had left all, was now leaving them! Oh how could the *children of the Bride chamber chuse but mourn, when the Bridegroom was to be taken from them*, Mat. 9. And if so irkesome be thy corporal absence! Oh Christ, *Let us never know, how unsufferable is thy Spiritual, thine eternal separation!* But since for his corporal Absence there is an *Oportet*, *Acts* 3. for the *heavens must contain him till, &c.* and an *Expedit*. *John* 16. that it was *expedient he go to the Father*, for *else the Comforter would not come*; see how like a tender Parent he goes about to wean their affections, *John* 14. *Little Children*

John 13. 17.

* *Via in exemplo, veritas in verbo, vita in præmio.*

Quantus dolor irrupit Apostolica Pectora, dum eum propter quem omnia Reliquerant, & se tolli videbant. In 2. Serm. Ascens.

Mat. 9. 15.

Acts 3. 21.

John 16. 7.

John 14. 1, 2.

(saith he, admonishing them to be such, in the best sense) *yet a little while, and I am with you*, (our longest abode here is no better, *Job* 14. 2. but *let not your heart be troubled: Cur turbaretur cor, cum tantùm deserit oculos?* What need your heart be troubled, when he onely leaveth your eyes, and not at all your heart? Therein *I am with you to the end*, and therefore be not troubled, either to think what shall become of you hereafter; *For I go to prepare a place for you*, ver. 2. For there was never any place for humane flesh, till he carried it up thither; Nor fear your selves left desolate in present, for you shall not lose, but change your comforter, &c. *Orabo Patrem*, that is his Office of Intercession; *I will pray the Father, and he shall give you another Comforter*, you shall rather have two, then lose any one: I pass my word, whose word shall never pass, *Non relinquam, I will not leave you comfortless*, John 14. to which Saint *Augustine* sweetly alludeth, Behold him now ascending, believe in him being absent, expect his second coming, and yet, by his inward mercies, apprehend him present with you. 'Tis handsomely observed by some learned Authors, that those four Beasts, (*Ezek.* 1. and *Apoc* 4.) mystically represent the four chief Actions of *Christ*, in his work of our *Redemption*: the first with the *face of a man*, pointeth at his *Incarnation*; the second like a *Bullock*, denoteth his *Passion*: the third like a *Lion*, speaketh his *Resurrection*: the fourth of the *Eagle*, this of his *Ascension*, flying above the clouds, and pearching in the highest heavens,

John 14. 2.

John 14. 18.

Videte ascendentem, credite absentem, sperate venientem; sed tamen per misericordiam occultam, etiam sentite præsentem. August. 157. Serm. de Temp. Greg. in Hom. in Ezech. 1. &c.

at

at the right hand of God. Though our Saviours first life on earth, (for he lived two, you know, before, and after his *Resurrection*) although his first (I say) was but one crimson tired, a meer debasement and continued *Passion*! yet was his *second*, as full of *Triumph* and *Exaltation*: whereof there were *three degrees* or *Sublimations*, answerable to those *three* of his later *Humiliation*, *viz.* his Resurrection, opposed to his Death; his Ascent into Heaven, to his Descent into Hell; and his sitting on the right hand of God, to his lying in the Sepulchre. The first step of this Exaltation, was his step out of the grave, his *Resurrection*, (as before demonstrated) the second stair of his Triumphancy, is this which now we contemplate, his translation from earth to heaven; and this (saith *Bernard*) is, as it were, the complement of all other Solemnities, and happy period of *Christs* whole Journal in the flesh. St. *Luke* describeth the substance and circumstances of it, *Luke* 24. 50. *&c. Eduxit Discipulos.* Christ now about to take his *ultimum vale* of his Disciples, He led them forth the City to *Bethania*; out of the City, to admonish them and us, of a *Non habemus*; *that we have here no continuing City, but must seek one to come*, *Heb.* 13. and led them forth onely a few Witnesses, to shew, he was as private in all those actions tending to his glory, as publick in those pointing out his shame: as his Twin-born poverty is laid open in an Inn, *Domus populi*; nay, the commonest room of that same common house, a Stable! His buffetings and derisions in *Pilats*

Resurrectio Morti, Ascensio Descensui, Sessio ad dextram, permansioni in Sepulchro.

Christs Exaltation threefold.

Consummatio reliquarum Solennitatum, & fœlix cauſula totius Itineratii Christi. In Festum.

Luke 24. 50. &c.

Heb. 13. 14.

open Hall! His Crucifixion in the eye of *Jerusalem*, when that was the very face of the world. But the glorious attendance on his Birth, that's by night, *Luke* 2. *A multitude of the Heavenly Hoast.* His radiant Transfiguration hath but three beholders, *Peter*, *James*, and *John*. All his miraculous cures he would have gratified with silence, *See thou tell no man.* His Resurrection, at first, manifested but onely to *Mary Magdalen*: and this his most glorious *Ascension*, but to his *Apostles* onely. *He led them forth.* And all this to prick the bladder of vain glory, which so puffeth up the heart of man, especially now a dayes, so much made of, every where so be-plush'd and scarletted! but you see, Ostentatious ones are *Christs Antipodes*, who here contenteth his wonderful preferment with no more pomp, then his *Apostles* company: *He led them forth*, and that for their own sakes too, giving them both a *Blessing*, and a *Charge*, ver. 50. *He lift up his hands and blessed them*; Happy those employments that are so led on with his *Blessing*; and so those partings too, that close in mutual *Benedictions.* Secondly, there was *exite & praedicate, Go ye forth into all Nations and preach the Gospel:* There is a double Commission for them whom he chuseth, both of *Authority* and *Ability.* This not to be done without warrant, *Romans* 10. *Jer.* 23. The *inward Call* is best known by the *Talents*, and both best made known by the *external Call* of lawfull *Authority* And here that former Edict was repealed, *Matthew* 10. *Go not into the*

The Blessing & the Charge. Luke 24. 50.

A Commission

Rom. 10. 15. Jer. 23. 21.

way

way of the Gentiles; that was to be the main way now, to all Nations, to every creature, that is capable thereof, or to the *Syſtem* and *Epitome* of all creatures *Man*, and to whom they are all ſubſervient; yet this large *Commiſſion* of the *Apoſtles*, is ſince again contracted into *Provinces*, *Dioces*, and *Pariſhes*: yet too, with ſome latitude of preaching any where, as need or occaſion ſhall require. *And when he had ſpoken theſe things, he was taken up.* *Acts* 1. *ver.* 9. not till then. Obſerve the God of Order, he would not leave the world, as it were forbears his Glory, until he had firſt eſtabliſhed all things in a compoſed ſettledneſs: it is Chriſtian wiſdom, then, the timely ordering of our Affairs, e're death prevent the care. *Achitophel* was ſo far commendable, that *he ſet his houſe in order* before he diſordered himſelf, 2 *Sam.* 17. It is counſel worthy a Prophet to give, and a King to receive, *Set thine houſe in order, for thou muſt dye*, 2 Kings 20. thy treble houſe, of Soul, Body, and Eſtate: and when he had ſpoken theſe things, ἀνεφέρετο, he *was taken up*: the word intimateth not any outward aid or ſupportation, (a glorified body needing no ſuch advantages as is foreſhewed) and though Angels bare him company, they bare not him; they were his Servitors, not his Porters; and (you know) the Apoſtles ſaw them in the place of *Attendance* below him, far behinde him, *Acts* 1. Yea, he who of his own Will, laid down his body in the duſt, the ſame by his own power raiſed it up to heaven: ſo the *Apoſtle*, (uſing the Active-Voice likewiſe)

Acts 1. 9. Ἀνεφέρετο.

2 Sam. 17. 23.

2 Kings 20. 1.

Etſi Angelico comitatus obſequio, non tamen fultus Auxilio. Bern. in Feſt.

Acts 1. 10.

wise) ὁ ἀναβὰς, *He that descended, even the same also is he which ascended,* Ephes. 4.

Ephes. 4. 10.

And (with the affectionate Disciples) now to look a little at the *Circumstances* of our ascending Saviour: The *time* (you know) was forty dayes after his *Resurrection*, Acts 1. 3. so long was his second life on earth; *Moses* like, vailing the splendor of his glorious countenance, forty dayes. His body had formerly been acquainted with that number, *Matth.* 4. having forty dayes miraculously abstained all natural sustenance; and here again, abstaining in some kinde, if not somewhat of his Celestial Banquet, yet at least his *Banqueting house of Heaven*, forty dayes. Of all which time, himself can onely give an account; *'Tis not for flesh and blood to trace the wayes of Immortality:* Yet sure we are, that his stay was not, as some of his *Apostles* thought, then to restore again the Kingdom to Israel. St. *Bernard* calleth those, weak thoughts of so well instructed *Disciples*. What should an heavenly Body do with an earthly Throne? How poor a business is the Temporall Kingdom of *Israel*, for the King of all *Eternity?* And methinks, the fond *Millinaries* should be cautioned by these Misprisions: No, a more acceptable reason why our Saviour did not immediately ascend from *Golgotha* to *Paradise*, from his Grave to Heaven, *per saltum* (which had been all one to his omnipotence) was, more fully to convince the diffident world, of the infallible evidences of his *Resurrection*, as also more fully to instruct his *Apostles* in the *mysteries*

Repressis adhuc fulgoris sui radiis.

Matth 4. 2.

The time of Christs Ascension.

ries pertaining to the Kingdom of God, Acts 1. Acts 1. 3.
Yet longer then forty dayes he tarried not, ſaith *Auguſtine*, leſt he ſhould ſeem to affect or meditate on earthly things: and thereby (I hope) lendeth our *ſouls* wings, to fly along with him to *Heaven*; yet by the way take notice of the place of *Chriſts Aſcenſion.* And therein of a *duplex terminus*, a double term, the place from whence, and the place whither: the *Terminus à quo*, St. *Luke* in his Goſpel telleth us, was Luke 34 50.
Bethania, in his Book of the *Acts*, *The Mount of Olives*; But he will ſoon be Reconciled to himſelf, if we take notice that the Village *Bethany* is ſcituate in the way, and on the ſide of Acts 1. 12.
the Mount of Olives, both near *Jeruſalem.*

Ne videretur terrena meditari.

This * Mount (you know) our Saviour much frequented, ſo that a *Reverend Prelate* of our own, calleth it *his Pulpit.* Thence indeed *was his Doctrine wont to diſtil like the Dew, and his Prayers to aſcend as Incenſe:* And this very Mount was the place of his *Agony!* but now the Hill of his Triumph and *Victory*, once he found it planted with *Thorns*, or worſe! but now one of thoſe *Mountains of ſpices*, Cant. 8. Cant. 8. 14.
how fit was it, the ſame *place* which had witneſſed his *Humanity* by ſuffering there, ſhould likewiſe teſtifie his *Deity*, by his *aſcending* thence; the ſame place for both, demonſtrates both his *Paſſion* and *Aſcenſion*, tended to the ſame end, mans ſalvation. And in that he aſ-

Montis Oliviferi Chriſtus de vertice ſurſum
Ad Patrem rediit, ſignans veſtigia Pacis;
Frondibus æternis præpingueis liquitur humor.
Qui probat infuſum Terris de Chriſmate donum.
Prudent. adverſ. Judæos.

Paſſionem & Aſcenſionem eodem ſpectare docet.

The place of Chriſts Aſcenſion.

cended from * *Bethania*, which signifieth an house of Affliction, and obedience; how doth it incite us to that better sacrifice, obedience? and forewarn us, that we likewise must not look to ascend but from the place of sufferings. *Through many tribulations must we enter into that Kingdom*, Acts 14. 22. Now the *Terminus ad quem*, the place to which he ascended, was the highest heaven; I, whither else but home to his own habitation? And (saith holy *Bernard*) having already proved himself Lord of Earth, Sea, and Hell, as the Earth acknowledged him her Lord, when at his voice, *she rendred up his Lazarus, and quaked at his passion:* The Sea obeyed him, when as it became a glassy pavement *to his feet*, *and his Treasury for Tribute.* And *Hell* confessed him *Conquerour*, when *Satan yielded in the wilderness*, and was out-braved by him. *O hell where is thy victory!* It therefore now remained, that as *Lord of Heaven also*, he should pass through all the yielding Regions of the air, unto the Glory of the *highest Heavens. Old Philosophy* told us of eight several Heavens; and hath since found out three or four Orbs more; but the safest guide, *Theology*, reduceth all to three, 2 *Cor.* 12. The first taken for that Element of Air, *Gen.* 1. and frequently in Scripture, *the fowls of Heaven.* The second for the whole Frame of the celestial Orbs, *viz.* the Firmament and Planets, Psalm 19. *Cœli enarrant gloriam Dei.* Every star is as a golden tongue materially to speak the praises of its Maker. But the third is *Sedes Beatorum*, that Glori-

* *Syr.* from בית *Domus*, and עניא *Afflictus.*

Per varios casus, per tot discriminarerum, Tendimus in Latium. Virg.

Jam cum se Dominum universorum quæ sunt in terra, mari & inferno probasset. Bern. in Fest.

Aristot. l. de Cœlo.

2 Cor. 12. 2.

Glorious Manſion, where *are the many Manſions* of the Bleſſed, called by ſome the Empyre an Heaven, not as being of any burning nature, but of a fire-like, lightſome brightneſs. John 14. 2. *Cœlum Empyreum.*

Saint *Paul*, who was Rapt thither in a Seraphick Contemplation, calleth it the *third Heaven*, in relation to the former two. 2 Cor. 12. 2.

Saint *Auguſtine* giveth another and very proper *Tripartition*: The *Corporal* Heaven (ſaith hee) containes the *Spheres*, and whole material Fabrick: The *Spiritual one* is the Habitacle of *Angels*, and all bleſſed Spirits, departed in the Faith of Chriſt, and Love of God: The *Superintellectual* is a place apart, a *ſanctum ſanctorum*, ſolely appropriated to the Deity, and thither (ſaith he) *Chriſt* now aſcended as the *Apoſtle* meaneth by that ſuperlative expreſſion far, above all Heavens, *Epheſ.* 4. into that higheſt *Paradiſe*, that habitation of light, that *light inacceſſible*, the Kingdom of Heaven; not onely the Suburbs and outward Courts of it, but even into the Holy of Holies. And 'tis moſt agreeable to the proportion of the *Myſteries* of our *Redemption* that we believe the firſt entrance into ſuch *Glory*, to have been made by our Lord at this his *glorious Aſcenſion*; and by conſequence that his *Soul* went not *thither* before then, to come back again to be contracted into the ſpan of *Humanity*, and to dwell forty dayes in his *Body* upon *Earth*: but that he ſhould return from *Paradice*, from the common

Cœlum corporale, ſpirituale, & ſuperintellectuale. Saint *Auſtin.*

ὑπὲρ ἄνω πάντων τῶν οὐρανῶν. Epheſ. 4. 39.

Juſtinus Martyr *dit Bonos ſtatim duci à morte ad Paradiſum, ubi conſuetudo & aſpectus eſt Angelorum, & viſus Chriſti Salvatoris.* Inter Queſt. Gentiles 75.

common *Receptacle* of departed *Spirits*, dying in the *love* of *God*, to earth again, was no improbable *Diminution* or leſſening of his *condition*; ſince himſelf in *mercy* called back *Lazarus* from thence, and ſome others alſo in both *Teſtaments*, returned to live a life of *Grace*, which in all ſenſes muſt needs *be leſs* then the leaſt of *Glories*. But read we not of others that *aſcended* before *Chriſt*? Yes, but like thoſe that roſe before him, with difference enough. *Enoch* indeed *walked with God, and was taken away*, Gen. 5. And *Elijah* found a Coach-way to Heaven, 2 *Kings* 2. Some dare not think theſe bodily aſcended, but as 'tis ſaid of *Moſes*, Deut. 34. *That God buried them, no man knowing of their Sepulchre unto this day.* Others dreaming that they are ſtill *alive*, reſerved in ſome by-part of the world, perſonally to fight with Antichriſt; but *ſuâ fruantur inſaniâ*, let them have their Fancy to themſelves; while we here diſtinguiſh with *Gregory*, (beſides the different receptacles forementioned) Theſe though pureſt of men, wanted ſupporters, (you ſee) a Chariot from Heaven, and Angels to draw it: but Chriſt by his own power, wereby he firſt made all things, lifted himſelf now above all things; nay indeed, his Aſcenſion, though later in time, yet in order of nature before, was the ſole efficient of their elevation, as ſhall be one day of ours. Next for the *Inſtruments* of his Aſcenſion: a *cloud* (ſaith the Text) *received him out of their ſight*; and not unpropheſied, *Pſalm* 104. He it was that made *the Clouds his Chariots, and rode upon the wings*

Gen. 5. 24.
2 Kings 2.

Homo purus adjutorio indigebat.
Greg. the great *in locum.*

Cauſa fuit ejus Aſcenſio cæterarum.

Acts 1. 9 11.
Pſal. 104. 3.
Poſuit Nubem vehiculum.

wings of the winde. I, that cloud was the Canopy of the *King of Glory*, which the bleſſed *Angels* carried over him, while he was now going to that high Court of Parliament, the *Court of the moſt High*, to treat about *a Peace* 'twixt *Heaven and Earth. A cloud received him out of their ſight, (we cannot without a juſt Reprehenſion, pry with curioſity, where God hath interpoſed a cloud of ſecrecy)* Acts 1. 11. And therefore let not the *Piety* of our *Affections* ſpend it ſelf in vain *deſires* of an *Earthly Pilgrimage*, to ſee the pretended *ſteps* of our aſcending Saviour, the *Preſſures* of his *feet* ſtill on Mount Olivet; but rather view and trace his *ſpiritual footſteps* (I am ſure) more certain, *leſs* expenſive in his *ſacred Oracles of Scriptures*; *for thereunto are we called*, (ſaith the *Apoſtle*) 1 Pet. 2. *For Chriſt alſo ſuffered for us, leaving us an example, that we might follow his ſteps*; though not with the ſoles of our feet, yet with the feet of our ſouls. Epheſ. 5. *Be ye followers of God, &c. and walk in love as Chriſt hath loved us.*

1 Pet. 2. 21. *Etſi non paſſibus æquis, amoris tamen.* Epheſ. 5. 2.

Laſtly, the end of his Aſcenſion, was, *ut impleret omnia*, Epheſ. 4. 10. *that he might fulfill all things:* all things concerning us, all that concerned himſelf; for us, to compleat the work of our *Redemption*, and to *Prepare each of us one of thoſe many Manſions*; *to open the Kingdom of heaven to all believers*, for he onely keeps the Keyes. *Pro nobis facta* (ſaith St. *Bernard*) Chriſt his Aſcenſion, was alſo for our exaltation, aſſuring us here with a confirmed hope, that our ſouls ſhall, whenſoever ſeparated, aſcend

John 14. 2.

The day of Chriſts Aſcenſion.

to

to him, and at length our soul and body both, like his, by his to heaven, *John* 14. 3. And as unto himself, to fulfill *Propheſies*, *Psalm* 68. *Thou art gone up on high, haſt led captivity captive, &c.* Also to shew an irrefragable Demonstration of his Godhead, by thus exalting his *Manhood* into heaven: to manifest to the whole world (to Heaven, as well as earth) that glorious Majesty of his, which by *Divine dispensation* had so long lay shrowded in the *form of a servant*, till now by entring θεάνθρωπος, *God and Man* into Heaven, such a new Guest, as the glad Angels never saw there before: and how readily (me thinks) how joyfully did those *Door-keepers of the House of our God*, open unto him? when he called, *Stand ope ye gates, be you lift up ye Everlasting doors, that the King of glory may come in.* I will not with some affirm, that the Quire of Angels then sung the 24. *Psalm* in Dialogues, Questions, and Responses.

Psal. 68. 18.

πάδος.

See *Rationale of Com. Pr. in Diem.*

And, if some serious Devotions have believed, that at *Christs Passion*, the whole Quire of Angels and Saints were interrupted in their *sacred Hymns*, and for a season ceased their singing *Haleluiahs!* O what increase of joyes, by Rule of contrariety, may we here imagine, when he returned Triumphantly unto his *Throne of glory? David*, as though he had heard that *Musick of the Spheres*, awaketh his *Harp* and *Lute*, bears a part with them, *Psalm* 47. *God is gone up with a merry noise, and the Lord with the voice of Melody.* Gone up, I, to the third and higheſt step of all his Exal-

Deus ascendit cum Jubilatione, Psal. 47. 5.

Exaltation; and that is *the right hand of God.* (And but a touch of that, which mortals cannot handle;) the *Right hand* is a Metaphor, expreſſing Power, Honour, Glory, Empire and Dominion, to all which *Chriſt* was here exalted, *Epheſ.* 1. 21. *Raiſed from the dead, ſet at Gods right hand in Heavenly places, farre above all principalities and powers, might and dominion, and every name that is named in this world, or that to come.* Indeed his *Reſurrection* and *Aſcenſion* were but onely the motion tending to this perfection: This being, *Solium Triumphale*; his tranſcendent Throne of Glory, where (Triumphing over Sin, Death and Hell) *Leading captivity captive*, *Epheſ.* 4. He ſhall Reign (ſaith the *Apoſtle*) till *He hath put all things under him*, 1 Cor. 15. And whereas the other two, *Reſurrection* and *Aſcenſion*, ſhall be in ſome manner common to us with *Chriſt* (through his infinite goodneſs) one day to Ariſe, and aſcend to Glory: but to *Sit at the Right hand of God* in his Kingdom of Glory, is too high for the moſt *beloved Diſciple*, that is onely the *Fathers Gift*, and the *Sons Prerogative*, not communicable, either to *Man* or *Angel*, *Heb.* 1. There he *Sitteth* alone, the Poſture of State, of Reſt, of Judgement (as one pithily and ſweetly,) † Well is our Redeemer (after his Paſſion and Aſcenſion) ſaid to Sit at the * *Right hand of God* (ſaith he) as keeping his Sabbath of Reſt after his grand

Dextra, Majeſtatem, Gloriam, Honorem denotat.

Quaſi motus ad hunc Terminum.

Epheſ. 4. 8.

1 Cor. 15. 25.

Heb. 1. 13.

† *Quieſcentis, Regnantis, Judicantis, eſt.*

* *Quia poſt Laborem Requieſcit, poſt prælium Regnat, & poſtquam Judicat,* Ardens in locum.

* *Labours:*

*His Nativity, Circumcision, Presentation, Baptism, Passion, Resurrection, Ascension. *Raulin in Festum.*

* *Labours*: as after *Conquest reigning*: and after himself adjudged, being the Judge of all things; and what a comfort is it to have a Friend of the Judge, before we come to the *Bar?* and that is our *consolation*, if not our own default; *Christ* is ascended our Best friend, our Brother, our Advocate, and now we have a *Mediatour* in Heaven: I, till this *Peacemaker* went up, Sin had set open war 'twixt Heaven and Earth, Justice with an unbound Arm fetched a more heavy stroke! not onely on single persons, but upon *whole Cities*, Gen. 19. nay on *the whole sinful world*, Gen. 7. Then no *Moses in the gap*, no *Jacob* there *to wrestle for a blessing!* but now (happy day for us) *the Angel of the Covenant is gone up*, *to hold the hand of the striking God of* Abraham: *our Aaron is at the high Altar to pray for the People*, Hebrews 9. *Christ our high Priest is entered into the Heaven of Heavens, once for all; to make an Attonement for us*: what *place* then is there now left black *Despair*, but onely *Hell?* Rowse thee, afflicted soul, and lie no longer in the groans of *Cain!* For though the *envious man*, Satan, be ever pleading against us *at the throne of God*, *yet now is Salvation in heaven* (saith Saint *John*) *and the power of Christ*, which *casteth down the accuser of the Brethren*, &c. Rev. 12. There his *Intercession* cries louder for us, then our sins against us: (saith Saint *Augustine*) He is ever shewing to his angred *Father* those wounds he suffered for our sins! and so, whatever he be with us, *God*

Gen. 19.

Gen. 7.

Heb. 9. 24. The *Sanctum Sanctorum.*

Rev. 12. 10.

Ostendit Patri vulnera. August.

is

is in him appeased. Thus *pleadeth* he our *Cause* before the eternal *Judge*: *an Advocate*, 1 *John* 2. *If any man sin, &c.* Yet for all this *presume* not, *Ransomed soul, be not high minded but fear; God forbid, sin should, because Grace abounds: Desperation, like Saul, slayeth thousands, but Presumption her ten thousands.* This were even *to crucifie the Son of God afresh, and grieve the Holy Spirit*, Ephes. 4. 1 John 2. 1. Ephes. 4. 30.

Lastly, Though we have now one, yet have we but *one Mediatour* in Heaven: we dare not admit of that *Delusion*, that there are as many *Saviours* as good men, (each one meriting for himself, some for others) and no fewer *Intercessours* then *Saints* and *Angels*, (since *Noah, Job, and Daniel shall deliver but their own souls by their Righteousness*, Ezek. 14.) We dare not so rob *God* of his Honour, nor derogate from *Christs* all-sufficient *merits* and *Intercession*; (for all the thin distinction of Mediation, of Redemption, and of Intercession, since the same Qualifications requisite to both.) Away with cobweb shifts and aiery fancies, and listen to *infallibility* it self, 1 Tim. 2. *There is one God, and one Mediatour between God and man, even He that was both, (and none but He) Jesus Christ*: then to close with St. *Bernards* counsel, Christ is now ascended into Heaven, what do we groveling so on earth? Let us follow, Brethren, *let us follow the Lamb whithersoever he goeth.* Let us follow him suffering, arising, much more willingly ascending: *Exaltationem* Ezek. 14. 14. *Mediatio, Redemptionis, & Intercessionis.* εἷς καὶ θεὸς, εἷς καὶ μεσίτης 1 Tim. 2. 5. *Ascendit Christus, sequamur Fratres, sequamur agnum quocunque ierit, sequamur Patientem, Resurgentem, multo lubentius Ascendentem, &c.* *concupiscimus*

piscimus omnes. We all love to be exalted born *Corahs* all, of an aspiring nature, yet change but the object, (set Heaven and Grace in the place of earthly Transitories) and keep your ambition still. *Si consurrexistis, coascendite*, if risen with *Christ*, ascend with him. Borrowing the wings of the *Dove, Scalam de vitiis*, make a ladder of your sins, saith *August.* every one of which subdued, is a new *step* toward heaven.

POEM 14. { On the Ascension. }

EZechel's *mystick Vision* doth afford
Four pregnant *Emblems* of our *gracious* Lord;
The first designs his *Birth*, by *humane Face*:
The second being *an Oxe*, took proper place
In his last *Sacrifice*; a *Lyon* then
Spake him *triumphant* when he *Rose* agen:
The last an *Eagle*, shews his piercing sight,
And best demonstrates his celestial *Flight*.
The *Poets* Fiction of that Bird of *Jove*
Well moral'd is, here in our *Saviours* love;
Upon whose *lofty wings* He *towring* flies
To his *Imperial Throne*, above the Skies;
Where *Crown'd* with *Glory* and Refulgent State,
He doth for true *Believers Mediate*
To his eternal *Father*, and obtain,
That next to *Grace*, they may in *Glory* Reign.
Christ in his *Passion*, deign'd to *stoop* so low,
That therein were three strange *degrees* of woe!
Yet here his *Exaltation* rais'd as high,
As those debased in *Humility*:

A *Building* of three *Stories* too, and quite
To all those *Degradations* opposite:
His bitter cup of *Death* and *Crucifiction!*
Sweetned (you see) by speedy *Revivifiction*;
And for a *Bed* of Dust with worms to lye,
Here *Clouds* and *Angels* carry him up on high.
And for *descending* to th' *Infernal Pit!*
He now Enthron'd *at Gods Right Hand doth sit.*
The first *step* we have trac'd, let's now *ascend*
The rest, and *Heaven* will be our *Journeys* end.
Christ from the top of lofty *Olivet*
Returning to his *Father*, there doth set
Prints of his *peaceful Feet*, whereby that *Ground*
With *Triumphs* and *Fertillity* was crown'd:
Then for the *Mount of Olives*, that's the place
(*Christs* wonted *Pulpit*) that must have the grace
Of this triumphant wonder; there while *He*
Instructs and comforts his *Disciples*, see
Elijah in his *Antitype* again
Transported thence in a *celestial* Wain:
The *Clouds* his *Chariots*, and the nimble *Windes*
His winged Horses, *Angels* in their kindes
His Train and Laquies, not his *needed* aid,
(As is of *Enoch* and *Elijah* said:)
Thus stately mounted his *Ætherial* Chair,
He glides through yielding *Regions* of the Air
To th' everlasting Doors; which open wide
To th' King of Glory, bringing a Spring-tide
Both of *new* joy and wonder to that place,
Where ne're (*till now*) was seen an *humane Face*;
He this day turn'd the *Key* of *Glory's* Gate,
That faithful *Souls* might enter in thereat:
And, in mean time, our *Nature* to prefer,
The *first-fruits* of it *Christ* hath fixed there:

And as the *Angels* pry, so let us scan
What e're was *said* to them, as here, to Man?
Sit thou on my Right Hand, I freely give
To *thee* alone this high *Prerogative.*
Where being repos'd on his triumphant *Throne*,
He still (for us) makes *Intercession*,
And such as needs no help, who Rivals joyn,
His *honour*, and their own success purloin!
His *Mediation* like his *merits*, count
Such, as the *Cisterns* need not help the *Fount*:
He there checks that *Accuser*, who with spight
Traduceth us *to God both day and night*!
Hence 'tis we *Rescu'd* are from Hellish Powers!
Hence 'tis our *Blessings* fall in *heavenly showres*,
Of *Grace* and *Nature*; *both wayes* to endear
To their *mysterious Head* his *Members* here:
Then from his *Mount* let our *Souls* take their *Rise*,
(Whose *Olives* speak both *Peace* and *victories*)
Follow his *Conduct* in this *holy* Flight
From *Earth* and *Sin*, soaring to *glorious* light;
Follow the *Lamb* we should where'se're he goes,
Through *joyes internal*, or external *Woes!*
Rising, or *setting Sun*: but to be sure
Ascending wee'l ambitiously endure,
Born *Corahs all!* yet be't *Olympus* hill
You climb, and then keep your *Ambition* still:
Souls are but sparkles of celestial fire,
O let them to their Center still aspire;
Though *Bodies* are slow pac'd, let *Souls* ascend,
And *these* will overtake their *joyes* i'th' end;
That so a full *Beatifying Ascent*
(As *Christ's*) may be our Travel's complement.
Since then our Carcass is so lodg'd on high,
Let all true Christian-Eagles thither fly.

PRAYER

PRAYER 14. { On the Aſcenſion. }

MOſt glorious Mediatour, all whoſe former Paſſion was now abundantly recompenced with Triumph and Aſcenſion; with Elevations exquiſitely oppoſite to all degrees of paſt Humiliation: afford us grace and ſtrength (by imitation of Thee) to perſevere in goodneſs through all the dangers and troubles of this world, (knowing that our Paſſion ſhall one day end in an Aſcenſion) conſidering that theſe light Afflictions are not to be compared to that weight of Glory: becauſe thou humbledſt thy ſelf, and becameſt obedient to the death, even the death of the Croſs! Therefore hath thy Father highly exalted Thee; the lower the foundation is laid in humility, (we ſee) the higher is the ſuperſtructure rais'd in glory: He hath exalted Thee above the Grave in thy Reſurrection, above the Earth in thine Aſcenſion, and above the Heavens by thy Seſſion at his own Right Hand: and moreover, anſwerable to all this Majeſty (as great States and Perſonages have proportionable Titles) he hath given Thee a Name above all Names, (there being none other under heaven whereby we can be ſaved) that at the Name of Jeſus every knee ſhould bow, both of things in heaven and in earth, and of things under the earth; that all creatures in their natures and capacities ſhould pay a tribute of Gratitude and Reverence; and therefore, in the natural poſture of our duty, we bow the knees not onely of our bodies, but alſo of our ſouls unto Thee;

entertaining every thought and mention of Thee with high veneration: admiring the Myſtery of thy Incarnation, trembling at the horrour of thy Paſſion! adoring the power of thy Reſurrection, and triumphing in the glory of thy Aſcenſion; and that eſpecially for making thy ſelf ours all the while, both in thy Depreſſions, and thy Elevations. If thou hadſt not been born, we never had been born anew; If thou hadſt not dyed for our ſins, we had dyed in them! If thou hadſt not riſen from the dead, (where ever our ſouls had been) our body ſhould not have reſted in hope, nor ever have ſeen God in the fleſh! If thou hadſt not aſcended, (we might perhaps have been freed from Hell) but never have had a place prepared for us in Heaven! As thou art ours in all, (O Lord) make us thine (in our proportions) in all the changes of our Scene, that in ſad accidents with Job, though thou kill us, we may truſt in thee! And in proſperities with David, we may ſing of thy praiſe all the day long, our life being the day. O bleſſed Repairer of Nature, who in thy Paſſion waſt the death of death, (cutting off the head of that Goliah with his own ſword) and in thy Reſurrection waſt the burial of the grave it ſelf, and the deſtroyer of deſtruction; and here in thine Aſcenſion waſt the Conquerour of Victory it ſelf, leading Captivity captive: O Thou that this day liftedſt up thy Body from the earth, lift up our hearts above it alſo; Thou that tranſportedſt thy ſelf to Heaven, we beſeech thee, tranſport alſo our deſires thither; as Thou haſt fixed thy ſelf in thy Cæleſtiall Throne, (at the Right Hand of thy Father) ſo fix our thoughts, and ſettle our affe-

ctions

ctions upon Thee in Heaven, and upon Heaven for thy ſake, who art there making Interceſſion for us; ſo that if our tranſgreſſions anger Heaven, we have a Reconciler there, nor need we go far to be aſſured of it; ſure never any Ages, no not thoſe of Noah *more ſinful! And who can juſtly call* Sodom *or* Gomorrah *wickeder then our Cities! How come the waters then ſo calm, they break not forth again, to give the world a ſecond Laver? Whence is't there cometh not fire from Heaven? Whence is it the ſword hath not yet quite devoured ſo ſmall a Nation in ſo great a while? Whence is it the oft kindled Peſtilence doth not yet flame amongſt us? O whence all this, but from thy prævalent Interceſſion? Becauſe thy blood ſpeaks better things then that of* Abel; *begging off our due puniſhments, excuſing our delinquencies, promiſing our amendment, procuring us daily bleſſings: and had we ſuch a Friend in Court, how careful would we be not to ſhame him, not to grieve him? An All-ſufficient Advocate: Why are any ſo unwiſe, to forſake the Fountain of Living Water? and dig unto themſelves Ciſterns, (Interceſſours of Saints and Angels) broken Ciſterns that will hold no water? When we are invited to the Fountain by the Fountain, Come unto me all ye that labour, &c. Whom then have we in heaven but Thee? and as Thou art preparing there a place for us, ſo we beſeech Thee, prepare us for that place; by giving us endeavours to make a ladder of our repented ſins, and thine indulgent Graces; that adding to our Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Pati-*

ence, to Patiente Godlineſs, to Godlineſs Brotherly Kindneſs, and to Brotherly kindneſs Charity, which is the bond of perfectneſs, a vertue both of the way, and of our Countrey alſo: That ſo aſcending by theſe ſteps of Grace, we may at length overtake Thee in Glory. Effect this in us, and for us, O powerful Mediatour, O ſweet and holy Jeſus. Amen, Amen.

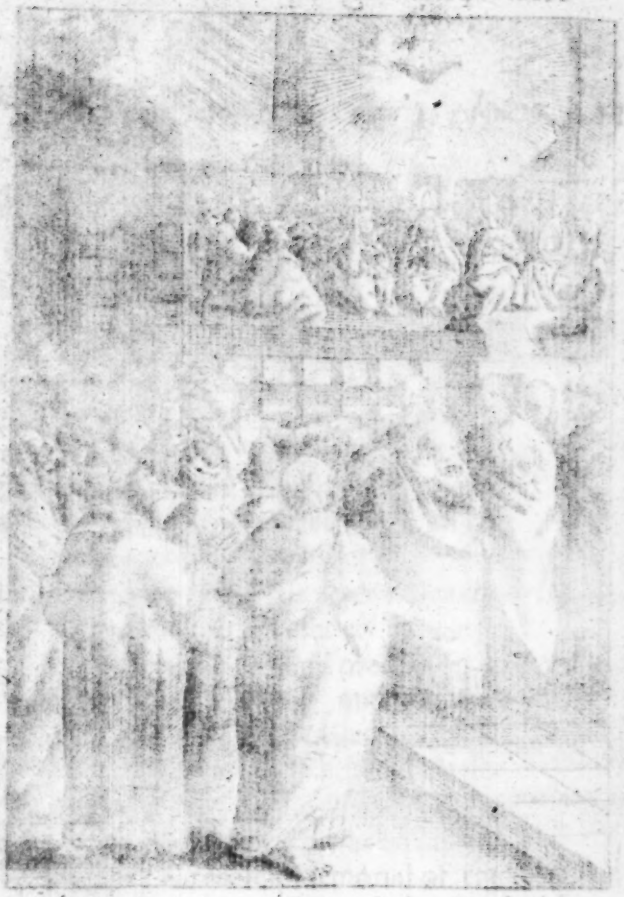
The COLLECT for the Aſcenſion.

Grant, we beſeech thee, Almighty God, that like as we do believe
The Epiſtle. *thy onely begotten Son our Lord,* The Goſpel.
Acts 1. v. 1. to *to have aſcended into the Heavens;* Mark 16. v. 14.
12. *ſo we may alſo in heart and minde* to the end.
thither aſcend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghoſt, one God world without end. Amen.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON



The comming of ye Holy Ghost. *Acts.* 2

1 *And when ye day of Pentecost was come, they were all with one accord in one place.*
2 *And suddenly there came a sound from Heaven etc.*
3 *And there appeared vnto them cloven tongues like fire, and it sate vpon each of them,*
4 *And they were all filled with the holy Ghost, and began to speake with other tongues etc.*

M. *Pſal. prop.* 48. 67.
E. 104. 145.

UPON *Whitſunday*, or, *the Deſcent of the Holy Ghoſt.*

M. Leſſ.
1 *Deut.* 16.
2 *Acts* 10.
E. Leſſ.
1 *Wiſdom* 1.
2 *Acts* 19.

DISQUISITION 15.

THis Day is worthily devoted to the Holy Ghoſt, the third Perſon in the *Bleſſed Trinity*, by whom all Things, Times, and Perſons, that are ſuch, are *ſanctified* by peculiar ſeparation, and made holy by ſolemn dedication: and therefore ſo devoted over all the world, ſaith *Auguſtine*, in memorial of that day, *Acts* 2. wherein the *Spirit* after a *wonderful and myſterious* manner deſcended, for the propagating, governing, and preſerving of Chriſts holy *Catholick Church*, unto the end of the world: 'Tis ſometime called *Pentecoſt*, as being fifty dayes after our Chriſtian Paſſeover, (*Deut.* 16.) The *Jewiſh Pentecoſt* was a memorial of the Law, which was an hidden Goſpel; but our Pentecoſt a memorial of the Goſpel, which is the revealed Law: One delivered in Mount *Sinai*, the other in Mount *Sion*, and ſometimes called *Whitſunday*, or bright Sunday, from the glorious light of Heaven, that was then ſhed upon the earth, from

Epiſt. 118. *ad Januarium.*

πεντηκοστὴ, from πεντηκονλα. (*i. e.*) Fifty.

Acts 2. 1.

the Father of Lights; as alſo from a cuſtom of ſome new baptized *Chriſtians*, thence cloathing themſelves in *white*, in token of the joy and ſolemnity thereof; Who were ſometime alſo called the *Illuminati*, the enlightened from the *Spiritual* Light received in *Baptiſme*, their *white* Garments being *Emblems* both of that *Spirituall whiteneſs* and *purity* of *Soul* conferred by the *Sacrament*; and which ever after they were carefully to preſerve; as alſo of their *Joy*, for being then made *Members* of *Chriſt*, *Children* of *God*, and *Heirs* of the *Kingdom* of *Heaven*. And whereas *Chriſts Birth*, and other times, we keep in Honour of his *coming* in the fleſh; now at *Whitſuntide* we ſhould rejoyce more for his coming in the *Spirit*: Now we have a double *joy*, (ſaith holy *Auguſtine*) that we have not loſt our *Chriſt* departed, but yet enjoy the *Spirit* approached. I, the Sun of Glory being now in his height, ſhines forth on his *Apoſtles* in a *Light* from *Heaven*: and knowing the worlds charity would ſoon wax cold, (as he foretold them, *Matth.* 24.) He warmeth them, with a ſhowre of Heavens better fire: and leſt great ſorrows for his abſence ſtrike them dumb, (as great ſorrows uſe) He ſendeth each of them for a token, an aſpired Tongue. *Chriſts* promiſes, O how worthy confidence! that ſo in each point anſwered their neceſſities, as not in any thing *left them comfortleſs*, John 14. whereas without him and his Comforts, what forlorne *Orphanes* are the beſt of men? very *Apoſtles*, you ſee in the Metaphor, here as fatherleſs children, or widdowed

Quod abeuntem Chriſtum non amiſimus, venientem Spiritum poſſidemus. Serm. 133. de Evang.

Curæ leves loquuntur ingentes ſtupent!

Ὀρφανὺς ἐκ ἀφήσω ὑμᾶς. John 14. 15, 16

dowed mothers! *Orphanos*, *Hierom* rendreth it. *Orbos*, ſo *Beza*. One of the words ſpeaking a near Allegory to helpleſs children; the other to deprived parents! both pregnantly expreſſing man's deſtitute condition without *Chriſt*; *Chriſts* fatherly affection towards man: man, who left alone, is the deſolateſt creature in the world! eſpecially for Spirituals, how unable therein to help himſelf? ſo much as to a good thought, *Romans* 7. When thus the *Apoſtles* without *Chriſt*, are very *Orphanes*, as children, fatherleſs, expoſed to oppreſſions, injuries, and deluſions! Let Nature boaſt of nothing, what are the reſt of men without him, but even *worms (as it were)* and no *men!* But on the other ſide, how manifeſtly did *Chriſts* Parentall care appear to them! that while preſent, gathered them as an Hen her Chicken, and now abſent, ſet ſo good a *Guardian* over them! Earth could not afford a Comforter ſufficient, (no alas, *hers are miſerable ones!*) and therefore Heaven ſhall; nor is any *Angel* there thought good enough, to be entruſted with ſo dear a charge, but even *God* himſelf, the *Holy Ghoſt*; who from the ſweet effects of his Illumination and Aſſiſtance, is *emphatically* ſtiled, ὁ παράκλητος, of all the world, *the Comforter*; indeed ſometimes he is called another Comforter; yet not excluſively, but relatively, Chriſt ſtill remaining one: *Chriſt*, though abſent in body, yet by ſpiritual protection, *Lo I am with you to the end of the world*, Matth. 28. Nay and ſo far even literally, it is made good by him, being perſonally for ever with our humane Nature:

In locum.

Rom. 7. 19.

ἄλλον παράκλητον. John 14. 16.

Abiit per id quod Homo eſt, manet per id quod Deus. St. *Auguſt.* Matth. 28. 20.

ture: *Lo I am with you*, &c. or else another Comforter, (saith *Calvin*) both for *distinction* of *Persons*, and difference of *Gifts*: as it was proper to the Son, to pacifie the wrath of God, to ransome us from hell, to purchase life by dying: but peculiar to the *Spirit* to apply these benefits: to make us partakers of *Christ*, and all his saving graces. 1, we have Diversities of Gifts by the same Spirit, or as the same *Apostle* elsewhere calleth it, the *manifold wisdom of God*. He is a *Spirit* of Comfort, as various as our misery; a *Spirit* of *Love*, to unite the *envious*; a *Spirit* of *strength*, to support the *weak*; a *Spirit* of *truth*, to guide the ignorant; a *Spirit* of *Consolation*, to binde up the afflicted. So that *Davids* Prophesie is fulfilled here, *Psalm* 68. Thou art gone up on high, and hast given gifts unto men: I, thou hast now given all good gifts, by giving them the giver of all, the *Holy Spirit*. The *Gifts* bestowed, as upon this *Day*, were of a *double considerability*, *viz.* Abilities, or Graces; either *Gifts* of *Edification* for the *Church*, which are legible, Ephes. 4. *He gave some Apostles*, and *some Prophets*, *and some Evangelists*, *and some Pastors and Teachers*: Or Gifts of *Sanctification*, for the immediate benefit of Souls, whose *Catalogue* you have, Galat. 5. *The Fruits of the Spirit are love*, *joy*, *peace*, *long-suffering*, *gentleness*, *goodness*, *faith*, *meekness*, &c. Psal. 68. 18. which St. *Paul* repeats, *Ephes.* 4. 8. *Davids* word *received*; and the *Apostles gave*, are no opposition, but shewing the heavenly Derivation, &c. But what? had they not formerly

In locum.

Διαιρέσεις τῶν χαρισμάτων. 1 Cor. 12. 14.

ἡ πολυποίκιλος σοφία τοῦ θεοῦ.

Spiritus benignus, *Spiritus dulcis*, *Spiritus fortis.* St. Bernard.

Psal. 68. 18. *Ascendisti & dedisti.*

Dona Spiritus Sancti fuerunt Officia, *& Gratiæ.* Ephes. 4. 11.

Gal. 5. 22.

merly *received* the *Holy Ghost*, John 20. yet some say, This signifies here, not the actuall giving of the Holy Ghost: for that came not on them, till *Acts* 2. and they are appointed to *abide* at *Jerusalem*, Luke 24. 29. till they were endued with power from above; which therefore before his Ascension they had not received; and when the Spirit came, it would *lead them into all truth*: and as yet it appears by their question, *Acts* 1. 6. they were not thus led, but onely the confirming to them his former promise, and by the ceremony of breathing on them, to express the τὸ πνεῦμα, the eternal Breath and Spirit of God, sealing it, as it were, solemnly unto them, and preparing and fitting them for the receiving of it. So saith * *Theophylact*, The words [*Receive the Holy Ghost*] signifie, Be ye ready to receive him: and again, † He breathed on them, not now distributing the perfect gift of the Holy Ghost, for that was to be done at *Pentecost*, but fitting them for the receiving of it; for though in the next words, [*Whose sins, &c.*] the Power of the Keys, or Stewardship of the Church, were actually instated on them, yet not to be exercised by them, till the Holy Ghost came down upon them, as *Ephes.* 4. 8. It is first, he gave gifts to men, (at the descent of the Spirit) and then gave some to be *Apostles, &c.* v. 11. yet this preparation of them, amounts to what others assert of the *Holy Ghost*, formerly given, though in remiss degrees, acording to *Davids* begged infusion, not to *Joels* effusion, (saith *Ludolphus*) by *Christs breathing* on them, (the pat-

Λάβετε πνεῦμα ἅγιον. John 20 22. Dr. *Hammon in locum.*

The Holy Ghost, not fully received, till now.

* τὸ γὰρ, [λάβετε πνεῦμα] ἀντὶ τοῦ γίνεσθε ἕτοιμοι πρὸς τὸ λαβεῖν πνεῦμα. In Johan.

† ἐμφυσᾷ δὲ ἵλεω τελείαν δωρεὰν τοῦ ἁγίου πνεύματος οὔπω αὐτοῖς οὔσαν, &c.

Ephes. 4 8, &c.

Per infusionem non per effusionem.

Per insufflationem non per immissionem.

pattern of our Churches pious Ordination) *Receive ye the Holy Ghost*: The *Apostles* (saith he) had received the Spirit before, but now the fulness of it; they receive now not onely it, but him; not onely the Grace of the Spirit, but the *Spirit* of Grace himself, by a more personal *Immission*. Before they had a *Spirit* of Faith and understanding; now one of zeal, and higher Illumination. So that, they had now what *Elisha* sometimes prayed for, *Duplicatum Spiritum*, the *Spirit doubled on them*, 2 Kings 2. I, they had already *Baptismum fluminis*, the watery *Baptism* of *John*, but now *Flaminis*; They receive this of the *Holy Ghost*, and of fire; here every of their tongues is touched with a Cole from the *Heavenly Altar*; and as of old, *God* showred upon *Israel* the Food of *Angels*, so here he seemeth to bestow on men the *Tongues of Angels*: I, so many *Tongues*, so many *Lights*, that they kindled such a *light* in the world (upon this day) as never shall be *extinguished to the worlds end*. Thus Christ ascending up on *high*, and leaving of the world, that *we* might be the better assured of his *coming* again, (saith *Tertullian*) took our *Pledge*, that is, our flesh to *Heaven*; and also left with us his *Pawn*, to wit, his *Spirit*; which is therefore called *Arrha*, or *Arrabo*: 2 Cor. 1. *Who hath given us the earnest of the Spirit in our hearts*. And the earnest, you know, is a *Relative* to the rest of the *Recompence*. The *Jews*, you know, had three more solemne Feasts, which their *Levitical* Law bound them to observe, *Deut.* 16. *viz.* πάσχα, σκηνοπηγία, Πεντηκοστὴ, first,

Spiritum ante, hic plenitudinem.

Prius Spiritum Fidei, & intelligentiæ: nunc Fervoris & Illuminationis acceperunt.

2 Kings 2.

Tertullian in Festum.

2 Cor. 1. 22.

firſt, the *Paſſeover*, ſo called and inſtituted for a Remembrance, how the deſtroying Angell ſmiting the *Egyptians*, paſſed over the Houſes of the *Iſraelites*. The ſecond, the Feaſt of *Tabernacles*, being an humble Memoriall of their living in *Tents*, in the *wilderneſs* after their Deliverance from *Egyptian Bondage*. The third, this of *Pentecoſt*, or the Feaſt of Weeks, in commemoration of the Law given in Mount *Sinai*, fifty dayes after their coming out of *Egypt*, and therefore named from the number, and celebrated ſo many dayes after the Paſſeover. Upon this later Feſtival, (which now we ſolemnize in this later Reflection) the *Chorus Apoſtolicus*, or whole *Company* of the Apoſtles being aſſembled, *Acts* 2. ἅπαντες ὁμοθυμαδὸν, as in one place, ſo all with one Accord: (Unity is a Preparative for Sanctity, and holy gifts ſeldom are beſtowed on ſuch as love Diviſions) the promiſed *Comforter* is performed to them, given ſome ten dayes after Chriſts Aſcenſion, (when Re-promiſed.) God often heareth prayers, which he not anſwereth preſently: ten dayes after, that in mean time, the Apoſtles might with prayer, and other pious exerciſe, prepare for ſo Divine a Gueſt, and render themſelves *fit Temples for the Holy Ghoſt*, as on this Feſtival, the Inviſible himſelf, appeared viſibly: and now, as one obſerves, all the three Perſons of the *Sacred Trinity* have (as it were) bodily manifeſted themſelves to man: *God* the Father to *Adam*, to *Moſes*, and the *Patriarchs*: God the Son exhibited himſelf in humane fleſh, to, and for all the world; and

Deut. 16.

Acts 2. 1.

Ut Apoſtoli orationibus ſe aptos Adventui præpararent.

Hodiè viſibiliter, apparuit inviſibilis.

and here the *Apoſtles* are ſo unanimouſly, ſo devoutly met, as that the Holy Ghoſt thinks good to be of the Company; where but obſerve the Act, and the Concomitants, the *Perſon*, and his Attendants: The Spirit to emblem forth his variety of operations, cometh here accompanied with ſeverall remarkables: and firſt, a ſudden ſound from Heaven beginneth the wonder: and this ſound was but the Symbol of the Apoſtles Doctrine; whoſe ſound *went out into all Lands*, Pſal. 19. I ſay, the Preaching of the Goſpel, through the world after this Receipt, was but the eccho of that ſound. Next, there was *Flatus vehemens*, a mighty winde; and that was the winde that bloweth where it liſteth. A winde that is, and need be mighty, to blow away the chaff of all Carnality, and teach an holy impetuouſneſs againſt the ſtrong holds of Sin. Then after theſe two Uſhers, cometh the Spirit himſelf in *cloven Tongues* like Fire, where I reſolve all into theſe three Queries, Why the Holy Ghoſt here pleaſed to deſcend in fire? why in tongues? and why in cloven tongues?

Spiritus Sanctus in variis figuris, pro varietate operationum. Ludolphus in locum.

Sonus hic ſymbolum, ſonitus Evangelii. Pſalm 19.

Ventus hic à carnali Palea Corda purgare.

Three grand Queſtions.

Firſt, Why in fire? for to ſome it may ſeem ſtrange to hear of a fiery Comforter: Did not *Sodom* and *Gomorrah?* Did not *Elijah's* Enemies finde that a Deſtroyer? And were not ſome of the *Diſciples* themſelves chid by their *Maſter* for ſuch *fiery zeal?* And ſhall not that ſame angry Element make one day a bonefire of the world? Talk we then of ſuch a Comforter? Yes. When God is in the fire, the verieſt *buſh* ſhall not conſume: and yet miſtake

2 Kings 1. Luke 9. 2 Pet. 3.

not

not this as meant of real fire, ſuch as is combu-rent, it being but a *Tanquam*; onely like it in appearance. So the Original ὡσει πυρὸς, (in the Genitive) Tongues, like as they had been of Fire; and this word imports Reſemblance, not Reality of fire: *Speciem ignis habens*, having indeed a ſhew of fire for Colour, Light, and Motion, but without combuſtion: And He appeared like fire, rather then ought elſe; to ſhew, He gave both Light and Heat to his Apoſtles; (*i.e.*) both zeal and knowledge: Heat, for God deteſteth cold devotion, nay, but a lukewarm one. *Nauſeum creat*, maketh his ſtomack riſe, *Rev.* 3. He muſt have continual fire burning on his Altar, (much more then *Veſta*) ardent love, and fervent Zeal, alwayes in the hearts of His Diſciples.

Tanquam notat ſimilitudinem, non veritatem. à Lapide, & Cajetan in loc.

Propter lumen pariter & ardorem.

Rev. 3. 16.

Secondly, Like fire for light too, and that a double one, *viz.* of Charity, and Knowledge: *To give knowledge of ſalvation to them that ſit in darkneſs, and the ſhadow of death*: and too, of good example, to ſhine before men, that they *ſeeing our good works, may glorifie, &c.* So that this holy Fire commendeth each of the Apoſtles to the world, as *Chriſt* did Saint *John Baptiſt*, both for a *burning and a ſhining Lamp*: And indeed, he that hath knowledge or charity without zeal, is but too like the Glow-worm, he hath ſome cold ſplendour, without heat or efficacy! whereas, who ſo hath zeal without the reſt, (as now a dayes too many ſuch blinde metled Horſes) They are ſo far like Hell fire, that they burn, and give no light! but in whoſe breaſt ſoever they are united, ſuch *are baptized with*

Why in fire?

Septem χαρίσματα. The seaven Graces of the Holy Spirit.

with the Holy Ghost, and with fire. Again, fire is a bright *Hieroglyphick* of Grace; I, those seaven chief Donatives of the Holy Spirit, are not frigidly demonstrated by fire, as,

Purgat.

1. Fire, you know, purifieth the Gold from dross; so doth the *Spirit* by the gift of *Love*, *purge* out the old leaven of Malice and Hypocrisie, turning all Injuries into a Golden Patience.

Liquefacit.

2. Fire melteth the most obdurate mettals, and mouldeth them into any Figurations: So doth the *Spirit* by the *gift of Pœnitence* dissolve our steely hearts, (conforming them to Christ, and the best patterns) making them flow thorow our eyes like a Cœlestial Spring!

Consolidat.

3. Fire constipateth and hardeneth the clay, so that no rain or storm can injure it: and so doth the *Spirit* by the gift of *Patience*, confirm and fortifie us against all Afflictions.

Decorat.

4. Fire maketh new, and burnisheth the Mines; so doth the *Spirit* by the gift of *Knowledge*, adorn and beautifie the mindes of men.

Elevat.

5. Fire carrieth up vapours, and things of lighter nature, with its ascending motion: so doth the Spirit by the gift of *Faith*, raise our Desires, and sublimate our Endeavours towards Heaven.

Illuminat.

6. Fire imparteth light to all that are about it: and so doth the Spirit by the gift of *Wisdom* enlighten the Understanding, and direct the Practice.

Dulcorat.

Lastly, Fire (you know) sweeteneth and preserveth things from corruption; so also doth the *Spirit* by the gift of *Innocence* or *Penitence*,

Penitence ſweeten our whole life into a continu-
al Feaſt, and keepeth Souls intire from ſpiritual
putrefaction. In a word, our great *God* him-
ſelf is a *Fire* (ſaith Scripture) to the wicked, אש אכל
Deut. 4. which St. *Paul* tranſlateth πῦρ κα- Deut. 4. 2. 24.
ταναλίσκον, *Heb.* 12. an eating fire, to *Sodom* Heb. 12. 29.
and *Gomorrah*, *Nadab* and *Abihu*, to ſuch ſtub-
ble) a *conſuming fire*; but to the faithful, to
the pœnitent, (as here) *Ignis illuminans*, a
light unto their feet, and a lanthorn to their
paths, to guide their ſteps into the way of
peace; peace temporal, ſpiritual, and eternal:
And now the queſtion of this fire, is extin-
guiſhed, admit here a few words of Tongues;
that's the ſecond, Why in *Tongues!* the *Holy*
Ghoſt was pleaſed formerly to appear in the
milde *Emblem* of a Dove; *viz.* when he flew
down on him, who was as void of guile as that
ſame bird of gall: but now, pointing out the
effect, by the external cauſe, he ſpeaks his pre-
ſence in the form of Tongues, But, as be-
fore of Fire, ſo neither muſt we here imagine
real Tongues, but their Similitude; *non carneæ*
linguæ, (ſaith my Author) theſe were no fleſhy *Gorran in loc.*
tongues; no, thoſe had been too groſs, incon-
gruous Repreſentatives of the ſubtileſt ſpirit;
theſe were of a rarer ſubſtance, ſuppoſe of
pureſt air condens'd into this ſhape, and light-
ned from above: ſo that as before the Spirit
deſcended; *ſicut Columba*, Matthew 3. but in
the likeneſs of a Dove; ſo here no more then
tanquam linguæ, onely in the ſimilitude of
Tongues, and in them ſpecially, in Tongues Why in
above all Figures, that he who had gi- tongues?

Vt qui intellectui lucem, ardorem affectui, ori verbum miniſtraret. Goran. in loc.

ven light to their intellectuals, and fervency to their affections, might now alſo adde a voice, and expreſſive faculties to the tongue, without which all abilities are but like the *talent in the napkin*, and the napkin hid in the earth! Jewels lock'd up in a Cabinet, whoſe key is loſt: Elocution being the Oratours firſt,

Acts 24. *Primum, ſecundum, tertium, Elocutio.* Quintilian.

ſecond, & third, expreſſion the ornament of all; here is therefore opened to them *a door of utterance*, Acts 2. They ſpake with divers tongues, as, &c. theſe tongues then betokened the *Gift of Languages*, whereby they were enabled to perform that great task Chriſt had ſet them, *Go forth and teach, &c.* See, God never giveth a burthen, but withal ſtrength to bear it: if he will have them teach, he will furniſh them with Tongues: elſe the Apoſtle themſelves (you ſee) were not to go from *Jeruſalem*, and preach till they had received the tongues, though they had abilities before, yet ſtird not without Order and Commiſſion: *Rom.* 12. How ſhall they preach unleſs they be ſent? Yet how many in this daring Age præcipitate into the holy Function, before any Receipt of the Holy Ghoſt in Tongues? Of as many Languages, as their Mother, without ever waiting as the *Apoſtles* here, or perhaps, ſcarce once ſeeing the place where they are beſtowed, an *Univerſity!* But on the other ſide, no ſooner have the *Apoſtles* here received the *Gift*, but like *good Stewards*, forthwith they employ it. Men ought to make a timely uſe of their Endowments (ſtill moving in the proper *Sphere* of their vocation.) And what have they to an-

πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη. Mat. 28. 19.

Rom. 12. 15.

ſwer

swer for, that have received this Gift of *Tongues, and yet are dumb? I mean not that inforced silence, which now many a *David* keepeth, not without pain and grief for it! which sin shall light on its Imposers; but for voluntary *Mutes*, I am sure the Prophet gives them but a biting character, *Isa.* 56. and † Saint *Bernard* (as seriously as wittily) on that twelfth of *Matthew*, *ver.* 36. *Of every idle word, &c.* as of idle words, so of every idle silence, (saith he) must an account be given: here They immediately began to *speak with tongues*, as, &c. Streight the *whole multitude of strangers*, (*Parthians*, *Medes*, and *Elamites*, *Romans*, *Jews*, *Mesopotamians*, *Syrenians*, *Cretes*, and *Arabians*) all in a general wonder acknowledge them speaking in their own tongues, *the wonderful things of God*: And it may pass for one of those *Magnalia*, the sudden Rise, and strange Growth of the Church immediately thereupon: How from that *Embrio*, *In Jury is God known*, it commenced, as it were, *per Saltum*, into a full stature by *Proselytes* of all Nations, and daily numberless additions: This *brighter Moon* doth wax, and may she know no wain, but still encrease, till she be multiplied unto her *full of Glory*: the Spouse (I say) that until then, like *Jacob* beyond *Jordan*, was but obscure, and of small Retinue, able to plead but little visibility; but here, like him again, having once passed some bitter waters, can challenge either Stars or Sands for number, singing now, Praise the Lord all ye Lands. I, what else do the tongues of all Nations here im-

* *Pars optima Deo immolatur, ecce nostri corporis digna est fidelis lingua quæsit hostia, interpres animi, enunciatrix sensuum, cordis ministra, præco operti pectoris.* Prudent. περὶ στεφάνων.

† *Etiam otiosi silentii reddenda ratio.* Bern. in Mat. 12. 36.

μεγαλεῖα τοῦ θεοῦ. *Magnalia Dei.*

Quid Linguæ Gentium, niſi converſionem Gentium? Ludolphus. Gen. 11.

import, but the converſion of the Nations? Again, whereas at firſt all Languages ſave one were as a curſe for Sin, *Gen.* 11. a puniſhment of pride; and none of them as yet (by ſome) thought holy, unleſs the three inſcribed on the *Croſs of Chriſt*, viz. *Hebrew*, *Greek*, and *Latine*; why here, were all the other ſanctified by this appearance of the Holy Ghoſt in tongues; for which let all Tongues and Languages, Kindreds and Nations, (eſpecially that enjoy theſe Fountains open, and not ſtopt up by *envious Philiſtines*) ever *ſing praiſes to the Lord, and ſpeak good of his Name*, for ſo affording them his Word in their own Language, as a means and meſſage of their Salvation. Laſtly, The Tongue too is an Inſtrument of taſte, as well as ſpeech. So doth the *Holy Spirit* rectifie the palate of the Soul, hereby teaching her to reliſh good, and diſguſt evil; to prefer a bitter wholeſome to a ſugred venom; to *taſte and ſee how gracious the Lord is*, Pſal. 34. whereby the natural man (ſaith the Apoſtle) as wanting this ſame holy Tongue, *Diſcerneth not, ſavoureth not the things that are of God.*

Diſtinguit ſapores, ſapidum ab inſipido, dulce ab amaro τὰ τοῦ θεοῦ οὐ φρονεῖ. *Non ſapit quæ Dei ſunt.* 1 Cor. 2. 22.

But one may ſpeak too much even of the Tongue it ſelf, and therefore now I will cleave off my Diſcourſe from the *Linguæ*, to the *Diſpertitæ*, the third Querie, *Why the Holy Ghoſt was pleaſed to deſcend in cloven Tongues?* And this *Diſpertitæ*, ſome take to be no more then *Diſtributæ*, tongues divided, not in themſelves, (they mean) but among their Receivers. *Ita ut Quiſque ſuam habuit*, ſo as that a peculiar Tongue ſate upon each of them. But there is more in the Original, διαμεριζόμεναι, that ſignifieth

ſignifieth ſuch as were divided from the midſt, dimidiated, as it were, by-forked Tongues, *in ſpecie ignis* (ſaith *Goran*) Theſe imitating fire likewiſe in its pyramidal Figure, may eaſily be conceived to ſpread into a Bipartition: And what did the *two branches hereof* intimate, but the æqual mixing of the *Law and Goſpel*? for the converſion both of *Jew* and *Gentile*? In the Old Law, you know, *the dividing of the hoof was an argument of cleaneſs*, Levit. 11. and the Serpent alſo that embleme of wiſdom, (to which Chriſt ſchooleth our Imitation, *Matth.* 10.) hath *Linguam bifurcatam*, a kinde of forked Tongue; Here therefore, why may not the cleaving of the Tongue be an apt Symbol of ſincerity? Sure, that Tongue which rends it ſelf off from worldly and corrupt communication, and ſettleth on Gods praiſes, is one of the *Holy Spirit's* cloven Tongues. For the Devil too playeth Gods Ape, and hath his cloven Tongues: *viz.* thoſe that love diviſion, flattery, and diſſimulation, as well as his *fiery Tongues*; *viz.* Such as love lying, ſlanders, oaths, blaſphemy, and Imprecations! and theſe likewiſe, I fear, may all Nations hear, (I am ſure ours may almoſt in every corner) ſpeaking in their own Language, *Horribilia Diaboli*, the fearful works of the Devil! But not to proportion my diſcourſe of them to the Sin of Tongues, leſt I be infinite, or rather inceſſant: but inſtead thereof, let us take a more neceſſary glance on the number here, the *Holy Ghoſt* deſcended on: For we read of an hundred and twenty *aſſembled*, *Acts* 1. But *Beza*, and

Gorran in loc.

Levit. 11. 3.

Matth. 10. 16.

Ad candida tecta Columbæ Spiritus Sanctus odit ſordes, nec in uno Domicilio morabuntur munditia Spiritus, & immunditia peccati. Bern. Ser. 3. in diem. πνεῦμα εἰλη-φαμεν ἅγιον, καὶ πρόξεσιν αὐτὸ φυλαξαι, ἐθήσαμεν; *Iſidor. Peleuſ.*

Acts 1. 15.

and ſome others, reſtrain this *Advent* of the *Spirit* to the Apoſtles onely, becauſe indeed the promiſe was made to Them; and he ſed *Them* forth at his Aſcenſion, and the grand Charge was laid on Them, *Go forth, and preach, &c.* yet for all this, the ſtream runneth th' other way, *Cornelius à Lapide*, with a cloud of witneſſes, affirms the *Holy Spirit* ſhed on all that company, but not without Diſcrimination: and this argued firſt from that Queſtion, *Acts* 10. *Who can forbid water that theſe ſhould not be baptized, having received the Holy Ghoſt as well as we?* Beſides, we know, more were to preach the Goſpel then the *Apoſtles*; *He appointed other ſeventy*, Luke 10. and They then had need of Tongues: But then here may be objected, that there muſt be divers women in this Company, beſides the Bleſſed Virgin, *Acts* 1. and They (not permitted *to ſpeak in the Church*) needed not this Gift of Tongues: but we may thus ſalve the ſcruple, the *Holy Ghoſt* here probably deſcended on them all, *Apoſtles*, and others, men and women: acording to Saint *Peters* expoſition of that place of *Joel*, *Effundam Spiritum*, I will *pour out of my Spirit upon all fleſh; your Sons and your Daughters ſhall prophecy*, *&c. Acts* 2. (which he there appropriateth to that every buſineſs, to take off the *Enthuſiaſtical Pretenſes* of after Ages) yet all this, not to the ſame end, nor in the ſame degree as one that was enlightened by the ſame Spirit. St. *Paul* will tell you, 1 Cor. 12. *To one was given (by the Spirit) the word of wiſdom; to another the word of knowledge by the ſame*

In locum.
Acts 1. cap. 10. 47.
Luke 10. 1.
Acts 1. 14.
Joel 2. 28.
Acts 2. 17.
1 Cor. 12. 8.

ſame Spirit; to others the gift of Faith, to others Propheſie, to others the diſcerning of Spirits, (as was moſt neceſſary to their ſeveral conditions) but to the *Apoſtles*, and to their *helpers*, the higheſt Degree of Illumination, Diverſity of Tongues, and Interpretation of Tongues, becauſe they were to convert the Nations. So that we may conclude it gratefully with Saint *Auguſtine*, O the great fidelity and liberality of Chriſt, that promiſed a Gift to twelve *Apoſtles*, and performeth it to ten times twelve, which is an hundred and twenty; teaching us to be ſparing in proteſtations, ample in performances; not like *Antigonus*, ſirnamed Δώσων, of whom it is ſaid, he never denied any thing was *asked*, nor ever *performed* any thing he *promiſed*; but like *David*, to keep our word, though it be our loſs, it ſhall be our gain a better way: It is a Qualification of a Saint, and an Imitation of *Chriſt*, (you ſee) who here promiſed his *Apoſtles* onely, and filleth all of them with the *Holy Ghoſt*: And while they are thus filled with the *Holy Ghoſt*, ſome mockers are ſo empty of him, as to ſay, the *Apoſtles* are *filled with new wine*, Acts 2. If they did not, ſure enough their *Succeſſours* ſhall never want *Cenſures* and *Deriſions*: but Saint *Peter confuteth* them from their own experience, it being but the third hour of the day, *ver.* 15. Wine was not their mocker, but the *Jews*; yet Saint *Bernard* upon thoſe words, Cant 2.4. *Introduxit in cellam vinariam*, ſaith, that was fulfilled this Day of *Pentecoſt*, the Church then

Spiritum Sanctum, à Chriſto promiſſum duodecim Apoſtolis, datum numero decuplato. Serm. 69. de Temp.

Pſalm 15. 4.

Acts 2. 15.

Cant. 2. 4. אל בית היין (i.e.) *In domum vini.*

comforted with flagons, the *Apostles* inebriated not with *Spirit* of *Wine*, but with the *Wine* of the *Spirit*; and therefore *Bernard* descants on St. *Peters Answer*, *These are not drunken as ye suppose.*

Others say, the *Apostles* Answer confuted them from a Custom of the Jews, (and since much followed by the *Christian* Church) that is, of *Fasting* all the mornings of their *Festivals*, neither eating nor drinking till they had performed their *sacred Duties*; a *Custom* commendable especially before the *Sacrament*. Yet St. *Bernard* confesseth it with a Qualification: They are drunk indeed with new wine, (saith he) but not as ye suppose, but with such a new wine, as those old bottles, the unbelieving *Jews*, were neither worthy to receive, nor able to contain, being a wine powred out by the true *Vine himself*; by him that *trod the Wine-press alone!* Such a wine as made *glad the heart*, without any disturbing of the brain. The Apostles had had a sowre draught of it, by their Masters absence; now therefore they receive the wine of comfort: and this methinks may chear our Patience in all tentations and afflictions, to see it is Christs Method, to keep the best wine till the last; here then, what if we must taste of sorrows cup, while we are sure hereafter to have our water turned into wine; our tears into eternal joy? for what I say unto you, (saith Christ) I say unto all; and that is, *I will not leave you comfortless*: To which end let us fervently and frequently say unto him again

Attende, inquit, quod non omnino ebrios, sed ebrios sicut ab illis æstimati sunt, denegavit, erant enim ebrii, sed Spiritu Sancto vino novo. *St. Bern. Ser. 49. in Cant.*

Vinum cor lætificans, non statum, mentis evertens, Bern.

John 14. 18.

gain in the prayer of the *Church; *O God make clean our hearts within, us, and take not thine Holy Spirit from us.*

**Veni Creator Spiritus, mentes tuorum visita, imple superna Gratiâ, quæ tu creasti pectora.*

POEM 15. { On Whitsunday. }

AS when the *Storm* of horrid *War* doth cease,
Both *Parties* use *to back* their *new made*-Peace
With *Hostages* exchang'd; so *God* and *Man*
Here reconciled, which our *Lord* began,
Transporting first our *Nature* up to *Heaven*,
And now to *Earth* the *Holy Ghost* is given;
That so this happy *Reconcilement* may
Ne're violated be, but last for ay.
His *Promises* perform'd exactly are
To pious union, as his Threats to Jar:
The *Sun* of *Glory* now being in his Height,
Shines forth in beams of a *Meridian* Light,
On his *Attendants that expect* and *pray*,
To both parts of them, making *double Day*.
The *Stars* seem'd shot unto this lower *Sphere*,
As if they thought to mend their *lustre* here:
The *Sun asham'd*, did *poste* to long'd for night,
Seeing here so many *Suns* out-shine his light.
And next, least greater *Sorrows* strike Them mute,
He each of his *Disciples* doth salute
With an *inspired Tongue*, thereby to raise
Throughout the *world*, the *Trophies* of his *Praise*.
And because Heaven-born *Charity's* foretold,
On *Earth* in later Ages to grow cold;

He

He gratifies each of their good desires
With a warm showre of Heavens *propitious* Fires:
And as it doth *Heroick Victors* suit,
Their rich *Beneficence* to distribute
With liberal hand, so our triumphant *Lord*
His *Graces* here doth copiously afford,
To all the *pious Company* that sate
Attending him at *Expectations* Gate;
He strews his *Gifts*, his *Conduits* run with *wine*,
And all that *taste* acknowledge it Divine;
A true *Nepenthe*, which who ever drinks,
No more of wanted *Sin* or *Sorrow* thinks;
With which they'r all so *plentifully* fill'd,
Their Hearts are mended, and their Heads not spill'd:
A Spirit of comfort, various as our Griefs,
Proportioning them all with due Reliefs;
A *Spirit* of *Strength* for to support the weak,
And binde up wounded-hearts, when like to break!
A *Spirit* of *Amity* and sacred Love,
Uniting lower Envies from above:
A *Spirit* of Aliment, that doth *invite*
And nourish *Souls* of pious Appetite:
Two *Ushers* lead this sacred *Spirit's* way,
A *mighty winde*, and *Sound*; fit to display
The Gospel one, (whereof the world must ring)
Mens *Carnal Chaff* the other winnowing:
The *Spirit* himself then in a *golden showre*
His *fiery Tongues* on all their Heads doth pour;
Which now like *flaming-Beacons* blaze, and tell
The near *Invasion* of that *Host* of Hell!
Giving men *warning*, Themselves to defend,
By making of *Omnipotence* their Friend:
But *Comforts* cloth'd *in fire* (perhaps) seem strange,
Shall not that *angry Element* once change

The

The world to *Cinders?* true, and yet presume,
God in the *Flame*, will not a *Bush consume*:
The *light* and *heat* of Fire, best *Emblem* forth
Knowledge and *Zeal*, all true *Apostles* worth;
Without *Zeal Science Apes* the Glow-worm well,
And *Zeal* without That, but resembleth *Hell*:
The choicest *Graces* of the heavenly *Quire*
Are not improperly expresst by *Fire*:
That doth the *Gold* from all *dross* purifie,
As This by *Love* doth purge out *Enmity*;
Fire melts obdurate mettals, and you know
The *Spirit's* Remorse, makes hardest *hearts* to flow!
Fire hardeneth *Clay* against injurious storms,
And mourning hearts a *Patient-Spirit* confirms:
Fire *Renovates* and Burnisheth the *Mine*,
The Spirit of wisdom, makes the Face to shine:
Fire *elevates*, inclines things to *Ascend*,
The Spirit of *Faith* too makes *Souls* upward tend:
As *Fire* to all about it light imparts,
The Spirit of *Knowledge* doth irradiate *Hearts*:
Fire distributes a warmth to all are near,
Fervor of Spirit doth our *Devotions* chear:
Some things too Fire preserves, not all consumes,
Life, *Innocence*, or *Penitence* perfumes.
But why appears this *Fire in* form of *Tongues?*
To speak those grand *Abilities*, that Throngs
Converted unto *Christ* throughout the *Lands*,
Drawn by such *eloquent* and *pious* hands:
From whence all *Nations* sweetly woo'd, embrace
(In their own *Tongues*) the *Oracles* of *Grace*:
But Satan too his *fiery Tongues* hath spred,
Whose fire *by fire* shall be extinguished!
These *Tongues* of the *Apostles* cloven were,
As mixing *Law* and *Gospel* every where;

That

That they were fork'd, and of *dissected* hue,
Hints the Conversion both of *Greek*, and *Jew*:
The parting of the Hoof did Cleanness show,
The *Serpent* hath a *Cloven Tongue*, (we know)
Christs School of Wisdom; then the *Tongue* that's clean
From putrid Language, is the *Tongue* we mean.
Thus *Davids Propheſie's* fulfilled, when
Christ went on *high*, and showr'd these *Gifts on men.*
Light on us therefore O *Cœlestial* Dove,
So with thy fanning *Wings* inflame our *Love*;
That we like *Birds of Paradice* may fly,
And *nest* among the Stars eternally:
That Hearts and *Tongues* kindled with *holy fire*,
To Thee in endless *Praises* may aspire.

PRAYER 15. { On Whitsunday. }

O God the holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable Sinners; as Thou didst seasonably visit the Apostles and others that attended thine Appearance: as the Father manifested himself unto the world in the works of the Creation; and God the Son surrendred himself in the works of our Redemption, so wert Thou pleased (this day) to manifest the third Person of the glorious Trinity, (that the compleat Deity might have visibly and comfortably appeared to mankinde) in a wonderful manner descending on the Disciples, and others waiting at Jerusalem; *supplying all their wants, and comforting their Sorrows after their Ascended Master: O how punctual? how full of satis-*

faction

faction are the Divine Promiſes? How worthy of our Confidence, and beſt Affiances? (being all Yea and Amen) how deſerving all our vigilance, Prayers, and Attendance? here illuminating their hearts with light from heaven; warming their affections with celeſtial fire; affording them Conduit-pipes, (as well as Ciſterns) Tongues of utterance, and in thoſe faculties of expreſſion, opportunities of Converſion: O Bleſſed Spirit (whoſe Treaſure's inexhauſtible) continue theſe Gifts and Graces to thy Catholick Church; by enlightning of her paths, by enlarging of her borders, and by making up her breaches, by Hallowing her Aſſemblies, and furniſhing her Miniſters, (clarifying their heads with heavenly light, ſanctifying their hearts with holy fire, and quickening their endeavours by thy Spiritual motions) by Uniting the hearts of all her Members, knitting them together in the Bond of Peace. O Thou Æternal Breath of the Father and the Son, perfect the work of Sanctification in all thine elect; pour out thy Graces this day, and hence forward in the Tongues of the Preachers, in the ears of the Hearers, and in the hearts of all the Congregation; that ſo the good ſeed of thy Word falling into well prepared ground, may bring forth fruits worthy amendment of life, (in ſome thirty, in ſome ſixty, in ſome an hundred fold) even the fruits of the Spirit, ſcil. Love, Joy, Peace, long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, and the reſt of the links of that ſame golden chain. Let that mighty ruſhing winde (in which thou deſcendedſt) purge away the Chaff of our carnal Affections, and with an holy violence

beat

beat down our ſtrong holds of Sin, and all the proud imaginations that reſiſt thy Grace; Let that winde diſſipate the clouds of errour, Sin, and Sorrow; cool and refreſh us in the heat of Perſecution, filling the ſails of our deſires (with happy gales) into a proſperous voyage for our Haven, Heaven. O ſweeteſt ſpirit of Love, who deſcendedſt in the milde Emblem of a Dove, purge out of the midſt of us all bitterneſs, and gall of malice, that with meekneſs we may receive the ingrafted Word, able to ſave our ſouls; deſcend upon us in the ſound of thy Word, (though not in the extraordinaries of Propheſie and Miracles, yet) in the ordinary Graces of Faith, Hope, and Charity; in a Spirit of prayer and ſupplication, of ſupport and conſolation; of obedience and reſignation; of ſincerity and fervency in our Devotions; of zeal both in profeſſion and our converſation: enlighten our darkneſs, inflame our coldneſs, purge our droſſineſs, ſweeten our ſowreneſs, pardon our ſinfulneſs, reform our wickedneſs, ſeal all the gracious promiſes of thy Goſpel to us, and ſeal us unto the Day of Redemption. Amen, and Amen.

The

The Collect for Whitſunday.

God, which as upon this Day, haſt taught the hearts of thy faithfull People, by the ſending to them the light of thy Holy Spirit: grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with Thee in the unity of the ſame Spirit, one God world without end. Amen.

The Epiſtle. Acts 2. ver. 1. to ver. 12.

The Goſpel. John 14. from ver. 15. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

M. *Pſalms for D. M.* E. *Pſalms for D. M.*

UPON *Trinity Sunday.*

M. Leſſ. 1 *Gen.* 18. 2 *Matth.* 2. E. Leſſ. 1 *Joſhua* 1. 2 *for D. M.*

DISQUISITION 16.

IMmediately after that admirable Deſcent of the *Holy Ghoſt* forementioned, (as it were) conſequently enſued notice of the incomprehenſible *Trinity*; even thereby given to the *Church of God.* But as the *Apoſtle* ſaith, *Great is the myſtery of Godlineſs*, 1 Tim. 3. and *this* indeed one of the greateſt parts of all that Myſtery, *viz.* the Diſtinction and yet Union of thoſe three glorious Perſons of the Deity. Here, *one deep calleth upon another:* A Theam fitter for admiration, then examination: not viſible in the book of the creature; where the Deity is ſeen, as in a glaſs, onely by reflection. No, nor preſently legible in the Book of the *Scripture*, where God is ſeen by a kinde of light, more directly; you know *Moſes* could *ſee but his back parts*, (and ſcarce them neither, they were ſo glorious) but this Diſtinction of Perſons is, as it were, *His Face*; and accurately to be diſcerned, is ſcarce an adæquate object of this life, *Exodus* 33. And albeit the Bible be-

1 Tim. 3. 16.

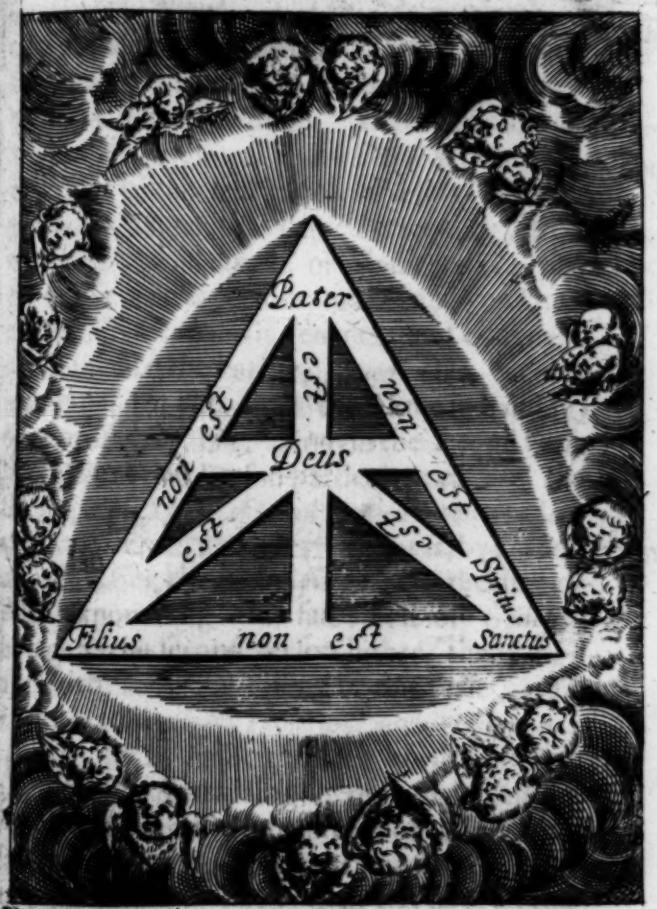
Abyſſus Abyſſum invocat.

Ut per ſpeculum.

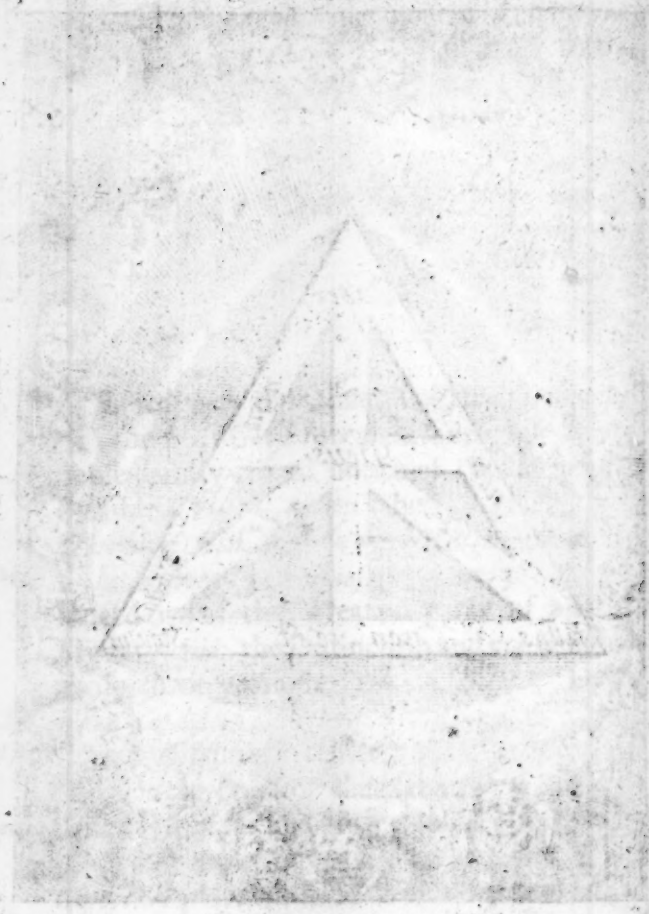
Ut per lucem.

Exod. 33. 20.

And these Three are one. 1. John. 5. 7.



7 For there are Three that beare Record in Heauē
the Father, the word, and the Holy Ghost: etc
8. And there are Three that beare witnes in Earth
the Spirit, and the water, and the blood, and
these Three agree in one



begin, and run on ſtill with his NAME in the plural number, that is, *Gods created the Heaven and the Earth.* Yet this determineth not three Perſons, although it fairly contribute ſomething toward it, and more then intimateth *Diverſity of Perſons*, even when applied to *God himſelf*, Gen. 1. and Deut. 5. And ſome even out of the firſt Book of Holy Writ do probably argue that triple Perſonality, from that firſt plurall word, of *Gods created*; that there are ſeveral perſons hinted: and you know the act of Creation is generally and externally attributed to the Father, (*quod extra*, according to us; for elſe, to all the Three indiviſibly) *God created the, &c.* And in the ſecond verſe there is another Perſon particularized, *viz.* the Spirit; *The Spirit of God moved upon the face of the waters*, רוח אלהים that is, by a cloud of witneſſes, the *Holy Spirit*; and the firſt of *John* expounding this ſame firſt of *Geneſis*, brings in the ſecond perſon hither, the *Word*: and ſaith, twice for failing in one verſe, *All things were made by Him, and without Him nothing.* But to make good my word, in *Gen.* 32. the *Angel* wraſtling there, and bleſſing *Jacob*, is univerſally interpreted of *Chriſt*, (to ſay nothing of thoſe that came to *Abraham* and *Lot*, Gen. 19) And then you have all the three ſacred Perſons of the *Godhead*, though not poſitively demonſtrated, (for that would be a hard task) yet emphatically intimated in the Book of *Geneſis*. And this is *Effigiatio Anſarum*, (as one calleth it) as it were a framing or finding out of handles, which

בארה אלהים Gen. 1. 1.

Gen. 1. Deut. 5.

רוח אלהים

John 1. 2.

Gen. 32. 24.

we dexterouſly lay hold of, in ſo high a Myſte-
Job 1. 21. ry: And others do as much from that of *Job* 1. arguing the Trinity from his treble Benedi-ction. *The Lord hath given, the Lord hath taken away, bleſſed be the Name of the Lord*; three Lords you ſee, and yet but one diſpoſer; there's Trinity and Unity: But this *Germinatio Gemmarum*, this putting forth of buds and bloſſoms in the Old Teſtament, proveth *Protuberatio mammarum*, a fruitful ſwelling of the breaſts in the New, where there are frequent and pregnant atteſtations: I ſhall need mention
1 John 5. but ſome chief ones. 1 *John* 5. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are one.* What can be more manifeſtly expreſſed? For which Saint *Paul* is one of them, that returneth gratulations, 2 *Cor.* 1. (at once wit-
2 Cor. 1. 3. neſſing the Trinity, and praiſing it) *Bleſſed be God* (ſaith he) *even the Father of our Lord Jeſus Chriſt, the Father of Mercy, and the God of all comfort.* In which alone we diſcern the whole Trinity; Here is the *Father*, and *Mercy*, which is his *Son*, and the effect of this mercy, the Spirit of *Adoption*, and then all Three compriſed, *in the God of all Comfort.*

But alas! What is all this to your Rational men, (as they call them) the handſome Complement for our Modern *Atheiſts*; who (like *Thomas*) live not by Faith, but by *Senſe* and Reaſon, (if they miſtake not) which is a way in ſome things, quite to deſtroy the Faith,
Rationem quæro? fidem abnego. that being an *evidence of things not ſeen.* And therefore Saint *Auſtin* ſaith, He that will admit

mit of no Maſter but Reaſon, ſometimes preſents a Fool to be her Scholar: though I know rectified Reaſon is the work of God, and in it ſelf not contrariant to *Piety*, but being ordered and ſanctified, is very advantagious to it; Yet not to be *Relyed* upon, as any fit meaſure of the Principles of Religion; eſpecially in ſuch *Myſteries*, and ſublimer parts of it: That too being ſo lapſed and depraved! Yet even thoſe *Minions* of *Nature* (that is) of ſecond cauſes, may finde ſome parallels of this ſacred Riddle, even among the Creatures here below: the Snow, the Ice, and Water; and ſo above; the Light, and Heat, and motion of the Sun; have each of them a ſeverality of exiſtence, and yet as 'twere an Identity of Eſſence. And if ought can be found ſuch in Natures Inventory, why ſhould we ſo ſtagger at the like in our Creatour? I, and the very *Figure* of the heart of man, as well as the nature of it, holdeth ſome proportion with the *Bleſſed Trinity*, being * *Triangular*, and as it were, extending a *Corner* of it ſelf to each of the three *ſacred Perſons*: and the capacity thereof being apteſt, and indeed onely to be *ſatisfied*, by the *All-ſufficiency* of that bliſsful † *Triad*, as a *Circle* can never fill a *Triangle*; ſo the whole *Circle* of the *Earth*, and all things in it, can never *ſatiate* the heart of man; but that ſome *corner* of it or other will ſtill be empty! (either Riches, Honour, Children, or contentment in them, will be wanting) *Heaven* onely hath a *Trinity* can do it, can fill all the *Angles* of its *Receptivity*, making it to *acquieſce* in *fulneſs* of *joy*,

Natural Reaſon how far uſeful?

* △ *et τειάδος ſacri, & cordis humani figura; quæ ſibi mutuo ſolum ſufficiant*

† *Domine fecisti me propter Te, & inquietum eſt cor meum, donec requieſcat in Te.* St. Auguſt. l. Confeſs. 9.

and absolute *satisfaction.* Well, saith holy *Austine*; *Critical Naturalist*, (that leaveſt the maſter, and denominateſt from the ſervant) do thou argue on, I will admire this Myſtery; do thou diſpute, I will believe it: by his own help, I do both believe this Trinity, and admire it: To go on with that ſweet Fathers warble: Theſe waters are of infinite depth, O God, unfathomable is their bottom! The bottom is to profeſs, and to feel the diſtinct working, of the Three diſtinct Perſons of the *Trinity*, *Father*, *Son*, *and Holy Ghoſt*. Not one man, not one Chriſtian of a thouſand, ſpeaking of theſe myſteries, knows well what himſelf means; and thoſe that know the moſt (ſaith he) *contendunt & dimicant*, diſpute and wrangle, aſſiſting the common enemies of Chriſtianity, by their uncharitableneſs; while without love and mildneſs, none ever come to know the Unity of this bleſſed Trinity, or to ſee the *viſions* of *Peace*, in the preſence of this God, of mercy, peace, and love. And therefore as we receive benefits by apprehending God under theſe diſtinct notions; of power, as a Father to protect us; of wiſdom, as the Son to inſtruct us; of goodneſs, as the Holy Spirit to comfort us: So now muſt we, on the other ſide, take the more care, that we make anſwerable returns, of Love, Obedience, Gratitude; and that we Sin not againſt theſe *Perſons* in their ſeveral Notions; either by neglect of any of them, in ſuch as God ſets over us; or by abuſe thereof imparted to our ſelves: As *David* in that *complicated Sin*, Pſalm 51. where he offended

Tu ratiocinare, ego mirer; tu diſputa, ego credam.

Mira profunditas, Deus meus! mira profunditas. St. Auguſt. Confeſ. l.

Ὦ βάθος. Rom. 11. 33.

Rara anima, quæ ſciat quid loquatur.

1. *Profitentes Unitatem, veneremur Trinitatem, pari reverentiâ.*

2. *Tres perſonas aſſerentes, perſonali differentes à ſe differentiâ.*

3. *Sive dicas tres vel tria, ſimplex tamen eſt, οὐσία, non triplex Eſſentia.*

4. *Pater, Proles, Sacrum Flamen, Deus unus, ſed hij tamen habent quædam propria.*

fended againſt all the three! Firſt, againſt the Father, by abuſing that power which he had given him: Againſt the Son, by depraving true wiſdom into craft and treachery: Againſt the *Holy Ghoſt*, by contemning the Goodneſs and Piety of *Uriah's* refuſal: But let us rather imitate (both for their Contemplation and Devotion) thoſe Crowned four and twenty *Elders*, Rev. 4. that inceſſantly ſung that ſacred Treble, *Holy, Holy, Holy Lord God Almighty, &c.* For firſt, their Speculation proves the Trinity, and then their Devotion worſhips and adoreth it. *Holy, Holy, Holy, which was, and is, and is to come: Tenſes* and *Perſons* both, you ſee, here ſpeak the Sacred Myſtery, of Trinity in Uinty, and Unity in Trinity. In that they ſing thrice *Holy*, notes the *Trinity*; in that they adde the ſingular, *Lord God*, notes the Unity. Or as *Fulgentius*, What is the meaning of this Hymn ſo trebled, ſo ſingularized, but three diſtinct perſons, and yet one onely Lord God? (according to the Athanaſian *Creed*, compoſed againſt *Arrius*, and appointed ever to be read *This Day*) which *was*, without beginning; which *art*, of thy ſelf without means; and *ſhall be*, for ever without end.

5. *Una virtus, unum numen, unus ſplendor, unum lumen, hoc una, quod alia.*

6. *Digna loqui de Perſonis, vim excedit Rationis, tranſcendit ingenia.* Ἰσις ἄγνον. *Quid eſt quod ter Sanctus dicitur? Cur ſemel Dominus Deus?* Reſpon. ad object. Arrian. *Per hoc quod ter ſanctus Trinitatem ſignificat: per hoc quod ſubdit, Dominus Deus, Unitatem.* Hieron. in Iſa. c. 6. *Athanaſ contr. totum mundum, & è contra.*

And here it will not be impertinent to acqaint you how *Amphilochius* broke the *Arrian* ſnare, (by a pious Ingenuity) He preſents a *Petition* to the Emperour *Theodoſius*, and that with all lowly *Reverence* to himſelf; but taking no notice of his Son *Arcadius*, who ſate by him; whereat the *Emperour* diſpleaſed,

Amphilochius Iconii Epiſcopus. Theod. Ec. Hiſt. l. 5. c. 16.

npbraided his omiſſion: What *Amphilochius*, Reguardeſt thou not my *Son?* being more then an Heir Apparent, newly Declared *Emperour?* To whom the good old *Eaſtern Biſhop* thus replied: Ah, canſt not thou O *Theodoſius* endure thy Son neglected? being but an Earthly *Prince*, a Prince of *Clay*! and yet in thy Dominions permit the *æternal Son of God* to be not onely neglected, but *contemned!* A Speech that melted ſo the good old *Emperour*, as that he not onely acquitted *Amphilochius* from ill manners, but ſoon granted his *Petition*, and baniſhed all the *Arrians*.

ὁμοιῦσιος, anὁμοῦσιος, conſubſtantiale. Quæſtio diu Merturbans Eccleſiam.

And to draw towards a cloſe, St. *John* in his Viſion (*Revel.* 4.) beheld one ſitting on a Throne, *which is God the Father*; and at his right hand the *Lamb*, *which is God the Son*; and the ſeven-fold Spirit proceeding from both, *which is God the Holy Ghoſt. Unus potentialiter*, *Trinus perſonaliter*; One in power and efficacy, Three in perſonalty, &c. Therefore after all Gods goodneſs, celebrated in other Feſtivals, now moſt worthily doth the Church honour the Holy Trinity, the whole Trinity of *Perſons* together, (as elſewhere in ſeveralls) *Declaring the wonders that he doth for the children of men.* Bleſſing and praiſing that ſame Sacred Triad, with St. *Paul*, and other Churches out of him, *Rom.* 11. 36. *Of him, and through him, and for him, are all things, unto him*

Rev. 4.

Bullinger in locum.

Eſt tria ſumma Deus, trinum ſpecimen, vigor unus;
Corde Patris genita eſt ſapientia, filius ipſe.
Sanctus ab æterno ſubſiſtit Spiritus ore.
Tempore nec ſenior Pater eſt, nec numine major,
Nam ſapiens retrò ſemper Deus, ædidit ex ſe
Per quod ſemper erat gignenda ad ſæcula, verbum.
Prudent. Ἀπόθεωσις.

him be glory for ever. Amen. Where *Lombard* out of *Auguſtine*, (for as one was the Maſter, ſo the other was the Founder of the Schools) ſaith ingeniouſly, that theſe Prepoſitions, *Of*, *Through*, *For*, are not to be confounded. For *Ex* doth denote the *Father*, of whom are all things; *Per*, the Son, by whom are all things; and *In*, the holy Ghoſt, in whom are all things. God the Father is the Fountain of all goodneſs, God the Son as the Conduit, and God the Holy Ghoſt as 'twere the Ciſtern. But as the woman of *Samaria* ſaid, the Well is deep, and thou haſt nothing to draw with, *John* 4. Indeed this Well is deep, deeper then the Heavens are high, no humane judgement able to fathom it; τὶς ἱκανὸς; Who is ſufficient for theſe things? Well may we, when St. *Paul* ſtands at wonder, ὦ βάθος, *Rom.* 11. O the depth of the riches of this myſtery of mercy. And therefore *Remeent in Flumina Fontes*, let all our ſtreams, our comfortable Bleſſings return in thankfulneſs unto This our Fountain; As all our *freſh Springs are in thee, O GOD*, ſo we deſire they ſhould alſo flow back unto thee. And therefore turning Contemplation into Devotion, let us with the *four and twenty Elders, here fall down before him that ſits upon the Throne*, ſaying *Thou onely (O bleſſed Trinity) art worthy to receive Glory, and Honour, and Power; for thou haſt created all things, for thy wills ſake they are, and were created.* And to that end, *Holy Church*, ſo frequently uſeth that excellent *Doxology*, or Return of *Glory* to the Bleſſed *Trinity*; concluding all her *Pſalms*

Lib. Sent. diſtinct. c. 36. ex Auguſtino de Trinit. l. 6. c. 10

John 4 11.

Rom. 11. 33.

Rev. 4. 10.

and ſacred *Anthems*, with a *Gloria Patri, &c.* wherein ſhe doth but joyn with *Angels*, in aſcribing *Glory to the Father, Son, and Holy Ghoſt, &c.* Indeed ſo it was in the beginning; nor for the Matter onely, but for the *Form* alſo, being an *Hymn* more then *antient*, compoſed in Confutation of the *Arrians*, (and their later *Spawn*) Enacted in that *Oecumenicall* Council of *Nice*, conſiſting of 318. *Biſhops* under *Conſtantine* the Great, *Anno Chriſti* 320. And (St. *Baſil* ſaith) as we have *Received*, even ſo we *Baptize*; and as we *Baptize*, ſo we *Believe*; and as we *Believe*, even ſo we give *Glory*: And all this we uſe in the *Name of the Father, and of the Son, and of the Holy Ghoſt*; confeſſing at once *Gods* Excellencies, all the *Perſons Offices* and Diſtinctions, and the very *Integrity* of the *Chriſtian Faith*, it being a token of a true and ſound * *underſtanding* for matter of *Doctrine* about the *Trinity*; when in miniſtring *Baptiſm*, and making *Confeſſion* of our *Faith*, and giving of Glory, there is a Conjunction of all *three Perſons*, and no one ſevered from the other two: So that it is none other, then the *Abridgement* of the *Creed*, an *Epitome* of the *Goſpel*, indeed the *buſineſs* of both worlds, (and the uſual *Poſture* of *Defence* becomes it) and therefore as it hath been reverently uſed from the *beginning*, may it be ſo to the *end*; as it is now at preſent, *Glory be to the Father, and to the Son, and to the Holy Ghoſt.* As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Magdeburg. Cent. 4. p. 617.

* Ἀπόδειξις τῆς ὀρθῆς φρονήματος, Baſil.

POEM

POEM 16. { On Trinity Sunday. }

COme bright *Urania*, nay, come all the *Nine*,
And all too few to ſing this ſacred *Trine*;
Should *Angels* lend their *Quills* this *Theam* to write,
Or *Cherubins* the *Myſtery* indite:
Yet all their higher *Strains* would fall too low
To make us fully *underſtand*, and know
This *ſacred Riddle*, ſo that well might I
Here make this *Poëm*, all *Apology*;
No *Pencil* but his own in *Sacred Writ*,
Can the leaſt *line* of this *Tranſcendent* hit;
But there, *Illuminated* Eyes may read
This *Fountain* clear'd, this *Seal'd Book* opened:
Three things above do *faithful witneſs* bear,
While here *as many* do the matter clear:
Among the *Stars*, each nobler *Aſpect* ſhines
(If well obſerv'd) moſt commonly in *Trines*:
There, how the *Light*, and *Heat*, and *Motion* run,
Three *ſev'rals*? yet *united* in the Sun:
On Earth (you ſee) the *Water*, *Ice*, and *Snow*,
Three things *diſtinct*, yet into One they flow.
Three Letters each prime Radix do effect,
Inſtructing us i'th' *holy Dialect*:
And if below, ſome *Parallels* we finde,
Why ſhould our *Faith*, through *ſcruples* of the minde,
Startle at our *Creatour*? who alone
Makes many wonders good, of Three in One.
A ſingle *Eſſence* then, a *Perſon Trine*
Preſents the *Deity*; where the *Divine*
Word, and eternal Wiſdom *Chriſt* doth reſt,
As firſt begot, within his *Fathers* Breaſt;

While

While the *Celeſtial Spirit* forth doth flow
From *both thoſe* Splendors, yet *æternal* too:
Nor is the *Father* ought in time before
The other *ſacred Pair*, or *power'd* more;
Nor is the *Son* of any later date,
But unto both *coæqual* Potentate;
Nor is the *ſacred Spirit* behinde the reſt,
But *æqually*, eſſentially bleſt.
What *Preſent* then ſo *ſuits* this *One* in *Three*,
As that our *Heart's Triangle* tendred be.
Æternal Father, whence all *Creatures* ſpring,
Which juſtly thy *Omnipotence* do ſing;
And that too *Eccho'd* with a *Providence*,
Supporting all with *ſweetneſs*, and *Defence*;
Which like the *Sun* through all doth *move* and *ſhine*,
That while they act their *own wills*, they do *Thine*:
While *all things elſe* then keep their *Priſtine* Station,
Let not *Man* fail the end of his *Creation*,
Since *Eſſence*, *Life*, and *Motion* flow from *Thee*,
Let *Gratitude* return back all the *Three*.
Bleſt Lamb, that mute before the *Shearers* wer't,
Give and *accept* a vocal praying *Heart*;
And let the *Golden Fleece* of thy rich Merit
Purchaſe us *Crowns* immortal to inherit,
And make us *Loyal* to thy *Kingly Power*,
Owning Thee *Lord*, as well as *Saviour*.
And Thou ô *Sacred Sanctifying Dove*,
Deſcend into our *hearts*, with *wings* of Love;
Hatching thy *Graces* there, till fledged we
Fly back to the *ætherial Hills*, with Thee:
To *Neſtle* in that *Rock*, thoſe *Clifts* of Spice,
And alwayes chant with *Birds of Paradice*:
Singing, All *Glory* be to *God* alone,
Ever, thrice *bleſſed* be the *Three* in *One*.

PRAYER

PRAYER 16. { On Trinity Sunday. }

O *Holy, bleſſed, and glorious Trinity, three Perſons and one God, have mercy upon us miſerable ſinners: Have mercy upon us O Thou great Creator, by creating ſuch a Light in our Underſtanding, that we may apprehend ſome meaſure of this ſublime Myſtery; that from the Analogies of Nature, and by the Scale of the Creature, our Mindes may aſcend unto the Trinity of Perſons, and Unity of Eſſence: O Thou onely Purchaſer and Preſerver of Men, incline our Wills to a Belief of this great Article of Faith, (though our Judgements fully comprehend it not) becauſe thy holy Word doth Dictate it! O Thou æternal Breath of both thoſe glorious Perſons, ſeaſon our Affections with Duties anſwerable to the ſeveral Diſtinctions of the Deity: To the Father, Love, Gratitude, Dependance; to the Son, Faith, Knowledge, Aſſimilation; to Thee (O Bleſſed Spirit) Joy, Deſire, and Perſeverance; and all Theſe to all Three, in abſolute Obedience: beſtow on us (O God the Father) the bleſſing of Illumination, ſo ſhall we ſing and praiſe thy Power, praiſe Thee with the heart and with the underſtanding alſo: O God the Son, confer on us the gift of Juſtification, and we ſhall attend the Bridegroom of our ſouls like the wiſe Virgins, with Oyl in our Lamps; like the Kings Daughter, ornamented within and without; like Ranſomed Captives bleſſing our Deliverer: Adorn us (Bleſſed Spirit, with the Grace of Sanctification,*

tion, so shall we (like obedient Children) follow Thee in all thy motions; and like bright Stars attend the Circulations of our highest Mover: to that end, O God the Father of heaven have mercy upon us; have mercy upon us, by throwing all our Sins into that mercy of thine that hath no measure; by Creating a clean Heart, and Renuing a right Spirit within us. O God the Son, Redeemer of the World, have mercy upon us miserable Sinners; have mercy upon us, by bathing our souls in thine all-healing Blood, by imputing all our sins unto thy Sufferings, thy Death and Passion to our sinful souls, that so (however in our selves wretched and forlorn) through thy Merits and Mediation, we may finde mercy. O God the Holy Ghost, proceeding from the Father and the Son, have mery upon us miserable sinners, and that by infusing true grace into our hearts (those especially suiting our Callings and our Trials) lively Faith, stedfast Hope, fervent Charity, Christian Patience, some measure of comfortable Assurance, and Perseverance in these Graces unto our lives end. O Holy, Blessed, and Glorious Trinity, three Persons, and one God, have mercy upon us miserable sinners, the mercy of preserving us from all those respective Sins that are more directly against thy several Notions and Personalities: as from sins of weakness and wilfulness against Thee, O God the Father, who art Power; from sins of Ignorance and Infidelity against Thee, O God the Son, who art Wisdom; and from the sins of Malice, Apostacy, and Desperation against Thee, O God the Holy Ghost, who art Love: but rather let us strive to make peculiar Returns; as

Sub-

Submiſſion and Thankfulneſs to the Father of Mercy; Affiance and Affection to the Son of Compaſſion; and of Hope and Obedience to the Spirit of Conſolation: proportioning our Devotions ſo to each, as unto all, recollecting them to the Unity, and diſtinguiſhing of them to the Trinity; to whoſe three glorious Perſons, one coæqual, coeternal Eſſence God, be rendred from Heaven, Earth, and Seas, from Angels, Men, and all the Creatures, all Honour, Praiſe, and Adoration, now, henceforth, and unto all eternally. Amen, Amen, Amen.

The Collect for Trinity Sunday.

Almighty and Everlaſting God, which haſt given unto us thy Servants Grace, by the confeſſion of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty, to worſhip the Unity: we beſeech Thee, that through the ſtedfaſtneſs of this Faith, we may evermore be defended from all adverſity, which liveſt and reigneſt, &c.

The Epiſtle. Rev. 4. ver. 1. to the end.

The Goſpel. John 3. ver. 1. to 16.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M. Psalms for D. M. E. Psalms for D. M.

UPON *The Lords Day in generall.*

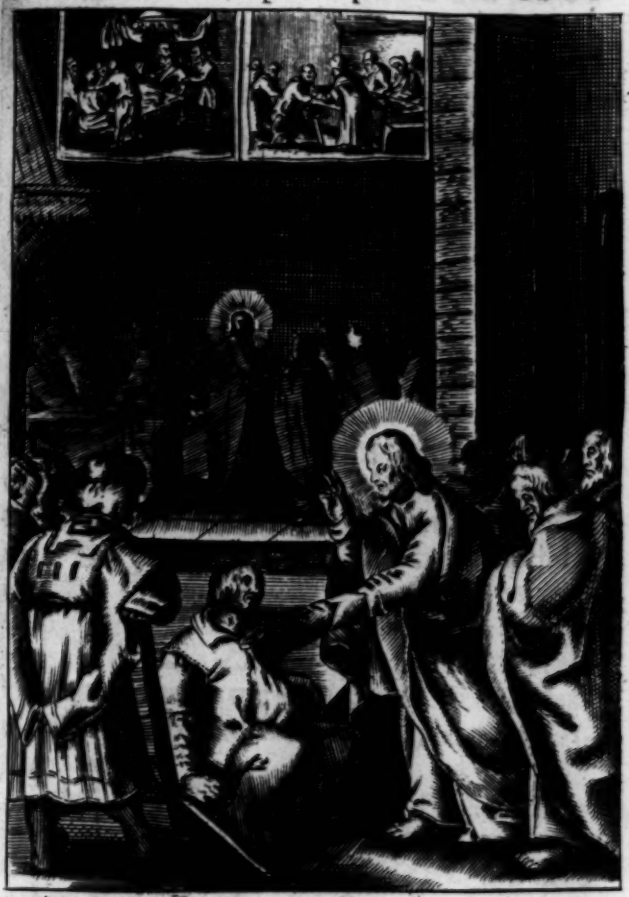
M. Leſſ. 1 *Levit.* 26. 2 *for D. M.* E. Leſſ. 1 *Iſay.* 58. 2 *for D. M.*

DISQUISITION 17.

Almighty God, as his mercies are not onely private and particular, but publick alſo and *Univerſal*; ſo will he not be contented onely with *Family Devotions*, though thoſe he ſeaſonably expecteth, and accepteth) but alſo he will be honoured in the viſible Congregation, of his *Saints* and *Servants*: and that too, not alone in thoſe *ſolemn Anniverſaries* (which are as *Conſtellations* of our Gratitude, for bleſſings of the firſt magnitude,) But alſo for his *continuall mercies*, which are *multiplied* as the *Stars*, and renewed every moment. *Publicorum cura minor*, ſaid the Heathen; that which is looked to of all, is cared for of none, and therefore God provided a particular Day for his own ſervice, and ſettled it by a Commandment. And therefore doth juſtly challenge (although he need it not) our weekly returns of publick Piety and Gratulation. And albeit *His Glory* be capable of no *Acceſſion* (by us) or *Diminution* (according to that of *Job*,

B. A.

Healeth the dropſie vpon the Sabbath. Luc: 14



And behold, there was a certaine man which had ỹ dropſie
Then Ieſus anſwering, ſpake vnto the expounders of the law,
and Phariſees ſaying is it lawfull to heale on the
Sabbath day?
And they held their peace, then he tooke him, and
healed him, and lett him goe

Teacheth to be lowly, and to bid ỹ poore to our table

Ver: 7

Job, and *David*) yet his *Revealed will* (which is our Rule and Conduct) and his outward *Name* and *Honour*, claimeth our beſt publick Worſhip and Devotion: and that with a ſpecial *Memento* in his fourth Commandment. *Remember thou keep holy, &c.* a gentle preface, a word of entreaty; yet ſuch as we uſe to give ſpecial charge by, that we regard and not forget it. Where I ſhall not enter the Liſts with the *Sabbatarians*, and their *Antagoniſts*, which undiſcreet *Combatants* have rather wounded one another, then reſcued the *Sanctimony* of the Day; Indeed, by their *Polemical Diſcourſes*, making more knots then they have untied; the Doctrine of the *Chriſtian Sabbath*, being like a *Skein* of curious *Silk*, which with affected *Hands* they have ſo ſullied, and be-ruffled, that many well-meaning people, know not how to make a right uſe of it: and it may well be feared, that *Charity* hath loſt more by them, then *Truth* hath gained. And therefore waving the fruitleſs *Controverſie*, I ſhall herein keep the *Scope* of my *whole Book*, and endeavour briefly to vindicate the *Piety* of the *Chriſtian Sabbath*.

Job 9. 15. Pſal. 16. 2.

Nimium alter cando amittitur veritas, & pruritus diſputandi ſcabies Eccleſia.

The *Jewiſh* Term is *Sabboth*, the Saxon appellation, *Sunday*; and the *Chriſtian*, from Chriſt's Reſurrection, the *Lords Day*; nor need either Denomination inject a ſcruple to wiſe men, ſo long as *All* retain agreement in the obſervance and Sanctification of it.

שבת.

And indeed (as St. *Auſtine* well, though in another caſe) the Commandments are ſo well known, and ſo often expounded, the fourth eſpeci-

Deſiderant Auditorem, potius quam expoſitorem.

especially, that we rather want *Hearts* to practise them, then heads to understand them. And this, you know, designeth both the *Time* and *Place* of Gods holy publick worship, *Levit* 19. 30. Not as there were any inherent holiness in either, or any thing below, but onely relative, (*i. e.*) as challenged by God, and by man devoted: And so both are holy (the *Time* and *Place*) *Holy Day*, and *Holy Place*: Holy *Sanctuary*, Holy *Ordinances*, both equally sacred, *Levit.* 26.2. *You shall keep my Sabboths, and reverence my Sanctuary, &c.*

Cum Deus dicitur sanctificare, modo designandi intelligitur, cum homo, sub modo applicandi.

Now, one that assisted the Reformation of Religion with as much Learning and Modesty as any, defines this fourth *Commandment* well, to be a Moral Precept wrapped up in *Ceremonials*. For sure there was somewhat of both in it, the *Ceremonial* part not now in force, is first, the *precise seventh Day* from the *Creation*, which (in cases of Travel, and remoter distances) is impossible to be retained, the same universally. Secondly, the *strictness* according to the rigid Letter. Thirdly, the *Mode* of hallowing it, with *Oblations and Ablutions, &c.* The *Morality* of it chiefly consisteth in these: First, the fixing of a Time for Divine Publick Worship. Secondly, that time to be at least one day of seven. Thirdly, that Day to be hallowed by corporal rest, and spiritual Devotion; so that it is *Ceremonial* for the manner, albeit *Moral* for the matter. And this Precept is hedged in on every side, lest we should break out of its observance; fronted with a caution or command, (for it will bear both)

Morale præceptum de Ceremoniali. Phil. Melanchon Tract. in Johan.

Morale quoad genus, Ceremoniale quoad speciem.

Im-

Imperat & ſuadet, Remember thou keep holy: it injoyns with perſwaſion; and then backt with Reaſons; Reaſons from both parties, God and Man, with ſome remarkable eminencies above other *Mandates*. Which run either barely *Affirmative*, as the Fifth; or barely *Negative*, as all the other: but in This both parts expreſſed, beginning with the *Affirmative*, *Remember*, *&c.* proceeding in the *Negative*, *In it thou ſhalt do no manner of work*, *&c.* The *Breach* hereof thus both wayes met withall. Again, 'tis more *extenſive*, it not onely reſpects our ſelves, but with a ſtrange *particularity*, involves all our Relations, even to five ſeverall *Ranks*, *viz. Thou*, *thy Children*, *ſervants*, *cattle*, *ſtrangers within thy gates*; the wife not mentioned, as being included in the firſt relation. Now every Maſter of a Family hath ſo much of a *Biſhop* in him, that he hath *Cure of Souls*, *viz.* care of thoſe under his charge. As for this, it is God himſelf commends *Abraham*, *Gen* 18. as all the good world doth *Joſhua's* pious reſolution, *Chap.* 24. Laſtly, 'tis more *alluring* then the reſt, more ſweetly *exciting*, and that not onely with more Reaſons, but with reaſons more inſinuative, thoſe of the third and ſecond *Commmandments*, being *formidable and menacing*, but of This, wooing and allective; as on our part, beſide the indulgent *Preface*, *Remember thou keep*, *&c. Six dayes ſhalt thou labour*, *&c.* A permiſſion, or remiſſion of Gods right, who might challenge all, rather then an abſolute command. For the *Church* upon occaſion (all acknowledge) may ſepa-

Omnis Pater Familias hoc habet Epiſcopale, quod habet curam Animarum.

Gen. 18. 19.

Joſhua 24 15. *Ego & domus mea*, *&c.*

rate ſome week dayes alſo for reſt, and Divine Service, *Joel 2.* Yet this withal is no Commiſſion for idleneſs, every one being to live by the ſweat of his Brows, faithfully in his vocation, 1 *Cor. 7.* out of *Gen. 3. Six dayes ſhalt thou, &c.* God here as liberal to us as to *Adam* in *Paradice*, of all the *Trees but one*; as *Potiphar* to *Joſeph*, let us anſwer with him. *How can I deny Thee in this one? Remember Thou keep holy the ſeventh day*: If I indulge thee ſix for thine own buſineſs, (ſaith God) thou mayeſt well afford the ſeventh to my ſervice, and that wholly holy: For as the Evening, and the Morning made the firſt day, the ſecond, and the reſt of the week; ſo the Evening and the Morning ſhould likewiſe make the ſeventh day, and indeed 'tis the evening that commends the day.

Joel 2.

Gen. 3. 19. 1 Cor. 7. 20.

Gen. 49.

The reaſons of this Precept.

The other argument, and that a main one, is from *Gods own example*, who herein requireth no more then *Himſelf* performed; his own practice being the *Commentary* upon his *Law*, (as becomes all good Leaders and Lawgivers) *For in ſix dayes the Lord, &c. and reſted the ſeventh day.* Reſted, this is a συγκατάβασις. A figure of condeſcenſion to our weak capacities, (God otherwiſe not being capable either of Reſt or Labour) and ſuch indeed St. *Auſtine* and others take all the deſcription of the Hiſtory of the Creation to be a Κατ' Ἀνθρωποπάθειαν, but a methodizing of it unto mans apprehenſion; for it was all one to *Omnipotence* to make all the world in a moment, and every *Species*, as well as the light, with an eaſie *Fiat*, *Let* there be Fire, and Air, and Earth,

Κατ' Ἀνθρωποπάθεια.

Earth, and Water, *& semel, & simul omnia*, (all things at once existing out of them) but so marshelled in the story for our more orderly meditation of them; and our more regular imitation of this pattern, in our own Transactions. *Be ye followers of God*, Ephes. 5. (he means in proportionable actions) who fram'd the world in *six dayes, and rested the seventh*; rested from creating, not from governing: from creating of new *Species*, and kindes of creatures, but not from making *Individua*, new *singularities*, for so is he alwayes working, *John* 5. both for Corporals and Spirituals, *My Father worketh hitherto, and I work*. But to hasten, there is a Sabboth of time, of the minde, and of eternity; the later I shall mention in the close. The Sabboth of Time, among the Jews was either of dayes, or years; and both those greater or less; the lesser every seventh day, and every seventh year: the greater when the *Passeover* fell on the *Sabboth*, (as at *Christs Crucifixion*, John 19.) and every fiftieth year which was their *Jubile*. We reflect but upon their lesser Sabboth of dayes, *viz.* the seventh day, and that the *Artificial day*, as *John* 11. being the space of twelve hours, from the Sun rising to the setting of it: and so too may the Jews *from evening to evening* be understood. And this too the blessed Apostles altered, and by consquence abrogated as to the particularity of the day, herein led by the Spirit of truth, and (as some think) by Christs own example, *John* 20. 'Twas necessary, saith * *Melancthon*) even for this very cause, that the *Apostles* should change

μιμηταὶ τοῦ Θεοῦ γίνεσθε. Ephes. 5. 1.

John 5. 17.

Sabbatum perfectionis, Sabbatum Temporis, & Sabbatum Æternitatis.

C. 17.

C. 19. 28.

John 11. 9.

* *Consentaneum est Apostolos mutasse diem. Melan. tom. 2. fol. 363.*

the day, to ſhew an example of abrogating the *Legal Ceremonies* in the *Tranſlation of the ſeventh day*. Which tranſlation from *Saturday* to *Sunday*, is not by patent in the Bible, but onely by pattern; becauſe the bleſſed Apoſtles uſually met together on This Day, *Acts* 20. and that aſſuredly by the dictate of the Holy Spirit, who deſcended likewiſe on this Day; and at leaſt by the approbation of our Saviour, again and again manifeſting himſelf to be riſen on the eighth day. So that however, happily ſome will argue, and others grant, that an Oecumenicall Council hath authority to conſtitute another day for publick worſhip, (as the ſecond, or third of the week) yet ſure I am they can never have ſo good a pattern, nor yet ſo great a reaſon for another day, as is demonſtrated for this alteration; the pattern being *Chriſt's* and his Apoſtles; And the Reaſon of it our Saviours Reſurrection, even that wonderful work of our Redemption, and the Holy Ghoſts Deſcention on it, * *Aretius* picks out a myſtery out of *Chriſts* appearing on the eighth day. We labour ſix dayes in this life (ſaith he) the ſeventh being the Sabboth of our death in which we reſt from our labours, *Rev.* 14. 13. and then being raiſed from the dead on the eighth day, *Chriſt* in his own Body (as then ariſing) ſhall reward every man according to his works, *Rev.* 20. 13. The *Jews* then gave God the laſt day of the week, but good *Chriſtians* better honour him with the firſt-fruits of it, they kept their Sabboth in honour of the worlds *Creation*: but *Chriſtians* in

Acts 20. 7.
1 Cor. 16. 2.
Apoc. 1. 10.

τὸ Σάββατον εἰς ἴλιὸ σαββρον μετέθηκεν ὁ κυρίος εἰς τὴν κυριακήν.
The Lord changing the Sabbath into his own day for a Seminary of the Goſpel.

* *Aretius in 4. Mand.*

in memorial of an higher mercy, *viz.* its *Redemption*: and therefore reaſon good, the *greater work* ſhould carry away the credit of the *Day*; whoſe *Duties* principally conſiſt in theſe two things, *viz.* A *Reſt* from labour, and a *Sanctification* of that Reſt.

Et quæ tam non proſunt ſingula, juncta juvant.

If either of which be wanting, it makes one but like a Bird with one wing, or a Boat with one Oar, rendreth but a lame devotion; but Like two gloves, the one loſt, the other is of little uſe, yet both together make themſelves compleat. Firſt, of the Ceſſation, which is but a leſs principal and accidental end, enjoyn'd no whit for its ſelf, but onely in order and ſubſervience to the main and higher end of Sanctification: in regard we cannot ſtrongly intend ſeverals, therefore we may reſt from our callings, that we may ſanctifie the Sabboth. *Thou ſhalt do no manner of work, &c.* (i. e.) No ſervile works of thine ordinary Calling, much leſs any works of Sin: it muſt be a *double Sabboth*, from labour, and from Sin. And two ſorts of people tranſgreſs here eſpecially. Firſt, ſuch as employ Man and Beaſt upon that day, contrary to *Gods Deſign* of *Reſt* to both, by ordinary Coaching of it in faireſt weather, and the neareſt diſtances; while wiſe men cannot diſcern the reaſon, why æqual care ſhould not be taken then, to prevent all prophanation, as well by Land as Water. Secondly, ſuch as reſt in their impieties, (like * Elements in their own places) idly ſpending this *Day* in exceſs and vanity; ſo that God is then

Wherein the duties of the Lords Day conſiſt eſpecially.

* *Elementa in ſuis locis nec gravitant nec levitant.*

then more then all the week beſide diſhonored.

In Reſt from Labour. *Thou ſhalt do no manner of work, &c.* No? Yes ſure, ſome manner of works are then lawful, and moſt ſeaſonable; this day being as it were, the *Market Day of Souls*, the School day of *Chriſt*; the Preachers (as it were his Uſhers) and the *Churches* then as it were, his open *School-houſe*. Then ſuch works are moſt lawful as appertain to *Gods publick worſhip*, as reading Divine Service, painful Preaching, adminiſtring the bleſſed *Sacraments*, and things ſubordinate thereunto, as Ringing of Bells, Sabboth dayes Journeys, &c. *Acts* 1. 12. And beſide theſe works of Piety, there are works of *Mercy* lawful, both toward our *ſelves* in neceſſary proviſion, *Matth.* 12. 1. and toward *others*, whether men, as our Saviour viſited and healed, *Mark* 3. 5. or beaſts, in relieving them as requiſite, *Luke* 14. 5. A third ſort of works then lawful, are thoſe of preſent *neceſſity*, which doubtleſs may be exerciſed by *Phyſicians*, *Midwives*, *Shepheards*, *Mariners*, *Meſſengers*, and *Souldiers*, upon viſible neceſſities. To ſay nothing of the works of honeſt *Recreation*, (men therein being too apt to indulge themſelves) which I adviſe may be ſuch onely, as may chear, not interrupt Devotion: and then that reaſon given by *Chriſt*, may extend to all the forementioned, *The Sabboth was made for Man, and not Man for the Sabboth.* But yet not for Man onely, but for God chiefly, (or which is all one) for Man ſpiritually, and to fur-

Dies Dominicus, Mercatura Animarum, Schola Dei, Ramus de Rel. Chriſt. l. 2. c. 6.

2 Kings 4. 23.

What Works lawful on the Lords Day?

Mark 2. 27.

further his æternal Good. It must not be an empty or an idle Requiescence: for as the *Apostle* saith of *Bodily Exercise*, so may I here say of *Bodily Rest*, it *profiteth nothing*. We may complain of as well as *Leo*, Men cloath their bodies, and not then ornament their *Souls*; they are so fine they are the worse again. And this the Fathers call *Sabbatum Boum & Asinorum*, the Oxe and the Ass keep as good a *Sabboth* as These, and a better then those that Saint *Augustine* complains of, That spend the day in sports and interludes, huntings, and compotations, which is but *Sabbatum aurei vituli*, like wanton *Israel*, to proclaim an Holy Day to *Jehovah*, and to worship a *Calf*, Exod. 32. Now this sanctifying of the *Sabboth* stands principally in our esteem of it, and improving the opportunities thereof. First, we must count it our pleasure and delight, *Deliciæ Christiani generis*, (the * *Vespasian* of all dayes to us) *Calling the Sabboth our delight*. Isa. 58. *Not doing our own works, not thinking our own thoughts, or speaking our own words, &c.* But resigning our heart, tongue, and hand, *(i. e.)* our will, voice, and practice to the business and object of it: depositing the world, and all her interruptions, not thinking tædious the *Divine Solemnities*, (when *Orthodoxally* performed) saying, *When will the New Moons and Sabboths be gone, &c.* that we may return to our secular advantages and vanities? No, but improving all we can the spiritual, *(i. e.)* Prayer, Reading, Hearing, and Meditating the sacred *Mysteries*

Bene vestiri, et nihil agere.

Vacare nugis, theatris, spectaculis et choræis.

Exod. 32.

* *Vespasianus dicebatur deliciæ humani generis.*

Isaiah 58. 35.

Amos 8. 5.

steries of our *Redemption.* Prayer is the *Jewel of Gods Ear*, the Tongue of Angels, the Dialogue between Heaven and Earth, *Gen* 18. the Souls Embaſſadour with *God*, our *Leiger* in Heaven, working againſt the *States* of Death, and Hell; 'Tis the *Phœnix* of the Graces, that ſtill reviveth into a Bird of *Paradiſe*, and makes a barren to become a fruitful ſoul, and an *Arabia Petræa* to become *Arabia Fœlix*, for ſtony hearts procures us *hearts of fleſh*, Ezekiel 11. And if God be thus pleaſed with ſingle piety, how is he importuned, (think you) and as it were, beſieged with the publick worſhip? If our Domeſtick Prayer be as a brand in the corner, and keep fire; ſure the publick is as a Bonfire of *Incenſe*, a *Sacrifice* flaming up to *Heaven*, the very higheſt deſign of Chriſtianity. The joynt Prayers of the Congregation, are a kinde of revers'd lightning, (and as St. *Baſil* ſaid of his *Church*) their *Amen* is like a *Clap of Thunder.* And therefore *David* ſtill to ſet the better gloſs upon his Gratulations, tells both God and Man, that he performeth them in the *great Congregation.* And that variety might refreſh Devotion, *Reading* is another means of ſanctifying the Day; and therefore the appropriated Chapters are called *Leſſons*, as being then to be heeded, and taken forth by us into our converſation. The *Word* is the beſt *glaſs*, and mends the *Lookers* eye, And therefore *ſearch the Scriptures*, John 5. *Thoſe are they* (ſaith *Chriſt*) *that teſtifie of me, in them you hope to have eternal life.* It muſt be no ſuperficial

Gen. 18.

Ezek. 11.

Vis unita fortior.

St. *Baſil.*

ב קהל-רב (i.e.) *In Congregatione magnâ.* Pſal. 40. 9, 30.

Ἐρευνᾶτε τὰς γραφὰς. John 5. 39.

ficial, (much leſs oſtentatious reading) but ἐρευνᾶτε τὰς γραφὰς, (*i. e.*) make a ſcrutiny, ſearch diligently, like *Laban* for his gods, *Geneſis* 31. 33. ἐρεύνησεν, the very word, he ſearched the Tent; and to this ſearch there are ſome Requiſites, *viz.* Leſt with the *Eunuch*, *Acts* 8. 30. we underſtand not what we read, there ſhould be an inſpection of the *Originals*, (eſpecially for Teachers) but for all, an eye ſtill to the *Scope* of the *Author*, a prudent Collation of places, (*Scripture* often being its own beſt Expoſitor:) And laſtly, fervent Prayer will be an help to all the reſt. And for more ſafety, keep within the ſhallows, (for Scriptures are waters wherein the *Lamb* may wade, as well as the *Lion* ſwim) and for deep myſteries go to an Interpreter, (*i. e.*) attend the Preacher. (Hearing and ſeeing are the two Diſciplinary Senſes) *Faith comes by hearing, and hearing by the word of God*, Rom. 10. In hearing ſeek out the *Wiſe Charmer*, (i. e.) the Orthodox Teacher, and be not of more appetite then digeſtion. Be not like the *Corimandi*, a kinde of people, whoſe *ear* they ſay covereth their whole body, as now adayes too many all for hearing, little for meditation, nothing for practice; having, as 'twere, the *Rickets* of Religion, their heads ſweld with knowledge, or pretenſions; but their feet not walking accordingly! And therefore hear but with *Chriſts* caution, *Mark* 4. *Take heed what you hear. What, and how. Try the ſpirits.* 1 John 4. *as thoſe noble Beræans did even by St. Paul himſelf*, Acts 17.

Vide Septuagint. in locum.

Inſpectio fontium, oculus ad ſcopum, collatio locorum, fervens oratio.

Rom. 10.

Mark 4. 24. Luke 8. 18. 1 John 4. 2. Acts 17. 11.

And

And then take heed how you hear, *Diſcendi Animo*, not with a nice and Cenſoreous Ear, but with an heart deſirous to be informed, and reformed: not to others prejudice, but to thine own benefit, like the good ground, &c. *Mat.* 13. And all this practice will make it *Otium ſanctum*, (as St. *Auſtine* calls the *Sabboth*) an holy reſt, and ſo effect that *Sabbatum pectoris*, that double *Sabboth* of the Soul, (whereof that of Time is but a figure) *viz.* the internall reſt of conſcience, here in grace, and that æternal reſt of Soul and Body hereafter in full glory. So be it to us all. *Amen.*

Mat. 13. 8.

POEM 17. { On the Lords Day. }

SHall we the *Streams*, and not the *Fountain* Sing?
This Day more clear then the *Caſtalian* Spring;
Though there *Apollo* and his *Muſes* meet,
Yet here doth *God*, his *Saints*, and *Angels* greet:
This *Holy Day* of Dayes, which doth ſurpaſs
The reſt, as *Orient Pearle* doth flaring glaſs.
Thoſe common dayes being here as far out-ſhone,
As twinkling *Stars* are by the Riſing *Sun*:
This Day *unyokes* the world, and eaſe beſtows,
Suſpending of the *Curſe*, on ſweating Brows;
A Day of *Heaven-born Indulgence* and Reſt,
Of *Gods* Enacting both for *Man* and *Beaſt*,
And yet no *brutiſh Acquieſcence* this,
Our ſervile Labours onely to diſmiſs;

While

While *God* is pleas'd frail Nature to befriend,
His *ſacred Heſts* the better to attend:
For who the *pious* part neglected paſs,
Keep but the *Sabboth* of the Oxe and Aſs!
The idle, or debaucht prophaner man
Is but the *Devils Cive*, that keeps the *Bran*,
Loſing the *Flour*, ſhould make that *living Bread*,
To *Feaſt* him here, and *Raiſe him* from the *Dead*.
Sweet *Feſtival* of Heav'ns *Beneficence*,
Which doſt keep *open Houſe*, and now diſpence
Thy bounteous Doles of Mercy unto all
That piouſly approach with Prayer's call:
O let not *Plenty* and ſuch *choice* of Fare,
Make us like *wanton Iſrael* appear.
Loath not the *Heavenly Dew*, your Souls repaſt,
Nor let ſuch *Holy Water* run at waſte:
Though *Jews* might not, we on the *Sabboth* may
Beſt gather *Manna*, when *two ſhowres* a day:
With your old *Raining-Banquet* reſt content,
Luſt for new *Quails*, tempts but new *Puniſhment!*
Long not for *Bethlem Waters*, there's no good
Reliſh in *Wine*, that is the *Price* of *Blood*.
This is the *Soul's* beſt *Climacterick Day*,
Boding her *weal*, as t'other our decay;
If *Number* have its *Vertue*, ſure This *Seaven*
Will moſt *advantage* a good *ſoul* to *Heaven*.
Great *Market Day of Souls*, *Divinity*
On Thee (as 'twere) holds a *Monopoly*:
Come *Cuſtomers*, for God turns *Merchant* now,
Leave Trades of *Sin*, your ſelves his *Chapmen* vow;
For though his *Wares* are (yet his *Price* not) high,
Pardon for *asking*, *Heaven* for *Piety*;
For Vertue *Bleſſings*, for *Contrition*
A gracious *Act* of Heavens *Oblivion*;

For

For *Patience Conqueſt*, for a *contrite Spirit*
The *Pleaſures* of a *better World* inherit:
For *Meekneſs Grace*, and for *Humility*
The *Exaltations* of Fælicity.
Me thinks the *Sabboths* make up *Jacobs Scale*,
(The *Weeks* the empty ſpaces) whereon all
Gods Right and *Left Hand Bleſſings* downward tend,
While by Theſe *Steps* our pious *Souls* Aſcend;
Here then, ſo make the *Sabboth* the Lords Day,
That (with him) we may endleſs *Reſt* enjoy.

PRAYER 17. { On the Lords Day. }

O *Bleſſed Creatour, who after thy works of wonder finiſhed, art ſaid to Reſt in the Contemplation and Approbation of them; and in Memory thereof (as well as in Compaſſion to the Creature, which groaneth under the burthen of Sin and Sorrow) haſt been pleaſed to ſanctifie a Sabboth, to ſet apart a Day of Reſt, for us to meditate on thoſe glorious Acts, both of Creation and Redemption: O Create anew ſuch proportions of Grace in our hearts, that we may perform our Part herein: not diſputing about the Nature and Cæremonies, but cordially addreſſing to the ſubſtance of thy worſhip, (yet clothed with ſuch circumſtances, of Time, Place, and Reverence, as thy Holy Word appointeth) as Thou haſt ſanctified a Day to us, ſo we beſeech Thee, ſanctifie us to it, that we may ſanctifie it to Thee, that we (like the Diſciples at the Call of Chriſt) may be ready*

ready to leave all to follow Thee, may leave our Nets of worldly profit & pleasure, and follow Thee in Holiness and Righteousness; that sequestring our selves from all secular cares & businesses, we may devote our selves This Day unto thy service: and because a bare Acquiescence, Rest alone, amounts to no more then a bruitish Sacrifice: Quicken our Affections and Devotions, that we may celebrate thy publick Worship with Alacrity, and call thy Sabboth a Delight: not Nauseating thy holy Ordinances, or thinking long till the new Moons and Sabboths be gone: not thinking our own Thoughts, either of Complacency or Advantage; but meditating thy Word and Works: not speaking our own words, but singing thy Praise, and talking of thy Righteous Judgements; warbling and Ruminating the sacred Lessons of the Day; nor doing our own works either of Gain, or Appetite, (much less Satans Drudgery) but making our timely approaches to thy House of Prayer, adoring thy Majesty, admiring thy Wisdom, embracing thy Goodness, joying in the Congregation of thy Saints, consulting thine Oracles, attending thy Ministers, not as nice Censurers, but as practising Professours; that from our sacred Hymns, Prayers, and Gratulations, (as from a sweet Incense) Thou mayest smell a savour of Rest; and we likewise may feel a spiritual Rest, a Rest from all our servile and sinful Travails; Rest from the Temptations of Satan and his Instrumens; Rest from the Accusations of an unwasht Conscience; that we may here finde the inward Sabboth, Rest in our souls: O let us This Day walk with Thee, as Enoch; *talk with Thee,*

as

as Moſes, *and ſeek thy face with* David; *bending all the Powers and Faculties of our Souls & Bodies, to the duties of the Day and thy Commandments, ſolemnly celebrating thy Holy Myſteries, binding the Sacrifice with cords, tying up all our looſe affections, and ſtraying ſenſes; yielding a bored Ear to the voice of thy Charmers, offering up the Calves of our Lips, the Oblations of our Hands, the Tribute of our Eyes, and the Surrender of our Hearts; that ſo at length we may enter into thy Reſt, to participate the things of a better world; and for this temporal Sabboth, (may enjoy its Antitype) and keep an eternal Sabboth in thy great upper Congregation, of Saints and Angels. Amen.*

The COLLECT for the Lords Day.

Bleſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: Grant us that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy Word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Lord and Saviour Jeſus Chriſt. Amen.

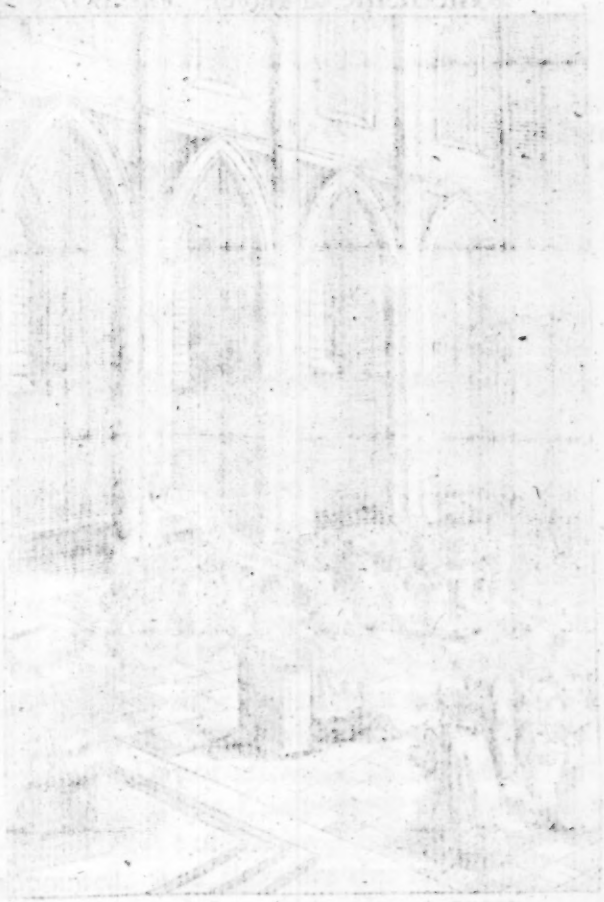
The Epiſtle. Rom. 15. v. 4. to the 14.

The Goſpel. Luke 21. v. 25. to 34.

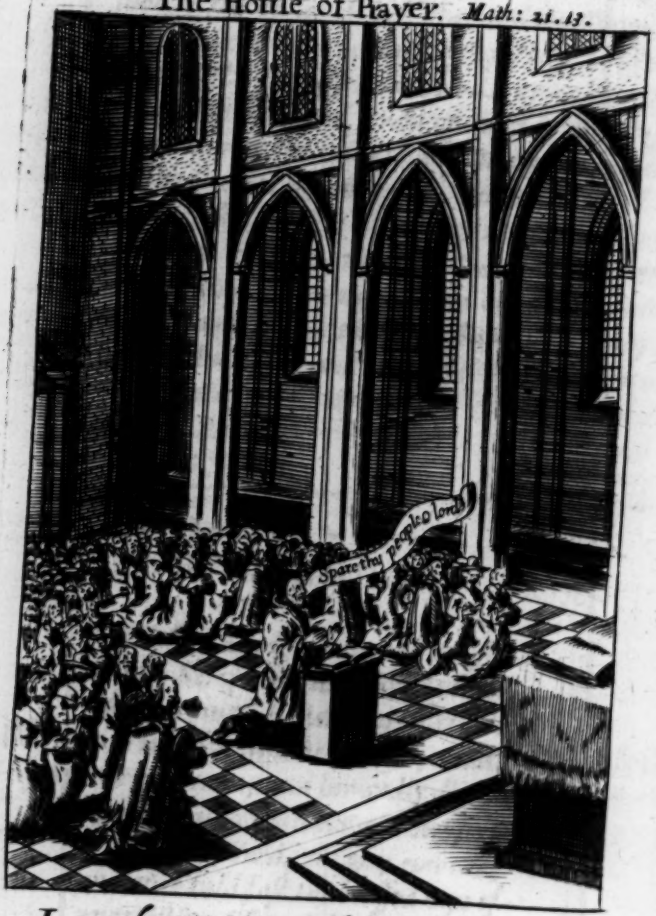
Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON



The House of Prayer. *Math: 21. 13.*



Let the Priests the Ministers of the LORD, *weepe before the Porch, and the Altar, and let them say, Spare thy people O* LORD. *etc. Ioel 2. 17.*

M. *Pſalms for D. M.* E. *Pſalms for D. M.*

UPON *Rogation Weeke.*

M. Leſſ. 1 *Joel* 2. 2 *Luke* 11. E. Leſſ. 1 *Nehem.* 1. 2 *Heb.* 5.

DISQUISITION 18.

THis was the Week immediately preceding *Holy Thurſday*, or indeed but the three Dayes next before it; the fifth Sunday after Eaſter being anciently called *Rogation Sunday*, and denominated *à Rogationibus*, from the extraordinary *Prayers*, *Faſts*, *Letanies*, and *Supplications*; then, and the three following Dayes uſed by *good Chriſtians*: to avert impendent Dangers, to perfect hoped Bleſſings; and the better to prepare their Souls at that time, to attend our Saviour by a ſpiritual *Aſcenſion*: as God made the Day of *Aſcenſion* a day of Giving, *Pſal.* 68. ſo the *Church* made this part of the Week a time of *Asking*, as in the Goſpel appointed. And therefore this is no ſpurious iſſue of Novel *Superſtition*, but a venerable *Inſtitution* of pious *Antiquity*, and ſincere *Religion*: it being more then probable, that this holy Cuſtome was practiſed in the *Church*, in (if not before) Saint *Auguſtines* dayes. Witneſs

Pſal. 68. 18.

Serm. 173. de Tem. tom. 80.

nesse his Sermon preached on *Ascension* Eve; and his Titles on some other Sermons, concerning * *Rogation Sunday*, and of the second and third day thereof; and it is unanimously acknowledged by *Authors* of both *Perswasions*, that this ancient *Order* was invented, or restored rather by *Mamercus* Bishop of *Vienna*, long before the time of *Gregory* the *Great*, *Anno* 450. the Reasons of which *Holy Custom*, I finde to be of two sorts, *viz.* from Occasions Natural, and Accidental: Those of Accident were the great *Afflictions* and *Calamities* that befell those times, which made them happily convert their Superstitious *Processions* to the Tombs of Martyrs, into a better use of *Fasting*, *Prayer*, and strong *Supplications*; for removing of those *Judgements*, (as things invented for one purpose, by use, are easily converted into more:) And so it was by the People of *Vienna*, when such *Earthquakes* and terrours befell them, as amazed the hearts of all men! who then began to forsake the City, as a place which Heaven seemed to have destinated to ruine; as though the Guardian Angels had said of it, as sometime of *Jerusalem* before its destruction; Let us remove from hence! For then their Bishop before mentioned (as it became a *Christian Prelate*, neither void of counsel as yet, nor secure in himself alone, under such common perplexity) earnestly exhorted the remainder of the people, to prevent portended *calamities*, by those *vertuous and holy means*, whereby others (in like case) have prevailed

* *De Dominicâ in Orationibus, &c.* Magdeburg. cent. 5. fol. 693. and 741. *Baron. Annal. fol. 309.*

Socrates lib. 6. c. 8.

Hooker Ec. P. l. 5.

Vox Angelorum audita est in Templo, φωνῆς ἀγγέλων μεταβαινούσης ἐντεῦθεν, *Transeamus hinc. Joseph. de Bel. Jud. l. 7. c. 12.*

vailed with God. To that purpose perfecting and adapting the *Rogations*, or *Letanies* formerly in use, to their present necessities and said occasions: whose good success therewith, afterward moved *Sidonius* Bishop of *Averna*, to use the same so *corrected Rogations*, at such time as he and his people were afflicted with Famine, and besieged with potent adversaries; till at length it was thought convenient by *Gregory* (the first and best of that name) to contract the Flower of all the said *Rogations* into one. And however this *Iron* have since got some rust, yet hath it been scowred off too, as I shall shew anon. And this I may call (as to us-ward at least) the *Accidental cause* of these *Rogations*; the general Troubles and Calamities of Nations. But besides these, there are some *Natural Occasions* of them (I mean) from *Gods blessings* on *increasing Nature*: and as the first tremble before God as an angry Judge, so these kneel to him as a Father and a Benefactor. As now (you see) *Natures* Carpet spread, enamelled with rare variety of flowers an hopeful blossoms. Now the *Fields stand so thick with corn*, (that we hope in good time to say on with *David*) *they shall laugh and sing*: Mean time then since our Harvest is but in the * Hearb, how ought we to solicite *Heaven* with our *Prayers*, and now to exercise this part of *Primitive Devotion*, our *Rogation week*; the want of which *seasonable Prayers*, why may we not think occasioneth *unseasonable* weather, oft turning the Heavens to Brass, and the Earth (like our hearts) to Iron? Letting loose

Reasons for Rogation Week.

Tam prata riso thick with corn, (that we hope in good time to say on with *David*) *they shall laugh and sing*: Mean time then since our Harvest is but in the * Hearb, how ought we to solicite *Heaven* with our *Prayers*, and now to exercise this part of *Primitive Devotion*, our *Rogation week*; the want of which *seasonable Prayers*, why may we not think occasioneth *unseasonable* weather, oft turning the Heavens to Brass, and the Earth (like our hearts) to Iron? Letting loose

dent. Virgil. Pial. 65. 13.

* *Messis in Herbâ.*

Joel 2. 25. the *Mildew*, the *Caterpiller*, and the *Palmer-worm*, with the rest of the *Army of that Lord of Hosts* neglected! Out of a pretended fear of superstition, men neglect necessary Devotion! (as a great *Gamaliel* of our *Church* was wont zealously to inculcate) *Some are more afraid of a drop of Superstition, then of a whole messe of Prophanntion!* Now is the season, that hazards are multiplied upon us, both from abroad, now every where being the time of preparation for War, (nor needs this Age any instances) and at home, the blooming Fruits of the Earth being now in their greatest hazard. All summon us to these seasonable Devotions; whereof (besides example) the *Church* hath fitted us with admirable pious Compositions; which the * *Greek Church* termed *Litanies*, the Latine called † *Rogations*, which were of old the very strength, stay, and comfort of Gods Church, in all times of affliction, and trouble through the world. And from *Their* Dayes travelling down to *Ours*, had by the way contracted some *soyle* and blemishes; as the Addition and Invocation of *Saints Names*, by some *particular men* annexed: which being washed off as a Novelty by *Walafrid Strabo's* own *Confession*: our *Church* retains the *Leitanies* of most acceptable *Perfection*; both for matter and form, for all Times, Persons, Places, Accidents, and Occasions; (above all Platforms, and Churches in the world) *harmless, compleat* and *usefull*. The *Rogation* * *Service* (being now voluntary) formerly appointed (yet some Remnants of it retained in perambulation) in dayes

Mr. Josias Shute of London.

* From λιτὴ Prayers, and from λιτανεύω to pray.

† *A Rogando*, from *asking*.

De rebus Ecclesiæ, c. de Leitaniis.

* *Vide Artic. Eliz. 7. Regni.*

dayes of *Proceſſion* was the 103. & 104. *Pſalms*; with the *Letany* and *Suffrages*, and the *Homily* of Thanksgiving; the two *Pſalms* were to be ſaid or ſung at convenient places in the *Perambulation*, the people praiſing *God* while they beheld his *Benefits*; the *Fruits* of the Earth; thence raiſing the *Fruits* of their Thankfulneſs and *Gratulations*: and alſo at their Return to the *Church* they added * *Prayers* to thoſe *Praiſes*, that thoſe begun *Mercies* might be compleated (in their ſeaſons) with a mature *Benediction*. And howſoever *ſome*, moſt in love with their own wayes, object, That theſe Prayers (or many of them) were but temporary, confined to ſome times and places of calamity, and no way ſuiting other *Circumſtances*. Alas fond men! they are ſo ſenſual, that they ſeem to have forgot that *Article of their Creed*, *The Communion of Saints*, and will pray for none other but themſelves! whereas the myſtical communion of all faithful men is ſuch, as maketh every one to be intereſſed both in the good and evil, in the Bleſſings and Calamities that befall any of them, whereſoever. And then ſure ſcarce any *Age* or *Place* hath afforded more occaſions for ſuch *Supplications*, or hath longer *ſuffered* for the want of them, then *ours*! Beſide, what befalls one place, or perſon, may befall another! What dangers, or when imminent, God onely knows, to whom onely theſe prayers are to be put up: While thou art a man, think no humane miſery but may befall thee. We finde by daily experience, that thoſe *Calamities* are oft *neareſt*

* *Eliz. Injunct.* 18, 19.

Rom. 12. 25.

Quod cuiquam cuivis!

Nihil humanum à te alienum puta. Hooker Ec. P. l. 5.

neareſt at hand, and readieſt to break in upon us, which we by circumſtances may imagine fartheſt off? Or if not ſo, yet ſuch *miſeries* as being preſent, all men are apt to bewail with their *Tears*, wiſe and religious men ſhould endeavour to prevent with their prayers. And to this end the *Primitive Church* uſed not onely the Annual Pieties of *Rogation*, but alſo the Quarterly Devotions of *Ember Weeks* anciently obſerved at the four *ſeaſons* of the *year*, (*viz.* the firſt being the * *Wedneſday*, *Friday*, and *Saturday* after St. *Lucy's* day, *December* 13. The ſecond, the ſame dayes after the firſt *Sunday* in *Lent*; the third being the dayes aforeſaid next following *Pentecoſt*; and the fourth, the ſame dayes immediately following that called *Holy Croſs*, being *September* 14. and they were ſo called *Ember Dayes*, (not probably from any * *Saxon* terms, but) from ancient *Cuſtom* of pouring *Aſhes* on the *head*, and from eating of nothing until night; and then onely a *Cake* baked under the *Embers*, called *Panis ſubcineritius*, or *Ember Bread*: And theſe dayes were then obſerved (among others) for theſe reaſons, (to ſay nothing of their reflecting on the three *faculties* of the *ſoul*, by thoſe three dayes; or on the four *Elements* corrupted, in the four ſeveral *Embers*) but firſt, that *Chriſtians* might not come ſhort of *Jews Devotion*, but might improve the ſame *opportunities* to better *ends*, that ſo conſecrating the *Firſt-Fruits* of each *ſeaſon* unto *God*, the *Remainder* of the *Year* might all be *holy*. Secondly, That ſuch devout *Abſtinence* might (at

* If you will tolerate that old Monkiſh Verſe, *Poſt Crux, poſt Cineres, poſt Pentec, poſtque Luciæ.*

* *Em. a Brothir, & Bert noble*, as in *A. S.*

Leo de Jejunio 4. Temporum.

Hieronim. in Zechar. 8.

(at once) *chastise* the exorbitances of the ending Quarter, and *caution* that which is *beginning*. Thirdly, That the *Devotions* of them might both *appreciate* the *Almighty's Blessing* to the *Fruits* of the *Earth*, (then either *Sown*, *Sprung up*, *Ripening*, or *Gathering*) and also *deprecate* the *Dangers* and *Distempers*, commonly most incident unto those *seasons*. Lastly, with ferventest *Devotions* to assist the *Churches* sacred *Ordinations* which were ever *solemnized*, the next *Lords Day* following *each of These*; and which ought (as by *Christ* and his *Apostles*, so ever by their *Successours* and *Disciples*) to be performed with Prayer and Fasting. And here touching all the Premises, I have too much cause to close with the Propheticall *Complaint* of that * meek and pious soul, that *Oxford* of Learning, Reverend *Hooker*. *I am not able to express how much it doth grieve me, that things of principall excellency should be thus bitten at, by men whom God hath indued with Graces both of Wit and Learning, for better purposes.*

* *Mitissimi animæ.* *Erasmus de Melanct. in Epist.*

POEM 18. { On Rogation Week. }

SHall not *Rogation Week* a Blessing crave
Of *Him* that promis'd, *Ask and you shall have?*
Sure, if we *Primative Devotion* trace,
We now have need of an improved *Grace*
To multiply our *Prayers*, seeing the Times
Are swoln with Dangers, through our swelling Crimes!

Seaſon, Health, Wealth, and Safety crave a ſhare
In our *Oriſons*, now, each needs a *Prayer*;
And *Prayer's* a pow'rful Engine, that Commands
All *Elements*, and holds th' *Almighty's* Hands
From ſtriking very *Sodomites*; nor can
Heav'n ſhowr down *Hell*, till *Praying Lot* is gone.
At this time, our Proud Expectations ſwell
Big as the *Teeming Earth*, then 'twould do well
At once to praiſe the *Author*, and to *Pray*
No *fatal Blaſt* prevent a Ripening Day:
Prayer is the beſt *Lucina* to give Birth,
And *proſprous Iſſue*, to the *pregnant* Earth;
And that the *Fruits* oth' *Spirit* may keep pace
With thoſe of Earth, till grown a Crop of Grace.
Now too the buſie World doth each way move
On her Deſigns, of *Enmity* or *Love*;
Princes exchange their Silken-Robes of *Peace*
For glitt'ring *Arms*, ambitious to increaſe
Their narrow Bounds, and *Honours*; which Alarms
Make good Folk *Pray* againſt the *growing Harms*;
When *Innocence* (that ſhould be *Shield's*) a Crime!
Then to be *wiſe as Serpents*, is the Time;
Then *Pray'r's* our double Moat, that none invade
Our *Iſle*, or viſit but for *Love*, or *Trade*;
And ſpecially that no *Spiritual* Foes
Surprize us, or Effect our Overthrows!
Beſides, the ſcorching *Sun* doth now incline
To the Diſtempers of the *Torrid Line*,
The Inflammations of whoſe ſoultry Breath
With *Sickneſſes*, oft cloy the Jawes of *Death!*
Then we ſhall need a *Letany*, ſince *Pray'r*
Can from *Infection*, keep both Men, and Ayre;
Of all your *Amulets*, This is the beſt
To ſecure *Health*, if worn but in the *Breaſt*;

For

For any who are now more prone to *Sin*,
Devotion's the best Curb to keep them in:
Pray'r gives th' unruly *Element* Command,
Girdling the *Ocean* with a *Belt* of *Sand*;
This is the *Jacobs Ladder*, whereon *Souls*
And *Bleſſings* Trade, from *Center* to the *Poles*:
Sometimes it mounts aloft, as having *Keyes*
To open, or ſhut *Heaven*, as it pleaſe;
It ſtops the foaming Horſes of the *Sun*,
Their mouthes ſo *Garriſon'd*, they could not run!
Pray'r ſometime *Broach'd* the *Clouds*, that they might pour
Into ſcorcht *Tellus* Lap, a *Danae*'s ſhowre;
Sometime deſcending, Pregnanteth the *Womb*
Of *Teeming Earth*, or Opening the *Tomb*
Even of the *Dead*, Recalling thoſe are gone
To a compendious Reſurrection.
Thus common Wellfare claims *Rogation Week*,
And that our *God* we now more ſtrongly ſeek,
As chiefly the *Primævous Church*, for theſe
Solemn *Proceſſions* us'd, and *Suffrages*;
While *Superſtition* now, the former acts,
And *Prophanation* t'other diſreſpects!
Onely ſome Reliques left, *Perambulation*;
But the *Religious* part ont's out of Faſhion:
Happy that *Church* (as herein, once were we)
Injoyes a harmleſs, helpful *Leiturgy*.

PRAYER 18. { On Rogation Week. }

O *Omnipotent Wiſdom, who haſt commanded and encouraged us to Pray unto Thee, (upon both which Accounts to Thee ſhall all Fleſh*

come) commanded us yet not for thine own sake (who knowest our Necessities before we ask, and our ignorance in asking) without further Reference to Thy self, then as great Landlord of the World, to reserve the Homage of acknowledgement and surrender; but for our own Benefit and multiplied Advantage; in Obedience therefore to Thy Command, and in Affiance in Thy Promises, we make on all occasions, our Prostrate Addresses to Thee, both for Deliverances, and for Supplies; Deliverances from evil, and Supplies of good; good and evil, whether Spiritual, or Corporal, Temporal, or Eternal: In times of distress we come to Thee for succour, or support; in times of Hope, for Fulfilling and Completion; in times of War and Distraction, for Peace and Reconciliation; in times of Languishment and Sickness, for Health and Redintegration: And at this time more especially (with thine ancient Church and People) we bend our knees and hearts to Thee for all of them, (our Hopes and Fears being now Ballanced with equal poise) like Jacob *and* Esau, *holding one another by the heel; at this time of the year, the mighty* Nimrods *go on Hunting, the Grandees of the world march forth to War, (wherein Innocence is no Shield, and Right no Safety; Peaceableness no Apology, and Piety no outward Priviledge!) O be not then Thou far off, O God, when trouble is hard at hand, nay when it hath long dwelt among us; O be not Thou angry with Thy People that prayeth, that prayeth for the Peace of Thy* Jerusalem, *using none other then Thy Churches weapons, Prayers, and Tears. Be Thou our Shield, our Castle, and Defence; and*

(*shewing*

(shewing us the Instability of these lower things, in their perpetual Revolutions) grant that Thy shaking of the Nations may the more firmly settle us (at least our better parts) upon those unmoveable Foundations: and whereas Pestilence and Famine are commonly the Lacquies of War, and sad consequents thereof! that fatal Three, somewhat like Hazael, Jehu, *and* Elisha, *ofs sweeping away each others leavings! We implore Thy preservation against both the later also: knowing that by reason of encreasing heat without, and consequently of abounding humours within, (besides the many Accidents of general Intemperance) sundry Malladies and Languers are incident to this season! We importune Thee (O Great Physician of both parts of us) chiefly to preserve us from Diseases of the Soul, and from the Plague of our own Heart; and next in Mercy to Compassionate our Bodies, preventing the Eruptions of noysome Pestilence, and other Contagious Languishments among us: bless us with wholesome Elements, a constant Temperance, religious Abstinence; effectuate the vertues of Plants and Minerals, Medicines and Physicians; Rebuke the Feaver, cure the Paralytick. Send down the good Angel (at this season) to move the healing waters; that we may live and Praise Thy Power, since there is no Celebration of Thee in the Grave; to which end we now beg of Thee, with our Mother Church, from Lightning and Tempest, from Plague, Pestilence, and Famine, from Battle, and Murther, and from sudden Death, good Lord deliver us. Lastly, as Thou art now pleased to afflict us with thy Rod, so also*

with

with Thy staff to comfort us; to comfort us with the staff of Hope, Hope and Expectation of a fruitful Year; Perfect (O heavenly Benefactor) and compleat these begun Mercies; as Thou hast given the Earth vigour to conceive, so give it strength also to bring forth; to which end vouchsafe us natural Seasons, moderate Showers, chearing Sunshines, refreshing Winds, comfortable Accidents; that as Thou hast given us an earnest of thy Favour in the Bud and Blossoms, so in due season, thou mayest make up the Blessing into a plenteous Harvest; not more leading us to a Crop of Joy, then Thankfulness, and Fruits worthy amendment of Life; and this also we crave in the Language of our Mother, That it may please Thee, to give and preserve to our use, the kindely Fruits of the Earth, so as in due time we may enjoy Them. We beseech Thee to hear us good Lord, that we may enjoy them, and joy in them; yet so as with a Guard of Sobriety upon our selves, an Endeavour of Gratitude to Thee, and with a Design of Charity to others, as our several Callings and Opportunities shall challenge; that so here interchanging a while our Piety and Devotion, for thy defence and Benediction; Our Rogation may at length be turn'd into Possession, and this Life of Accidents into a State of Happiness, and an unchangeable Condition. Amen.

The

The Collect for Rogation Week.

Almighty God which haſt promiſed to hear the Petitions of them that ask in Thy Sons Name, we beſeech Thee, mercifully incline thine ears to us, that have made now our Prayers and Supplications unto Thee, and grant that thoſe things which we have faithfully asked according to Thy will, may effectually be obtained to the relief of our neceſſity, and to the ſetting forth of Thy glory, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. James 1. from 22. to the end.

The Goſpel. John 16. from ver. 23. to the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

M. *Psalms for D. M.* 30. E. *Psalms for D. M.*

UPON *St. Andrews Day.*

M. Leſſ. 1 *Pro.* 20. 2 *Acts* 1. E. Leſſ. 1 *Prov.* 21. 2 *Heb.* 6.

DISQUISITION 19.

AFter due obſerving the *Conſtellation Feſtivals*, we come now to ſcan the Celebration of particular *Saints*: among whom Saint *Andrew* as an humble *Lucifer*, firſt appeareth in the *Horizon* of the *Church Solemnities*; becauſe he firſt came to Chriſt, and followed him before any of the other *Apoſtles*, *John* 1. His *Day* beginning the Order of the Service for all the other *Saints* Dayes in the year; becauſe his *Feaſt* ever falls out to be either next before, or next after *Advent Sunday*, as bringing the firſt news *de Adventu Domini*: we have found the *Meſſiah*. The point initiatory of the year *Eccleſiaſticall*: and the Reaſon of that Reaſon is, becauſe St. *Andrew* of all the *Apoſtles*, firſt applied himſelf to *Chriſt*, out of St. *John Baptiſts School*, ſoon after *Chriſts Baptiſme*, as is eaſily collected, *John* 1. *&c.* where the two Diſciples calling him רבי ſay unto *Chriſt*, *Maſter, where dwelleſt thou?* They were preſently affected with a deſire

John 1. 38.

John 1. 40.

S. ANDREAS.

desire to follow him upon St. *Johns Declaration*, *Behold the Lamb of God*: straight they desire to wait on him, to converse with him, professing (by their compellation) that they had chosen him their *Master*, and desired to receive their instructions from him. *Ecce Agnus Dei, &c.*

Now some think that St. *Peter* was not that other *Disciple*, (by the leave of his pretended Champions) for though the *Scriptures* name not who that other was, and there are various conjectures; yet the Text at once manifesteth St. *Peters* absence, and his brother *Andrews* piety; Piety in his first address to Christ; I, and Charity too, in seeking of him up, and bringing him to *Christ*, ver. 41. *He first findeth his own brother* Simon, *and saith unto him, we have found the Messias, which is to say, being interpreted, the Christ, and he brought him to Jesus*: So that here, that distinction doth but wrack the Text, that saith St. *Peter* came first to the Apostleship, these two first to the knowledge and familiarity of Him: that those in *John* 1. came first but to an *acquaintance and conversation with Christ*, but here in *Matth.* 4. these were called to the *Apostleship*: yet to that conversation (which was no small *happiness*) *Andrew* came clearly before *Peter*; and to this *Apostleship* here St. *Peter* did not come before *Andrew*, for the Text saith, they came togeather; and therefore (I say) the *Church* celebrates the memory of St. *Andrew* first of any Saint in the year: and after they have bin altogether united in that one *Festival* of *all Saints*, St. *Andrew* is the first that hath a particular day; *Doctor Donne Serm.* 71.

John 1. 41. &c.

Petrum primò ad Apostolatum, hi ad notitiam & familiaritatem.

Mat. 4. 18, 19, 20.

Sanctus Andreas πρῶτος Ἀποστόλων.

Sanctus Andreas Primogenitus Testamenti Novi.

day; he was the first *Christian*, the first begotten of the New Testament, for St. *John Baptist* was between the Testaments, as *Noah* between the Worlds, a kinde of *Isthmus* joyning both together: He had his conception, as it were, in the Old Testament, for his coming and office, in the womb of those Prophecies of *Malachi* and *Isaiah*, and so cannot be so intirely referred to the New Testament as Saint *Andrew* is.

Mal. 3. 1.
Isai. 40. 3.

Mos Apostolicus, mos sit Christianus, Conversus converte.

Like him therefore, being come to Christ thy self, call thy brother to him; *Thou being converted, strengthen thy brethren.* This was alwayes the Apostles manner, and it is a very laudable Christian practice; and fortified from the very law of * Nature, all things endeavouring to the utmost to assimilate and turn things toward (if not into) their own nature; as you see in fire, water, earth, &c. And thus having considered St. *Andrews* Person, let us now take notice of his Calling; and that the *Epistle* for the day acquaints us with. *Matth.* 4. As *Jesus walked by the Sea of Galilee, He saw two Brethren, Simon which was called Peter, and Andrew his Brother, casting a Net into the sea, for they were Fishers*; and in that act our Saviour found them, and called them to his service. *Almighty God is wont to bless men, especially when busied in their proper element, when well imployed, and in their own* vocations: We see, our blessed Saviour *(in whom were hid all the treasures of wisdom,* Colos. 2.*)* did not chuse the Grandees of the world, big Wits, high Degrees or Authorities thereof; but Seamen, unlearned, and indocil,

* *Agentia naturalia agunt ad extremum virium.*

Matth. 4. 18.

Why Christ chose such for his Disciples.

Col. 2. 3.

docil, inured to a tempestuous element, less capable of civil offices then other men: And why did Christ take them? (having his choice sure, of all things he made.) First, negatively, not that thereby was any scandal given, or just occasion of that calumny of *Julian* the *Apostata*, that he found it easier to seduce such poor ignorants as they were; for Christ did (when time served) receive persons eminent; eminent in learning, as *Saul* was; eminent in Authority, as *Nicodemus*: eminent in wealth and ability, as *Matthew*, *Zacheus*, *Joseph*, *&c.* But first he chose such men, that when the world had considered their beginning, their insufficiency then, and unproperness for such employment, and yet withall, that greatest work, so far, and so fast advanced by them; *nihil instrumentis*, they might ascribe nothing to the instruments, but all unto the power of the workman, (whose school soon rendered them sufficient) and so ever after, might chearfully come in unto him, upon any invitation whatsoever: Christ to make his work the better prosper, in all ages after, proceeded thus at first: (as St. *Austin* sweetly) he sent not Rhetoricians to work upon these Fishermen, but by these Fishermen hath reduced all those Kings, Emperours, and States, which have embraced the Christian Faith these 1600. years, *chusing the foolish things of the world to confound the wise, and the weak things to overthrow the mighty, &c.* 1 Cor. 2. And * *Prosper* saith, this was fore-typed, *Judges* 15. by *Samson slaying a thousand with the jaw-bone of an Ass:*

Nec quæsivit per oratorem piscatorem, sed de piscatore lucratus est Imperatorem. St. Augustine.

1 Cor. 2. 27.

* *Prosper in* Judges 15. 16.

Veniebant ad Discipulatum, priusquam ad Apostolatum.

Ast; When Omnipotence is the Agent, no matter what the Instrument; of *Fishermen*, Christ made them Fishers of men; but first they followed him: they came to the *Discipleship* before they came to the *Apostleship*; they were taught and caught by him, before they caught and caught others; they *straightway left their Nets and followed him*; the chearfulness of which obedience is exalted in this, that it was freshly upon the imprisonment of *John* the *Baptist*, whose Disciple St. *Andrew* had but lately been; and thence might easily have been deterred and averted. But he was one that was right owner of his Name; * *Andrew* signifying *strength* or Fortitude, and * *Simon* signifying *Obedience*; from whence † *Beda* frames this handsome Descant, that without *Obedience* no *Disciple* enters the School of *Christ*, and without *Fortitude* none persevereth in it. But the contemplation of sad examples past, the apprehension of perils future, the sense of persecutions present, all cannot startle St. *Andrew* here, or retard those, whom the love of Christ Jesus works upon effectually; they followed for all that, and followed at the first word *sequere*; and but that one us'd to them, they left their Nets, they did not burn them, (saith one) but at fit occasions again made use of them, *John* 21. as Christ found them after his Resurrection; not to be too diligent to the world, is the diligence God requires: that we defer not the making our *Reconciliation with him*, *not sacrificing to our own Nets of gain or pleasure!* but leaving our Nets, (*i. e.*) our darling

* ἀπὸ τῦ Ἀνδρὸς, *seu* Ἀνδρείζεσθαι.

* שמע from *audivit, vel obedivit.*

† *Discipuls Christi sine Obedientiâ non intrat, & sine Fortitudine non perseverat.*

John 21. 1.

Perfecta obedientia est imperfecta relinquere.

darling sins; you leave your Nets, if you renounce your vitious desires; whether they be covetous, riotous, or ambitious; and if St. *Andrew* and others here followed *Christ* so in his Poverty and Humiliation, what a sin will it be, not to follow him *sitting at the right hand of God?* Saint *Andrew* followed him, both in life and death, preaching *Christ*, first in *Scythia*, and afterwards in the interiour parts of *Æthiopia*, inur'd like *Jacob* to the extremities of heat and cold! and after that (saith *Alsted*) he preached in *Capadocia*, *Galatia*, *Bithynia*, and along the *Euxine Sea*: (*nothing difficult to a willing minde, much less to such a zealous diligence*) last of all, in *Thrace*, *Macedonia*, *Thessalia*, and *Achaia*, where at length under *Vespasian* the Emperour, he had the double honor of dying for his Master, and that on such an Instrument, *viz.* the Cross, though with some modest difference, a Cross inverted. And here * *Ludolphus* gives us an abridgement of his Speech made at the *Cross*, which not being abused with short hand, (as our Age most useth) but keeping the *Analogy* of Faith, may be well worth attending. St. *Andrew* (saith he) being brought unto the *Cross*, stedfastly beholds it, salutes it, and breaks forth into the *praises* of it, "Now methinks, Thou seem-"est not common Wood, but, as it were, "Consecrated with the *Body* of my *Master* "*Christ*; and by his *extended* Limbs all over "(as it were) ornamented with *Pearls* and *Di-*"*amonds*; before our *Blessed Lord* ascended "Thee, thou wast somewhat of a formidable

Vitia sunt Retia. Hab. 1. 16. *Retia relinquitis, si desideriis renunciatis.* Greg. magn. in Mor.

Alsted. in Chronol. c. 27.

* *De Vitâ Christi, p. 2. c. 67. n. 17.*

"aſpect, of ſome terrour unto *humane* eyes!
"But now lookeſt like a Tree of *Paradiſe*,
"bearing cæleſtial Fruit; ſo that thou art now
"much deſired; *Rejoycing* therefore, and ſe-
"cure I come unto *Thee*, I would have Thee
"too joyfully receive his *Diſciple*, whoſe *Ma-*
"*ſter* firſt devoted Thee, having ever ſince
"been a *Lover of* Thee, and *deſirous* to em-
"brace Thee: O take me hence, remove me
"from this *evill world*, and reſtore me to my
"*Lord* and *Maſter*; that by Thee He may re-
"ceive me, who by Thee did *Redeem* me; So
piouſly ambitious of the Inſtrument of our *Sa-*
viours Suffering; which made ſome amends
for his ſufferings ſo in his own Countrey, and
City of his Father, the place called *Patras*, a
City of *Achaia*, a Region of *Greece*, where he
was Crucified about the eightieth Year of
Chriſt.

Alſtædii & Iſaacſoni Chronolog.

POEM 19. { On Saint Andrew. }

OF all the twelve St. *Andrew* leads the Van,
Whoſe *Name* and *Nature* ſpeaks a valiant Man,
One made for *hardſhip*, not a life of *Eaſe*;
Converſing with the rude and boiſterous *Seas*.
An *Element* for wonder made, ſo dread
That we deem *ſuch* 'twixt living and the dead!
Where *Windes* and *Waters* oft create ſuch *Jar*,
As if both *Globes* were about waging *War*!

The

The *Day* oftimes beclouded into *Night*,
Night multiply'd with *Storm*, no friendly light,
Or helpful *Star* appearing, sometimes toſt
Above the *Clouds*, ſometimes in Dungeons loſt!
The *Billows* like ſo many Rowling *Graves*,
As many *Deaths* approaching on the *Waves*!
As *Hell* it ſelf were empty, and its Train
Of angry *Furies* dancing on the *Main*!
There this *good Man*, his *Time*, and *Travel* ſpent
Upon that *fierce* and *fickle Element*;
Making with *Art*, or uſing *Nets* with care,
The *Scaly People* of the *Waves* to ſnare;
Buſie as might be in *contented Toyle*,
Idleneſs and the *Tempter* to beguile:
And Such, *Bleſſings* attend; *Chriſt* paſſing by,
Caſt on this Man of *Induſtry* his *Eye*,
Invites to follow; at whoſe gentle *Breath*
He *leaves all*, to attend in *Life* and *Death*:
Relinquiſheth his *Veſſel*, *Nets*, and all,
The ready *Firſt-Fruits* of his *Maſters* Call:
Leaving his *Element*, though not his Trade,
Fiſher of Men, inſtead of Fiſhes, made:
The *Church* is now his *Bark*, his *Ocean* is
The ſpacious *World*, and *Heaven* his *Port* of Bliſs;
His Cable Faith, his Anchor Hope, his Sails
The ſacred *Spirit* now fills with proſperous *Gales*;
Souls are his *Fiſh*, his *Doctrines* are the *Nets*,
Wherewith to Chriſt a Multitude he gets,
And to their ſtrange advantage, for *Theſe* thrive
By being ta'ne, are ever kept *alive*:
May ſuch induſtrious *Fiſhers* have *ſucceſs*,
That may on *both ſides* prove a *Happineſs*:
Thus this ſtout *Champion* both by *Sea* and *Land*
Both firſt and laſt fulfill'd his *Lords* Command;

For after a long *Diligence*, He *Dy'd*,
As for, so like his *Master*, Crucify'd!
Rejoycing in that *Kindeness* of the Cross,
To shew him Christ, as once it caus'd his *Loss*.
So may thy Call *(dear Lord)* with us prevail,
To leave our shrowds of Pride, and to strike Sail
To thy Commands, to quit our *Nets* of *Sin*,
That we thy nearer Correspondence win:
To metamorphoze our old Toil and Care
Instead of *Bodie's* to the *Soul's* welfare;
That like this *Saint* we so thy Call remark,
As *Thee* t' attend, we quit our *Mortal Bark*.

Prayer 19. { On Saint Andrew. }

O *Eternal Saviour, who art honoured in Thy Saints and Servants, and Those most honoured by Imitation; vouchsafe us (we beseech Thee) the Graces of Thy first Disciple Saint* Andrew; *scil. Contentedness in our Condition, Diligence in our Vocation, Resignation of our selves and all we have unto thy Call and Service; Practice answerable to our Profession, and Perseverance in them all unto the end; and Thou that hast put into our mindes these good desires, help us to bring the same unto good effect, by endeavouring Contentation in our lowest condition, though like this Saint, among the meanest Fishermen, or inferiour Mechanicks: knowing that the contracting of our desires is a nearer and a safer way to Riches, then the inlarging of our Possessions; and that it is far easier and happier to let down our Desires,*

Desires, then to raise a satisfaction to their Elevations; direct us to the study of St. Paul, *that we may learn to know, how to want, if Thou please to impose it, how to undergo it: and how to abound (if Thou trust us with a Stewardship) how Christianly to mannage it: in all estates to rest contented, that is, in chearfulness and patience; and let us still evidence this vertue by another (like Thy servant here) shew our Contentment by a Diligence in our vocation; Thou observing him (O Christ) painful in his Ship, mending of his Nets, labouring for Fish; wert pleased to elevate his Profession into a Fisher of men, (thine infinite wisdom having so appointed it) that Diligence ever invites a Blessing, while Idleness invites Temptation, and as it were even tempts the Tempter; that envious man sowing his Tares while the Husband sleeps; it is the sitting Bird that is the Fowlers Aim, and the idle Person is no better then the Devils Cushion, whereon he sits and takes his ease, while the well-busied heart is, as it were, the Shop or Work-house of Thee the Almighty, as here Thou wert pleased to make St.* Andrew; *so well becomes it all to be industrious in their Calling; especially all good Fishers of men, to be ever either Fishing, or mending their Nets, still steering their Course for the Port of Heaven; as here thy Servant doth at thy first Call; Resigning all unto thy Word and Service: O give us the like Spirit of Resignation, that we may relinquish our Sails of Vanity, our Rigging of Pride, our Fraight of Apes and Peacocks, nay of Gold and Silver, for the more gainful imployments of Christianity; that we may leave our Nets of sinfull*

Pleasures and profits; nay, and give up even our vessels of frailty, these leaking vessels of mortality, whensoever they may make a Sacrifice holy and acceptable unto Thee O God: mean time give us Obedience to Thy Call, and a discerning of Thy Call from our own Fansies, (that by the Talents within, and Approbation without) the Designations of Grace may be known from the Presumptions of Nature, and then vigilance of Practice being added to the sincerity of Profession, grant that both may be Crowned with Perseverance, which Crowneth all Performances with happpiness; that so however our Course may here end in a Cross, (as did Saint Andrews) *yet shall that Cross soon return again into a Crown of Glory and Felicity. Amen.*

{ The Collect }

Almighty God, which didst give such grace unto Thy holy Apostle S. Andrew, *that he readily obeyed the calling of Thy Son Jesus Christ, and followed him without delay: grant unto us all, that we being called by Thy holy Word, may forthwith give over our selves obediently to fulfill Thy holy Commandments, through the same Jesus Christ our Lord.*

The Epistle. Rom. 1. ver. 9. unto the end.

The Gospel. Matth. 4. ver. 18. unto 23.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

S. THOMAS.

M. *Pſalms for D. M.* 21. E. *Pſalms for D. M.*

UPON *The Feaſt of Saint* Thomas.

M. Leſſ. 1 *Pro.* 23. 2 *Acts* 21. E. Leſſ. 1 *Prov.* 24. 2 1 *John* 1.

DISQUISITION 20.

That *Church* (which of all the world) kept to Saint *Pauls* rule moſt exactly, 1 *Cor.* 14. *Let all things be done decently and in order*, next unto St. *Andrew*, that firſt *Diſciple* of our bleſſed *Saviour*, Celebrated the Commemoration of Saint *Thomas*; and therefore (me thinks) They *do a double treſpaſs, that ſay, *His memorial is kept laſt in order, as being the laſt of all the Apoſtles that believed*; whereas he marcheth in the Van of the *Church Militant*, (according to her *Regular* computation from *Advent*) he is one of the foremoſt rank, and the foremoſt of it ſaving one; and that indeed but worthily, his *Haſitation* and *Confeſſion*, being a leading ſtar to our *Devotion*; injecting not only a ſerious apprehenſion of our frailty, but (above all the reſt) evincing the confirmation of our *Faith*: the Hiſtory of this *Apoſtle*, of all the four *Evangeliſts*, is onely by Saint *John* declared; the reſt (perhaps) Nominate him in the *Catalogue* of the Diſciples, (as St.

Πάντα εὐσχημόνως. 1 Cor. 14. 40.

* *Auſtin* in his Meditations on the Day.

John 20 45. &c.

Matth. 10. 3. Mark 3. 18. *Matthew* chap. 10. and St. *Mark* chap. 3.) but Saint *John* alone records his ſtory, who indeed beſt could do it, the other writing but by information, as Saint *Mark*, and St. *Luke*, and Saint *Matthew* ſaw but in part; but St. *John* writt by Intuition, and affectionate experience from the beginning; as he begins his firſt

1 John 1. 1. Epiſtle, *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life:* all his ſenſes were thorowly informed, having ſo long interchanged *Boſoms* with his gracious *Maſter*; and therefore we may well accept his

John 20. 24. Teſtimony in the *Goſpel* for this day, *John* 20. wherein is recorded (for our caution and inſtruction) both St. *Thomas* his frailty, and his *Faith:* his frailty appeareth in a double fault, *viz.* in his abſence, and his incredulity: Firſt, his abſence, verſe 24. *Thomas one of the twelve which is called Didymus, was not with them when Jeſus came.* Chriſt had promiſed to his Apoſtles, (a little before his *Paſſion*) his appearance to them after his *Reſurrection*, Matth. 26. *After I am riſen again, I will go before you into Galilee. Now then*, according to his Word, even the ſame day of his *Reſurrection*, (the firſt *Lords* day that ever was kept) he came *when the doors were ſhut, into the place ſecretly for fear of the Jews, where the Diſciples were gathered together*, and ſtood in the midſt, and ſaid unto them, *Peace be unto you: when the doors were ſhut*, not while they were ſhut; meaning that 'twas either late in the evening (ſay ſome)

St. *Thomas* his hiſtory conſiſteth of his frailty, & his faith.

Matth. 26. 32.

Ayer. in loc.

at

at what time doors uſe to be ſhut; or that they were opened by ſome body of the houſe, unknown to the Diſciples, but as moſt acknowledge, he came in miraculouſly, (yet not by *Penetration*, as ſome fondly imagine, through the wood and iron of the doors) but, as St. *Hierom*, the Creature there gave place to the Creatour; as did the Grave-ſtone at the Sepulchre, theſe doors did here unto our *Saviour*: but as thoſe did to St. *Peter*, *Acts* 12. and to ſome other Apoſtles, *Acts* 5. (i. e.) *opened of their own accord*, however unperceived by others; and then was the time our Saint *Thomas* was not with them: the ſhepheard had been *ſmitten*, and the *ſheep had been ſcattered*, but here they began to recollect together again, and St. *Thomas* is the onely ſtray, that returneth not, (at leaſt, not now ſeaſonably, to the Fold) but his abſence might be *involuntary*, many occaſions might enforce it, and ſo he might not deſerve all *Maldonates* cenſure, that either upon ſupine neglect, or cowardly fear (ſaith he) St. *Thomas* being abſent from the Apoſtles Aſſembly, loſt the firſt ſight of his lately ariſen Saviour, puniſhed with the want of thoſe *divine infuſions*, which the reſt then received. Be diligent therefore in frequenting the *Congregation* of the faithful, (*where the Ordinances are Orthodoxally diſpenſed*) leſt you fail too of Chriſts preſence, and remain under *Infidelity*; they that gather temporal *Manna* on *Gods day*, (following their ſeculars) loſe their labour and themſelves, *Exodus* 16. 27.

Marlorat in locum.

Creatura ceſſit Creatori. Hierom. in Epiſt. ad Pammachium.

Acts 12. 9.
Acts 5. 19.
Chap. 12. 9.

Per negligentiam aut timorem. Maldonat in loc.

Matth. 18. 20.

Alas,

Alas, thou art deceived *Thomas*, very much miſtaken, if thou thinkeſt to ſee *Chriſt* out of his *Church*, and Colledge of the Apoſtles, Chriſt who is Truth ſeeketh no corners, no Conventicles, but ſtandeth like vertue in the midſt of his *Temple*, of his Diſciples, of his Holy Congregation, in the midſt of the ſeven golden Candleſticks, *Rev.* 1. 12. 'Tis none of his *light* that is voluntarily hidden under a *Buſhel*. But albeit St. * *Thomas* his abſence might be his own ſorrow, yet may we be glad of it, his † doubt occaſioning our infallible *aſſurance*; * ſo that he might invert that ſpeech of his Maſter, *John* 11. to the Apoſtles, *Lazarus is dead, and I am glad for your ſakes that I was not there*; to us this † Saint may turn it, ſaying, Chriſt lives, *and I am glad for your ſakes that I was not there, that you might believe*, through my incredulity: and that's his ſecond fault, we may not call it infidelity: it being but a particular act of dubitation, and no habit of *Renunciation*: *Sins* in *our Nature* are like *Circles* in the *water*, propagating one another to the utmoſt *Banks* of our life; we need be the more vigilant in preventing occaſions of them: St. *Thomas* his former offence drew on this; his abſence cauſed incredulity, and that paſſionately expreſſed, *Except I ſee in his hands the print of the Nails, &c.* St. *Cyril* and others would fain excuſe him, and ſo return the favourable accident of his dubiety, attributing

Falleris ſancta Thoma, falleris ſi videre Dominum ſperas, ab Apoſtolorum collegio ſeparatus. Ber. in loc. *Non amat veritas angulos, ſed ſtat in medio.*

* *Ideo dubitatum eſt, ab illo, ne dubitetur à nobis.* Ludolp. de V. C.

† *Non tam illius infirmitas, quam noſtra firmitas.* Leo.

* *Plus enim nobis increduli tas Thomæ, quam aliorum credulitas ad fidem profuit; nec caſu ſed divinâ diſpenſatione, geſta eſt huic fini, ejus abſentia.* Greg. hom. 26. in Evang.

† *Minus enim mihi Maria Magdalena præſtitit quæ citius credidit, quam Thomas qui dubitavit; Ille enim cicatrices tetigit, & de noſtro pectore dubitantis vulnus amputavit.* Greg. ut ſupra.

buting all to ſudden paſſion, and nothing to *Incredulity*; as being extreamly grieved that he loſt the ſight of his Maſter, fearing he ſhould never ſee him again. From thoſe words which he remembred, *John* 16. St. *Auſtin* alſo ſaith, that theſe words are but the voice of an Inquirer, not of a Denyer: while he ſpeaketh thus (ſaith that Father) he ſheweth he hath a minde to be taught, a deſire to be confirmed; as though by touching the print of the nails, and thruſting his hand into the hole of Chriſts ſide, he meant to take (as it were) a reall and corporal poſſeſſion of his Maſter, a kinde of Livery and ſeiſen of the Land of the living. St. *Ambroſe* too ſaith, that he doubted not here of the Reſurrection, but onely of the manner of it. Theſe are charitable extenuations, but *Truth himſelf* reprehends him; be *not faithleſs but believe*, ἄπιστος; and indeed many circumſtances heighten the *infirmity*, if not carry it above one. As firſt, *He was one of the Twelve*, as it were, *a Maſter in Iſrael*, a *well-inſtructed Diſciple*. Secondly, that he gave no credit to the reſt of the *Diſciples*, (though ten to one informing him ſo) coming within ſome danger of that of *Chriſt*, Luke 10. *He that deſpiſeth ye, &c.* for he believ'd neither. Thirdly, by ſuiting his ill thoughts with as peremptory words, *Except I ſee, &c. Except I put my finger, &c. Except I thruſt my hand, &c.* an ill threefold cord of incredulous Reſolution, (*i. e.*) Except I meaſure all, by all my ſenſes, and finde exact proportion, *I neither can, nor will believe!* And herein, to ſee the

John 16. 15. *Vox inquirentis, non negantis.* St. Auſtin Serm. 156. de Temp. *Doceri voluit, confirmari deſiderauit.*

Luke 10 16.

ſtate

Quid eſt fides, niſi credere quod non vides? Auſtin. Tract. 20. in Johan.

Heb. 11. 1.

Quo minus argumenti plus fidei, videbat hominem, confitebatur Deum. Aug. in loc.

ſtate of Nature, how blinde to diſcern the things of God! And eſpecially that hardeſt Article of the *Reſurrection*, which to the ſenſes (till Saint *Thomas* his experience) ſeemed but a *Fiction*; Ψυχικὸς ὐ φρονεῖ, *the naturall man diſcerneth not the things of God*, 1 Cor. 2. He hath his Faith at his fingers ends; and yet for all this, *Chriſt* treats him with ſo milde a *Dialogue*, when he appeared again to his *Apoſtles* on the Octaves of his *Reſurrection*, making Demonſtration to *Thomas* (and for his ſake ſay moſt) in Conviction and Reproof of his *unbelief*; promiſing a ſpeciall *Bleſſing* to all ſucceeding Ages, whoſe *Faith* ſhall not depend upon their * ſenſes; hereby working ſo mercifully upon him, as that his *Sore* was made his *Salve*, his low Ebbe became a Floud of Faith; and what was in him but as *a grain of Muſtard-ſeed*, became a *great and fruitfull Tree*; and let us be of thoſe *Birds of Heaven*, that *ſhelter under the branches of it*: Let us ſo *ſhelter*, that we neither *preſume* nor *deſpair*: not preſume; for if the *Apoſtles* had their *Slips*, we may well fear falls: Not deſpair, ſeeing how ſweetly *Chriſt* here reſtored Saint *Thomas* to an eminent and moſt exemplary confidence, *My Lord, and my God.*

* *Beati qui non viderunt, & crediderunt. Quâ ſententiâ nos ſpecialiter ſignati ſumus, qui eum, quem carne non videmus, mente tenemus? Hoc valde lætificat, inquit* Gregor. Hom. 26. in Evangelia.

Memento Peccati, ut doleas:
Memento Mortis, ut deſinas:
Memento divinæ Juſtitiæ, ut timeas:
Memento Miſericordiæ, ne deſperes.

Remember Sin, to mourn and mend:
Remember Death, that Thou muſt end:
Minde divine Juſtice, that Thou fear:
And Mercy, that Thou not deſpair.
Petrarch l. de Rem. Dialog. 8.

Then

Then though thou be a * *Didymus*, (*i. e.*) a Twin, and but of half a Spiritual Birth, dubious, and of a wavering Faith, *Christ* will make thee *a Thomas for Perfection*, as that † *Name signifieth*, whose Faith shall be a comfort to thy self, and a pattern unto others: to which *Christ* leadeth him by a sensible *Demonstration*, verse 27. * *Infer digitum*, (using the method of his own terms, and exceptions, and thereby much convincing, much attracting him:) *Bring hither thy finger, &c. and put thy hand, &c.* He knew well what *Thomas* had said, though absent, and that speaks his *Godhead*; he condescends to *Thomas*, and his other servants weak desires, and that speaks his *Goodness*. I shall not think it here worth while to mention that needless question, which many make *a business* of, whether St. *Thomas* did actually touch *Christ*, or no? When we know it was his resolution, verse 25. and our Saviours offer, verse 27. And for the Objection, 'tis said onely, *Vidisti & credidisti, Thou hast seen, and hast believed*; an easie figure of † *Video pro intelligo* absolveth the *Riddle*: to see and to perceive, or understand, are all one; and so all the senses may see, and interchange with one another. *Videte & gustate*, Psal. 34. *O taste and see how gracious the Lord is.* Let us touch him spiritually. *Col.* 3. 1, 2, *&c.* And yet more frivolous is that question, whether St. *Thomas* his words were an *Exclamation*, *My Lord, and my God*: Some *Socinianized Grandchildren* of *Arrius* may pretend them to proceed onely from *Passion*, as an Exclamation,

Lord,

* *Propter cor dubium in credendendo*, Δίδυμος, (*i. e.*) *Geminus.*

† תאום. *Perfectus, seu perfectio.* Psal. 37. 37.

* *Quasi respondens Petitioni ejus suppositæ.* Ludolph. de v. Christi in Sanctum Thomam. p. 710.

† *Videre hoc in loco pro sentire & intelligere ponitur, quod locutionis genus adeo usitatum, ut per omnes sensus currere videatur.* Ludolph. loco superdicto

Lord what is that I touch, &c? But the Text is clear, and by our Saviours Interpretation, That to be *Lord* and *God*, verse 28. (saith *Bullinger*) it is a short, but a sweet and absolute Confession, two words involving the two Testaments, the sum of the Creed: As much honouring *Christs Resurrection* (saith * one) as those three Kings, or the *Wise men* did his *Nativity*; and with the like three presents, (he means sure spiritual presents) *Tu es* † *Dominus*, there he confesseth him a *King* the Lord, *Deus*, that declares him *God*; and *Meus*, that presents him *Man*: and we may carry it yet higher by the *Emphasis* in the Article, ὁ κυριός μου, καὶ ὁ θεός μου, *the Lord, and the God*: for many in *Scripture* are so called, Magistrates and others; besides, in Opinion (as the Apostle saith) there be many Gods, and many Lords, 1 *Cor.* 8. but this the *Paramount*, *Psalm* 50. a very pregnant Text against unbelieving *Jews*, and misbelieving *Arrians*, *Socinians*, and others; my *Lord*, and my *God*: and not onely God, but Lord also, hinting our *submission* to his *Golden Scepter*, our Obedience to him, as well as our Belief in *him*: They, who are out at the *Lord*, must never look to be in at the *Jesus*! He is a *Saviour* to none, but unto whom he is a *Ruler*; if in that sense, then may they in the other say, My *Lord* and my *God*: and not onely both * *Lord and God* in general, but in a sweet particularity applied, *my Lord and my God*. 'Twas the frequent speech of *Luther*, that much *Divinity* was couched in Pronouns; these indeed bring all home in pious Application: so *David*,

Ut brevissima sic & absolutissima Confessio.

* *Austin* his *Meditat. in Festo.*

† *Non solùm corde credendo, sed etiam ore confitendo, quia utrumque ad salutem requiritur*, Ludolp. ibidem.

1 Cor. 8. 5.

Psal. 50. 1.

* *Qui prius in fidelis fuerat post tactum, se optimum Theologum ostendit, nam duplicem naturam, & unicam hypostasin Christi asserit.* Theop. in loc.

Luther's frequent saying. *Tolle Meum, & tolle Deum.*

Psal.

Psal. 63. *O God, thou art my God*; and so the blessed Virgin, *In God my Saviour*: so here, *My God, and my Lord*; mine by Promise, mine by Stipulation, mine by Oath, mine by Gift, mine by Purchase, mine by Participation; as *Ferus* sweetly: take away this Relative, and 'tis as if there were no Antecedent; take away this propriety, and 'tis as if there were no such Lord in all the world, no Christ, or benefits by him! and *Faith* is it must effect this. Pray therefore each one, *Lord I believe, help mine unbelief!* that (however weakly) I may yet say truly, *My Lord, and my God*; with Saint *Thomas*, who did not onely say it *here*, but Preached it to the utmost parts of the earth, becoming afterward the * *Apostle* of the *Eastern Indies*; where we read of certain Christians dissenting from the Church of *Rome*, and rather agreeing with the Protestants, which had received by Succession, their Religion, from the time of St. *Thomas* the Apostle; by whom, as it is recorded, a great part of *India* was converted, as *Taproban* and other Nations, to the utmost Ocean of the East (as *Alstadius* writes) where (after a long pains and pilgrimage) he fulfilled his own words sometime spoken to his fellow-Disciples, *John* 11. *Let us also go, and dye with him*: changing onely the *Preposition*, not the *Proposition*; dying for him, being *Martyred* in the five and twentieth year of *Christ*, his Master.

Psal. 63. 1.

Ferus in loc.

* *Sanctus Thomas Indiarum Apostolus.* S. Abbot A. C. Cosmog. p. 101

Thomas docuit in India, Aethiopiâ, Taprobanâ, extremâque Orientis orâ, & ad ultimam Brachmanum Gentem convertit. Alstad. in Chron. c. 17

John 11. 16.

Poem 20. { On Saint *Thomas.* }

SAint *Thomas* Day, (among the *Festivals*)
Is Usher to the *Natalitials*
Of our great *Lord*; since *He* above the rest,
The *Christian Faith* in humane *Hearts* impresst;
Though his *Belief* was shaken, yet at length
Like *Trees* bestorm'd, it *Roots* with deeper strength:
Or like the *Oxe* that is of tardy pace,
Fixeth his *Foot*, more firmly in the place;
His *backwardness*, but like the fighting *Ram*,
Playes with more *vehemence*, his after-*Game*;
Yet, *Absence* from good *Duties*, doth betray
Our *Blessings* oft, and leave us to *Dismay!*
Such *sullen* and resolved *prejudice*,
Doth *here* obstruct our *Grace*, hereafter *Bliss!*
Yet *Providence* did so *this matter* guide,
That the *Saints Faith* was *hereby* multiply'd;
Leading Him by *Philosophy* of *Sense*
To *Demonstrations*, that all Doubts Convince:
His *Hand* and *Eye*, of *Witnesses* the best,
Christ's Resurrection to his *Heart*, attest;
And now with *holy Confidence* he cryes,
My *Lord*, my *God*; O thank you *Hands*, and *Eyes*:
My *Lord* on Earth, my *God* in Heav'n above,
Who *Rose* in *Power*, as for me, *Dy'd* in *Love*.
His *Hæsitation* thus our *Faith* assures,
His *Doubting*, our full *Confidence* procures:
While others *Faith* leads our *Intelligence*,
His *Doubt* instructs *Belief* from Common-Sense;
And what *before* was wrapt in *Mystery*,
Is now *Translated*, —*Handle me, and see:*

Hence,

Hence, the *Victorious Wounds* of Christ Review,
From whence thy *Resurrection* must ensue;
His Finger points *Thee* to that open *Side*,
Where *Thou* mayest all thy *Sins* and sorrows hide;
Directs *Thee* unto those *Almighty* Hands
That *made* and *bindes* all in submissive *bands*:
And while *St. Thomas These* to *Indians* taught,
A richer Treasure, then their own, He brought:
Where He, to *save* their better part did stay,
Till they his *worse*, with *Martyrdom* repay.
What more could *Man*, then *Travel*, *Preach*, and *Dye*?
All which did *He*, for *Christianity*:
Perfection therefore justly *Crowns* his *Name*,
Whence *Christian Faith* to such *Perfection* came.

PRAYER 20. {On St. Thomas.}

O *Gracious Father, who besides Thy Precepts affordest us Patterns of all Vertues in Thy holy Saints & Servants; and also Cautionest us with Instances of Frailty, and Infirmities in some of them, to let us see, that even the best of men, are but men at the best, give us grace here to improve both unto our spiritnall advantage; that he that standeth may take heed lest he fall, and that he that is fallen may endeavour to arise: Let us beware here of St.* Thomas *his neglect and incredulity, imitating his later adherence and fidelity: Let no Secular Occasions detain us from Thy holy Ordinances, knowing that St.* Thomas *his absence from the holy Assembly of the Apostles, deprived him of Christ's first Appea-*

rance, and the ſpirituall Comforts then beſtowed upon them; incline us therefore to lay hold on all good opportunities, that may improve our graces, and encreaſe our Bleſſings: But if any of us as indeed who hath not? like the ſtray ſheep wandred from the Fold of Chriſt, and been more abſent then St. Thomas; *O give us but his ſeaſonable Return, that we may likewiſe enjoy the Re-appearance of our deareſt Saviour; as he did here, unto his happy Conviction and holy Converſion: 'Tis well known (O Lord) how Thou goeſt in the Sanctuary, the Houſe of Prayer, is the place which Thou frequenteſt, the Apoſtles Company, (where they pray and meet together) theſe are the Scæne, the Place and Opportunities of meeting and embracing Thee Sweet Jeſus; there are the ſenſible Demonſtrations of Thy Grace and Mercy: by which this Saint convinced, at once, believeth with the heart, and confeſſeth with the mouth, (as both muſt make up our Chriſtianity) my Lord, and my God: ſo muſt we acknowledge Thee not onely the God of our Faith, but the Lord of our Practice alſo, each one truly calling Thee my Lord, and my God; my Dread, and my Love; my Surety, and my Ranſome; my Sacrifice, and my Prieſt; my Advocate, and my Judge; my Deſire, and my Contentment; the Life of my Hope here, and Hope of my Life hereafter; and then, as his outward ſenſes wrought the ſtronger impreſſions on his Soul, ſo with Thy Bleſſing may his Conviction and Converſion work upon our Faith, a fuller Confirmation, that ſo we may partake that greater Benediction, Bleſſed are they that have not ſeen, and yet have believed. Amen.*

The

The COLLECT

Almighty and ever-living God, which for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas *to be doubtful in thy Sons Resurrection: grant us so perfectly, and without all doubt to believe in Thy Son Jesus Christ, that our Faith in Thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, &c.*

The Epistle. Eph. 2. ver. 19. unto the end.

The Gospel. Joh. 20 ver. 24. unto the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M. *Psalms for D. M.* 24. E. *Psalms for D. M.*

UPON *The Conversion of St.* Paul.

M. Leſſ. 1 *Wiſd.* 5. 2 *Acts* 22. E. Leſſ. 1 *Wiſd.* 6. 2 *Acts* 26.

DISQUISITION 21.

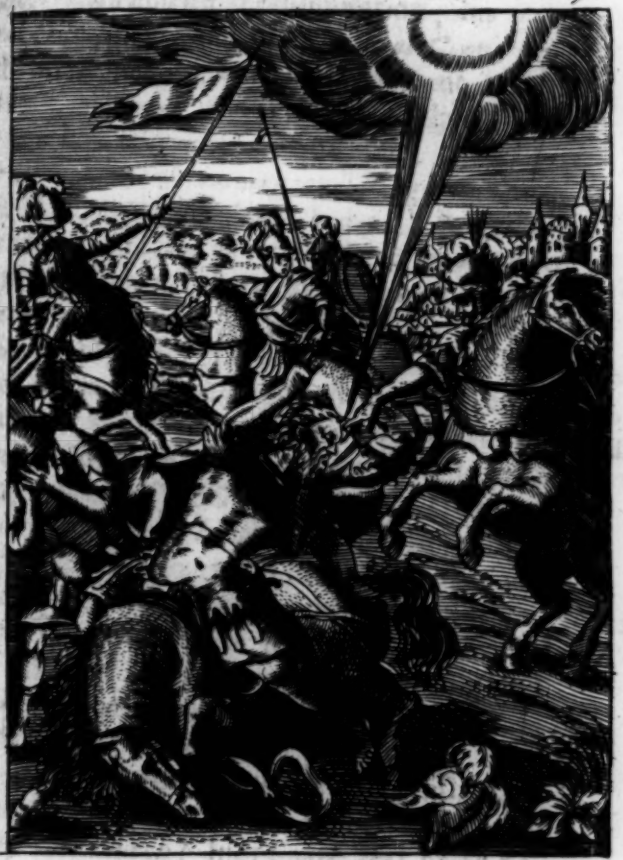
ALbeit *This Day* be not ſo fine as others in the *Calendar*, yet is it a *Feſtival* altogether as *ſolemn* in the *Church*; and though it be not cloathed in *Scarlet* as the reſt, yet is there as good *Spiritual entertainment* provided for it; nay, and with this eminence above them all, that the *Church* Celebrateth the *Converſion* of none, but of *St. Paul*: and good *Reaſon* for it too, though we read of multitudes, and ſome of them ſtrange enough, yet no *Converſion* ſo miraculouſly effected, or ſo beneficial to the *Church* of Chriſt. This glorious ſtory is recorded in the ninth of the Acts, being ſomewhat like that old *Effigies* in *Diana's Temple*; that was ſad and lamentable at the *Entrance*! but chearful, and all joyous at the *Exit*; or like *Jacobs flock*, *all Ring-ſtraked* and *ſpeckled*, Checquered (as it were) with *black* and *white*: or if without preſumption, I might be his *Herauld*, I ſhould adventure thus to *Emblazon* his Coat of Arms: he beareth, *a white Croſs in a bloody Field*, with the *Wolf* for his *Creſt*, that badge of his own *Tribe of Ben-*

Acts 9.

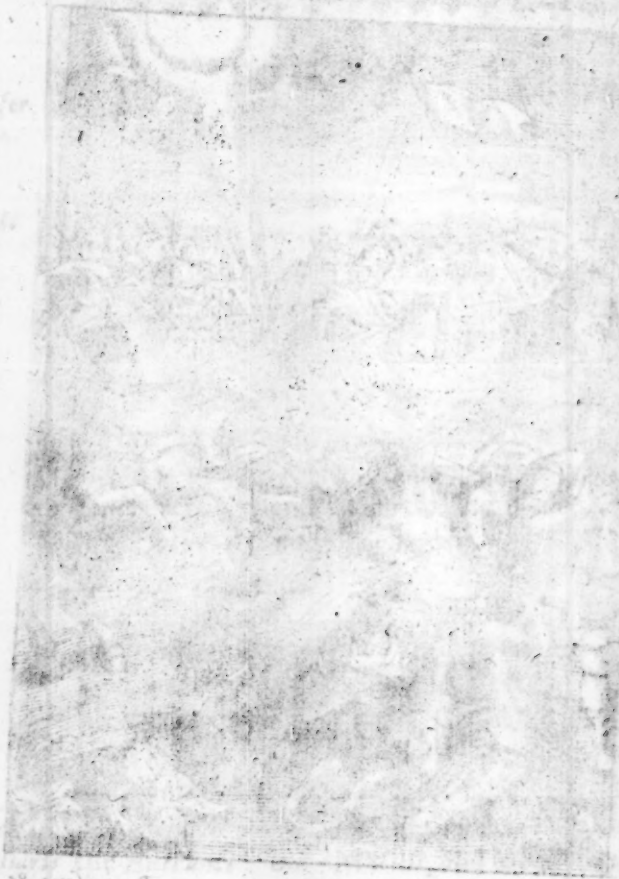
Triſtis intrantibus! hilaris exeuntibus.

A Croſs Argent in a Field Gules.

The Conversion of Paul *Act: 9.*



3. *And as he Journeyed he came neare Damascus, & suddenly there shined round about him a light from Heaven.*
4. *And he fell to ye earth and heard a voyce saying unto him, Saul, Saul, why persecutest thou me?*
5. *And he sayd, who art thou Lord? and ye Lord said I am Jesus whom thou persecutest. etc.*



Benjamin. But to his ſtory *Acts* 9. where we may conſider him as a *Saul* and as a *Paul*; his *Aberration* and his Tranſmutation; his *natural Diſpoſition*, and his *Spiritual Converſion*; the firſt appeareth both by Inditement, and his own *Confeſſion*; the evidence of the *Spirit* againſt him beginneth the Chapter. *Saul yet breathing out threatning and ſlaughter againſt the Diſciples of the Lord*, ἐμπνέων: Rage was as natural to him, as reſpiration; and you ſee how he *breathed* others out of *breath*, in the former Chapter! A main *Actor* in that διωγμὸς μέγας, that great *Perſecution*, that took off Saint *Stephen* and others, and thereby occaſioned that ſad *Diſperſion!* which yet *Omnipotent* Wiſdom turned to an advantageous Propagation of the *Goſpel*, but *Saul* here had a contrary deſign, deſiring Commiſſions, not ſtaying till they were ſent him; but like ſome of our forward Zealots, *Petitioning* for miſchief, to perſecute both Sexes without equity or pitty; *That if he found any of this way*, (i. e) *Chriſtians, whether they were men or women, he might bring them bound to Jeruſalem*: Thus ἐλυμαίνετο, (as many now adayes Tranſlate it) *He made Havock of, or was exceedingly mad againſt the Church!* Inordinate zeal being no better then fury, and well numbred among the fruits of the fleſh. And this is the *Inditement* of the Holy *Spirit* drawn up againſt him, all which upon the matter, he confeſſeth; *habetis confitentem reum*, Acts 22. *I perſecuted this way unto the Death; I bound and delivered into Priſon both men and women*: And Acts 26. *I*

Acts 8. 1.

S. *Pauls* natural diſpoſition.

Acts 9. 1.

Gal. 5. 20.

Chap. 22. 4.

Chap. 26. 11.

punished them in every Synogogue, and compelled them to blaspheme, περισσῶς τε ἐμμαινόμενος, *and was exceedingly mad against them, and persecuted them even to strange Cities!* And what could be more said, or worse done? He was διώκτης μέγας, a grand Persecutor! yet when he was in his height, *(as Christs method is, to come in at an extremity)* even then saith *Christ* unto this *Tempest*, Be still; and to this *unclean Spirit*, Come forth: and in this sense especially doth Saint *Paul* call himself *Abortivum*, one
1 Cor. 15. 8. born out of due time, 1 *Cor.* 15. &c. I say, when he was *Trooping to Damascus, the Lord of Hosts* encountered him, and conquered him, into a more then *Conquerour*; when this *Sun* (in his own esteem) was in his very *Zenith*, in
His Conversion. his scorching *Meridian*, then Christ said, *Sist gradum*, Stand still, or go down rather, *set at noon*: which was his Transmutation, (our second Considerable) his *Conversion*, Acts 9.
Acts 9. 3, 4 where in the third verse you have the manner,
Verse 3. and in the fourth the matter of it, *Suddenly there shined round about him a light from Heaven*; *Divine Illumination is the sole efficient of mans Conversion.* There is no *deriding or censuring* of any; no despairing of our selves, or others, touching *Conversion*; we know not how *soon* or *suddenly* the light may shine from *Heaven* yet much less is there any *presuming* on such *singular examples*, (for the case may so many wayes differ:) the good *Thief* was converted at the first *Call*, and Saint *Paul* here at the first *Illumination*: Take heed then of both Rocks, *Scylla* and *Carybdis*, and thou shalt escape *Demetrius*

metrius his ſhipwrack, of *Faith* and a good *Conſcience*: next in the fourth verſe, *He fell to the Earth, and heard a voice from Heaven, &c.* *Humiliation* is a Chriſtians way to *Exaltation*, and brings us even to a Conference with Chriſt: *Saul, Saul, why perſecuteſt thou me?* And mark the happy Conſequent of ſuch *Antecedents*, *viz.* Remorſe, Obedience, Readineſs, ver. 6. *And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do?* acting according to all thoſe directions following in the ninth Chapter, which the Church appoſitely appointeth as *this Day's* Contemplation. Verſe 4. Verſe 6.

And here was a ſtrange *Tranſmutation* wrought a kinde of *Tranſubſtantiation*, contrary to the worlds *Lycanthropy*, (whereby too oft one Man becomes a Wolf unto another) for here a very Wolf is made a Lamb, a Bramble becomes a Vine, and Cockle it ſelf good Wheat: here as it were *is Grapes of Thorns, and Figs of Thiſtles*, a Pirate becomes a Pilot; the mouth of Blaſphemy here becomes *Chriſts* Oratour, and Satans Trumpet, the Organ of the *Holy Ghoſt*! Happy all thoſe that finde but any *degrees* of ſuch changed *Affections*, as our St. *Paul* did here that can ſay with him, as to evil, *Not I, but ſin that dwelleth in me!* And as to every good, *Not I, but Chriſt that liveth in me*: not to ſpeak of the Raptures of his Piety, *Rom.* 9. that *Seraphick* Zeal *by which he could have wiſhed himſelf an Anathema*, for the good of others, and encreaſe of Chriſts Kingdom; that it may well be ſaid of him, that of the laſt and

λυκὸς a Wolf, ἄνθρωπος a Man.

Ex lupo agnus. *Ex vepribus racemus.* *Quantum mutatus.* *Ex noviſſimo primus, ex abortivo perfectus.*

Rom. 7. 20. Gal. 2. 20. Rom. 9. 3

* ἐλάχιστος τῶν Ἀποστόλων, 1 Cor. 15. 9. καὶ πρῶτος Ἁμαρτωλῶν, 1 Tim. 1. 15. *In Cœlis Homo, in Terris Angelus.* Chap. 12. 4.

* leaſt (as he is pleaſed to call himſelf) Apoſtle, 1 *Cor.* 15. he became the firſt and chiefeſt, and of an Abortion, a Man of the moſt eminent Perfection, 2 *Cor.* 5. (ſaith one of him,) he was a man in *Heaven*, not onely by his *Converſation*, but in his Rapture, where he heard * ῥήματα ἀῤῥήματα unutterable words; and while yet upon the earth, he was a kinde of *Angel*; inſomuch, ſaith *Origen*, that many thought him to be that *Holy Ghoſt*, which Chriſt had promiſed to ſend after his departure: From what a lowneſs was St. *Paul* here raiſed? unto what a height? ſee, what ſtrange Changes here Grace can effect? What then can *Glory!* Be therefore like him, alwayes obedient to the *Heavenly viſion*, whether in his word, or ſecret *motions*; *that ſo you may be renewed in the Spirit of your minde*; till each one with St. *Auguſtine* come to his *Ego*, *non ſum Ego*, his pœnitent acknowledgement and caſtigation; I am not now the ſame as heretofore; and that ſo made appear, by redeeming of loſt time, and by a bettered Converſation, as St. *Paul* did, 2 *Cor.* 11. in labours more abundant, &c. He having written, and enriched the *Church* of *God* with fourteen excellent Epiſtles, (beſides the *Pains* and *Perils* of his Travels, theſe the *Travels* of his *Soul* beſides thoſe of his *Body*) the thirteen former there was never any ſcruple of, but the fourteenth being the *Epiſtle* to the *Hebrews*, ſome having attributed it to St. *Barnabas*, others to St. *Luke*, others to *Clement* of *Rome*, as St. * *Hierom* teſtifieth. But thoſe that well obſerve the *Scope* and *Stile* of the *Writer*, may

2 Cor. 11. 23.

* *Lib. de Script. Eccl.*

may easily conclude it to be *Saint Paul* himself. But see * *Bellarmines* particular *Dispute* about it; but for those *Epistles* pretended to have been written by St. *Paul* to the *Laodiceans* and unto *Seneca*, those of † both Perswasions acknowledge to be not onely *Suppositious*, but *Spurious*. Such, and so *powerfull* was the way and Method of his *Preaching*, that Saint *Hierom* saith, *Quot verba, tot tonitrua*. His words were like thunder. And one of St. *Augustines* three chief Wishes was, *Paulum in Cathedrâ*, to have heard *Paul* out of the Pulpit, or seen him in the Chair.

* *Lib.* 1. *de ver. Dei. c.* 17.

† *Bellarm. de Script. Ecc. de Sancto Paulo. Et Cook's Censura Patrum*, p. 10.

For the sensual * Observation of this *Day*, in order to the weather, and naturall consequents thereof, (as also of *Candlemas*, *Saint Swithins*, and some other dayes) I look upon them as onely *Fantastical* Conjectures, of such as had little else to do, but to impose on *ignorant* and over-credulous people: for in this sense it is, that St. *Paul* himself forbids *such* an *observation* of dayes, *Gal.* 4. in respect of *good* or *bad success*, and certainly would not have this *Day* of His so *observed*, as it is among the *Superstitions*.

* *Clara dies Pauli, bona tempora denotat Anni;*
Si fuerint venti, denarrant prælia genti:
Si nix & pluviæ, pereunt animalia quæque.

Gal. 4 10.

Thus our * St. *Paul*, though he arose a red and fiery Sun of persecution, yet was his *Meridian* full of miraculous splendour and *Illumination*, and his *setting* with more blush of pœnitence and passion! vindicating his former time, and mistaken zeal,

* *Hic Lupus ante rapax vestitur vellere molli:*
Saulus qui fuerat, sit adempto lumine Paulus;
Mox recipit visum, fit Apostolus ac populorum
Doctor, & ore potens Corvos mutare Columbis.

with

with multiplied *labours*, in propagating the the true * *Gospel*: so that while other *Apostles* had their particularly designed *Circuits*, *totum pariter mundum Paulo*: He was more then any, the universall *Bishop*, and had the whole world for his *Diocess*, left to his peregrination, and which indeed (as the Sun in the *Apostles Zodiack*) he did run through, or the most known parts of it, viz. *Seleucia*, *Phrygia*, *Pamphilia*, *Galatia*, *Macedonia*, *Athens*, *Corinth*, *Ephesus*, and the rest of the *Grecian*, and *Asiatick* Churches; besides the *Mediterranean* Islands, *Cyprus*, *Creet*, *Malta*, *&c.* with the Continents of *Spain*, and *Italy*: in which last, after as large a *Catalogue* of *Dangers* as *Endeavors*, he had his *Quietus* by the Sword of † *Nero*, although some say by the Axe, about the sixty seaventh Yeare of Christ his Master. *Eusebius lib. 2. cap. 24.*

* *Paulus præco Dei, qui fera Gentium*
Primus corda sacro perdomuit stylo,
Christum per populos ritibus asperis
Immanes, placido Dogmate seminans.
Immansueta suas ut Cæremonias
Gens Pagana Deo sperneret agnito.
Prudent. in Præfatione contra Symmachum.

†*Evomit in jugulum Pauli Nero fervidum furorem,*
Jubet feriri Gentium Magistrum.
Ipse prius sibimet finem cito dixerat futurum.
Ad Christum eundum est; jam Resolvor inquit.
Nec mora protrahitur, pœnæ datur, immolatur
Non hora vatem, non dies fefellit.
Prudent. περὶ Στεφάνων, Hymn. 12.

POEM 21. { On Saint *Paul's* Converſion. }

BOld *Poetry* durſt never *feign* a *Change*
Like this *Converſion*, yet as true as ſtrange;
Ingenious *Emblems* That contrives, but this
Leads to a real *Metamorphoſis*:
That ſings of *Men* transform'd to *Beaſt* or *Plant*,
This of a *Beaſt* turn'd *Man*, and that Man *Saint*.
A *Benjamitiſh* Wolf, that would devour
All ſuch, as own'd the *Evangelick* Pow'r!
A Savage *Boar* got in a fruitful *Soyle*,
That doth the *Vineyards* tender Plants diſpoil!
Or like a rob'd *Bear* Ranging up and down,
Hunting the *Innocent* in every Town!
This *Bird* of Prey at Chriſtians onely flew,
Thoſe *Doves*, this Vulture's bloudy wings purſue:
Againſt all *ſorts* of them, *He* bends his force!
Nor *Age*, nor *Sex*, can move him to remorſe!
The *Stoners* Clothes ſo turn'd his *Heart* to *Flint*,
That he becomes even *Barbariſm's Mint*!
Breathing Deſtruction whereſoe're he goes,
And like a *Whirlwinde* all he meets o'rethrows!
Breath's like an angry *Tempeſt* on the *Seas*,
Which nothing leſs then *Shipwrack* can appeaſe,
Stark *mad* with Fury! Raving at the Church!
Diſpoils all *Chriſtians* coming in his *Lurch*!
Yet in this full *Career* a Check is given
By a ſtrange *Luſtre*, and a *Voice* from *Heaven*!
Which works a ſudden and an happy Change,
That to *Himſelf*, and all the *World* is ſtrange;
This *turns* him backward, makes him *Retrograde*,
Not onely in his *Journey*, but his *Trade*,

His

His *Trade of Miſchief*; for he now appears
Converted all to *Penitential* Tears!
Saul melts to *Paul*, who once *Deſtruction* breath'd,
A Veſſel of *Election's* now bequeath'd;
As *Poaſting* on, ſtruck down, that he might riſe,
Blinded with *Light*, but yet to mend his *Eyes*;
Heav'n ſtoops to *Him*, that He to it might *Soar*,
And higher *Mount* for being thrown down before;
For he that did to *Stephen's* Death conſent,
Inſtructs men to *Believe* (now) and *Repent*;
And who to *Bonds* and *Death* (once) *Jews* betray'd,
Is now great *Doctour* of the *Gentiles* made;
And both with *Pains* and *Perils* doth *Redeem*
His former *Actions*, *Time*, and loſt *Eſteem*;
Compaſſing *Sea* and *Land*, for to invite
(By all fair *means*) the Chriſtian Proſelyte:
He's now a *Sheep*, that was a *Wolf* before,
And *Saul* being *blinded*, makes *Paul* ſee the more:
Of a *Diſeaſe* he now *Phyſician* proves,
(Whoſe holy *Rhetorick* turns *Ravens* Doves:)
His *Sovereign Balſoms* now doth ſuch *Reſtore*,
As his wilde *Zeal* ſo *wounded* had before:
Paul was the *Chriſtian Orpheus*, who did *Tame*
The *Hearts* of wilder *Gentiles*, and ſo frame
Their *bruitiſh* Natures by his fluent *Style*,
That He to their *Advantage*, did beguile
Them of their *Pagan Rites*, which they diſown
So ſoon as *Chriſt* was to them once made known:
And mark but how the thronging *Nations* come
Drawn by his *ſacred Lyre* to *Chriſtendom*:
And They whoſe *Practice* liſtens to his *Airs*,
Shall once (like Him) be *Rapt* above the *Spheres*.
O may the like *Celeſtial* Bridle *check*
Our Galloping Corruptions, and pull back

Our

Our ranging Hearts, *Lord* ſtrike us ſo to Ground,
That we (Thy Tennis Balls to Heav'n Rebound;
Dazzle us with thy *Beams*, that we may ſee
No more our dirty Paths, but clearer *Thee*:
That to Himſelf or Others, every *Saul*
May prove a *Penitent*, or Preaching *Paul*.

PRAYER 21. { On Saint Pauls Converſion. }

O *Father of Compaſſions, who in the example of this great Apoſtle, art pleaſed to ſhew us a Proſpect of the ſtate of Nature, together with the Riches of Thy Mercy, and the Power of Grace; O grant us (we beſeech Thee) ſo much of the latter, as that we may conſider each of them, to the Advantage of our Souls: Firſt, How unbrotherly and harſh our Nature to each other, we every where have but too many Inſtances! and was too viſible in the young man* Saul, *that kept the Clothes of them which ſtoned* Stephen! *whoſe tender years could look on, and aſſiſt ſo barbarous a Murther! Whence natural Ferocity improved, and being (as it were) Petrified with Obduration, He ſoon is hurried (by that Murtherer from the Beginning) into all ſorts of Perſecution! Delivering over Thy Servants unto Bonds and Death! Reguardleſs altogether of their Condition, Sex, or Age! Exceedingly mad againſt Thy Church and People! So that here we cannot but admire the interpoſi-*

tion

tion of Thine infinite Mercy; that cutteſt not off a Sinner in the midſt of his Tranſgreſſions, but cutteſt off his Sins in their higheſt Elevations: giving ſtop to his Career by the double caution of a ſtrange Light, and a particular Voice from Heaven, Saul, Saul, why perſecuteſt thou me? An infinite Mercy both to Himſelf, and Others; to others, by ſeeming ſo concerned for them, that through their ſides thy ſelf is perſecuted! And ſo præventing (as to Him) their further danger! And for himſelf a Mercy of Converſion, calling him even by Name to Repentance and Obedience: and herein we obſerve the Power of Thy Grace, (I had almoſt ſaid the Omnipotence, that we might value it, and endeavour for it accordingly) working ſuch a ſudden, ſuch a total Change, as amounted to a full Oppoſition of all former Habits: Rendring Him Obedient to the Heavenly Viſion; Obedient both as to Faith and Practice: So that He who lately breath'd Deſtruction! now appears a Veſſel of Election: and He that perſecuted the Chriſtians, now becomes the Doctour of the Gentiles; the Moral of the Poets Orpheus, the Muſick of whoſe Doctrine draws in multitudes to Chriſt: Redeeming his Paſt Time and Actions, with multiplied Travels, both of Soul and Body; both of Pen and Perſon: becoming all to all, (in a vertuous Compliance) that by any lawful means He might win ſome to the Truth; ſticking at no Difficulty, or Diligence; at no Labours, or Perils, whereby He might advantage Chriſtianity: In Labours abundant, in Stripes above meaſure! In Perils of all Elements and Factions, inferiour to none, nay beyond all the

Apoſtles.

Apostles. O Thou great Lover of Souls, vouchsafe each of us somewhat of this metamorphosing and effective Grace; that same Restraining Grace, *to take us off from all violence of Sin, and sins of violence! from all ill tempered Zeal, that hath not the Allay of Charity and Knowledge; from Censuring the Spirituall Estate of others, neglecting of our own! Afford us also that* Instructing Grace, *which having first thoroughly inform'd our selves, may actuate us into Diligence of doing good to others, who belong unto our Charge, or stand within the Limits of our several Callings. And lastly, to secure all the rest, we importune Thee for a* Confirming Grace, *that may lead us on in a steady Course of Diligence and Piety begun; that both may be Crown'd with Perseverance; that so at length (having served Thee and our Generation faithfully) we may (like* St. Paul *thy blessed Apostle) whensoever, howsoever Thou, shalt please to call us) seal all the premises with a good conclusion at (if not with) our Lives end.* Amen. Amen.

The

The COLLECT.

God, which hast taught all the World, through the preaching of Thy Blessed Apostle Saint Paul; *Grant we beseech Thee, that we which have his wonderfull Conversion in remembrance, may follow and fulfil Thy holy Doctrine which he taught, through Jesus Christ our Lord.*

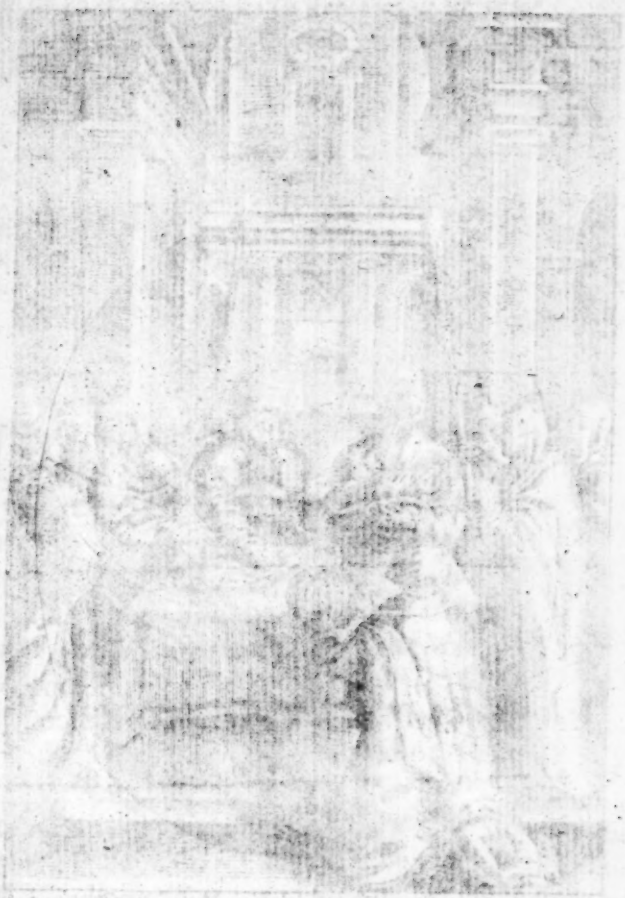
The Epistle. Acts 9. ver. 1. unto ver. 23.

The Gospel Mat. 9. ver. 23. unto the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON



22. *And when the dayes of her Purification, (according to the Law of Moſes) were accompliſhed, they brought him to Ieruſalem to preſent him to the Lord*

M. *Pſalms for D. M.* 2. E. *Pſalms for D. M.*

UPON *The Purification of* St. Mary *the Virgin.*

M. Leſſ. 1 *Wiſd.* 9. 2 *Mark* 2. E. Leſſ. 1 *Wiſd.* 12. 2. 1 *Cor.* 14.

DISQUISITION 22.

HOw genuinely doth *Purification* here follow *Converſion?* This of Apoſtolick *Mary*, that of St. *Paul* the *Virgin.* Some particular *Churches* obſerve four *Holy Dayes* in memory of the bleſſed *Virgin*, *viz.* the *Annunciation*, the *Aſſumption*, the *Nativity*, and *Purification*; our *Church* keeps onely the *Annunciation* and *Purification*, and thoſe (in ſome kinde) common to her and our bleſſed *Saviour*; and this Feaſt alſo of Purification ſome make to be of a fourfold *Denomination*, (as the Maſters of the *Ceremonies* obſerve, *viz.*) the *Purification* of *Mary*, the *Preſentation* of *Chriſt*, *Candlemas Day*, and St. *Simeons* Holy Day; for the laſt, the *Goſpel* appropriated ſaith enough, as of a *witneſs*; for the third, ſince we ſhorten not our day by lights at noon, nor force a night before it come; our *Church* doth rather exhort unto the Metaphor, (with the * *Light* of the world here *preſented*) Matthew 5. *Let your Light ſo ſhine be-*

Baronius in Roman. Mart. Febr. 2. *&c.*

Diem lucernis non infringimus, Tertull. in Apolog.

* *Dies Candelaria.* Bern. in Feſt. Matth. 5. 16.

before men, that, &c. Of the two former, I shall give you some account, (let others of the rest) and first of the various *Reading*; some Copies having it ἁγνῆς, his *Purification*, (so *Erasmus*) our latter English, and old Latine Bibles, according to ἁγνῆς, her *Purification*; and some read αὐτῶν, their *Purification*; because *Christ* was presented in the *Temple*, so well as *Mary* purified: the first part of this was enjoyned upon the fourtieth day after the Birth, *Lev.* 12. as to the *purifying of women*; the other, *Exod.* 12. as to the offering up the *Males*, from both which *Ceremonial* duties, our blessed *Lord*, and his *Virgin Mother*, might have pleaded just exemption; *Himself* being the real *Temple* of the *Godhead*, (*as in whom it dwelt bodily*) the very end and *substance* of that *Figure*: and she being void of *Sin* in her *Conception* of *Him*, that ground-work of *Purificaon*, (I speak not of her own conception, and that civil war of the *Dominicans* and *Franciscans* thereupon) but having been over-shadowed *by the Holy Ghost*, Luke 1. she was not obliged by that Law, *Levit.* 12. according to that *judicious Maxime*, *That where the Reason of the Law ceaseth, the Obligation is ended*, as it was here, yet both (here) *chearfully* and *punctually* undergo it, out of an high obedience, and exemplary lowliness.

Doctor *Donne* Serm. 1. vol. p. 112. and 8.

Levit. 12. *per totum.*

Exod 12. 21.

Col. 2. 9.

Luke 1 35.

Christ being (as this day) presented in the * *Temple, as it is written in the Law of the Lord*, Exod 12. (and in the *Gospel* for the day) *Every man-childe that first, &c.* being a *grateful Reflexion*, grounded on *Gods delivering Israel*, *when*

* *Hodie Dominus Templi, ingressus est templum Domini.* Bern. de Purificatione.

when he ſmote the firſt-born of Egypt: and this Reaſon is rendred by God himſelf, *Numb.* 8. why they ſhould conſecrate all their *firſt-born* to him; and therefore now *Chriſt* was preſented, as the firſt-born by many fair prerogatives, as 1. of his Divinity, *John* 3. 2ly. of his *Humanity*, Mat. 1. & 3ly. the firſt-born of *Grace*, Epheſ. 5. & 4ly. of power, the firſt-born of the *Dead*, 1 Cor. 15. Laſtly, the firſt born of the *Regenerate*, 1 Pet 1. And therefore though he were not tyed to the *Rites* of the *Law*, yet ſuffered he himſelf to be preſented in the *Temple*, to ſhew *God* the *Anthour* both of the *Law and Goſpel*; *to redeem thoſe that were under the Law*, Gal. 4. 5. to avoid ſcandal of the *Jews*, and to conciliate many good *witneſſes* of his meekneſs, and obedience, as *Anna* and old *Simeon*, who ſung his *Nunc dimittis*, his ſwan-like *Anthem* at this Solemnity; which was called *Chriſts* morning Sacrifice, his firſt being offered in the *Temple*; as that other was called his evening Sacrifice, being offered upon the Croſs; in the former, he was Redeemed; in the latter he did Redeem, *giving himſelf for us, an Offering and a Sacrifice to God, of a ſweet ſmelling ſavour*, Epheſ. 5. And it being *Revealed* to aged *Simeon*, that he ſhould behold *Chriſt* in the Fleſh, before he reſign'd up his own *Spirit*; He (at this time) went unto the *Temple* of the *Lord*, and there finding the *Lord* of the *Temple*, was ſo over-

Numb. 8. 17.

John 3. 16.

Matth. 1. 25.

Eph. 5. 2.

1 Cor. 15. 20.

1 Pet. 1. 3.

Excidio Templi veteris ſtat Pinna ſuperſtes,
Structus enim lapide ex illo manet Angulus, uſque
In ſeclum ſecli, Quem ſpernunt ædificantes,
Nunc Caput eſt Templi, & laterum compago duorum.
Prudent. in Enchirid.

Matutinum Sacrificium.

Et veſpertinum, Chriſti.

joyed thereat, that taking the *Babe* into his arms, he falls a *ſinging* to it, (a *Swan-like Song*) his own dying *Anthem*; wiſhing to cloſe his eyes with that bleſt object, *Lord now letteſt thou thy ſervant depart in peace, &c.* I have ſeen the Prince of Peace, *Mine eyes have ſeen thy ſalvation*, and they deſire to ſee no more: into thy hands (ſweet *Jeſu*) whom I hold in mine, I *commend my* fainting *Spirit*; embrace my *Soul* in the *Arms* of thy *Mercy*, as I embrace thy *Body* with theſe *Arms* of Fleſh: this was a ſingular prærogative of old *Simeon*, yet a greater he vouchſafeth, every devout *Soul* that meets Him in the *Temple*; embracing him in his holy *Word* and *Sacraments*; even to *ſee with their eyes, and handle with their hands*; *yea, and to taſte with the mouth the Word of Life*, John 6. And thus you have the *Preſentation*. For the *Purification*, the bleſſed Virgin (*knowing obedience is better then Sacrifice*) performed the Rites thereof, (though not engaged to them) in every *circumſtance*; for time, *Luke* 2. (i. e.) about forty dayes after her delivery: for place, *they brought him to Jeruſalem*, (the Standard of *Religion*) *and preſented him in the Temple*; the ſpecial *ubi* of Gods preſence, and there, not without a due oblation, *God ſaying none ſhall appear before me empty*, Exodus 23. *A pair of Turtle Doves, &c.* fit *Emblems* of her Innocence and Chaſtity. A pious *David* diſdains *to ſerve God of that which coſts him nothing*, for nothing he may juſtly gain by ſuch a ſervice; yet ſuch cheap *Votaries* are frequent now a-

Canticum Simeonis, Nunc dimittis, &c.

John 6 48, 50, &c.

Luke 2, 22.

Levit. 12. 4.

Exod. 23. 15.

dayes,

dayes; and Saint *Basil* might as well now, as ever, complain of such, as perform onely that kinde of *Devotion* which is without cost, as to *Pray* for fashion, and to *Fast* for frugality; yet here her *Offering* proportioneth her Ability, (and so merciful is *Gods* acceptance) *a pair of Turtles*, not the *Sacrifice* of the *Rich*, (which was a *Lamb*) but the *Poor's Offering*, *two young Pigeons*, (so *Maldonat* and others gloss upon her *Penury*) however her Representations are since gayer far then ever she was in person; *Sanctified Poverty* being, indeed, richer then splendid vanity: if we cannot give much, *God* will accept of little; of a *Virgins* two *Pigeons*, of the Widdows *Mite*, Mark 12. so we belye not our ability: and remember that of *Exod.* 23. *None shall appear before me empty*, lest else (he go as he came) he be of *those that are sent empty away*: And now by this Precept of *Moses*, and Practice of *Mary*, Parents are instructed to beget Children unto God, by pious Education; like *Joseph* and *Mary* here, to present them in the *Temple*, bringing them to Holy Baptisme, and Consecrating their Infancy to God: as Saint *Jerom* was delighted to hear children smatter of *Christ* before they well could speak; *a careful seed-time may well hope a fruitful crop.* It is the wise mans Counsel, *Train up a childe in the way he should go, and when he is old he will never depart from it*, Proverbs 22.

Serm. in divit. avaros.

Lev. 12. 8. *In locum.*

Mark 12. 42.

Exod. 23. 15.

Balbutire Christum. Hieron in Epist. ad Eustoch.

Prov. 22. 6.

Lastly, in all the *Judicials* and *Ceremonialls* (you must know) there was ever somewhat *Moral* wrappped up in them, as in that of *not*

Deut. 22. Exod. 23. ἄσοργοι. Rom. 1. 31.

taking the Dam with the young, Deut. 22. *and not ſeething a Kid in his mothers milk*, Exodus 23. The Moral was to prevent, being void of natural affection, and to move us to pitty and

Deut. 25. 4.

compaſſion: that of *Deut.* 25. *Thou ſhalt not muzzle the mouth of the Oxe*, &c. Saint *Paul* Moralizeth of the Labourer and his Wages, indeed eſpecially of the *Miniſter* and his *main-*

1 Tim. 5. 13. 1 Cor. 9. 10.

tenance, 1 Tim. 5. So likewiſe in this Ceremony of *Purification*, is there ſomething *Moral*, (i. e,) Competent *Reſervedneſs*, and due *Gratitude*, though not tyed to the *Jews* number of dayes, and particular *Oblation*; yet moſt neceſſary is ſuch a retirement, for recovery of ſtrength, and reſtraining of intemperance; and then that their firſt *publick* appearance ſhould be in the *Temple*, to preſent their *Benefactor*, the *Chriſtian Offerings* of *Prayer* and *Praiſe* for his *preſerving them*, in the great danger of *Childe-birth*, which (as one ſaith) is

Melanct. poſtil. in locum.

magnum miraculum, ſo great a miracle, that they may well go, and ſay with *David*, (and that not onely by *Proxy*, and ſlight *Bills* put up at any time) but alſo by their own ſerious Reſponſals interwoven, *O Lord I will give*

Pſal. 139. 13.

thanks unto thee, for I am wonderfully made, Pſal. 139. my fruit is wonderfully made, and I the *Mother* of it no leſs wonderfully *ſaved!* I ſay the bleſſed *Virgin* thus ſubmitting to the *Jewiſh* Rites, it was not for her ſelf, but for our

Bern. Serm. 7. in Purific.

example, (ſaith St. *Bernard*) teaching us pacifick, and morigerous Spirits; and ſo far (as Peace of Conſcience is not interrupted) *to ſeek the peace of outward Jeruſalem.* *Pliny* hath

a

a ſtory, and it is none of the worſt, that he tells of two *Goats meeting* on a narrow bridge, that did not fall a *Duelling*, and make away each other, but one make way for the other, (by lying down upon his belly, and ſuffering his fellow to *paſs over* him; whereby both eſcaped the danger of the *Ditch*:) would God all that are too like them in ſome other qualities, were but as like theſe Goats in this, although neceſſitated Prudence and Humility; for then ſurely, would not ſo many fall into the Ditch, the Ditch both Spirituall and Corporal! But to cloſe this, *Nicephorus* and *Reuſn.* report that the bleſſed Virgin *Mary* dyed in *Anno Chriſti* 45. that was about twelve years after his Crucifixion, while *Bucholcerus* placeth her death three years after: but (among them all) we hear not any thing of her Aſſumption; her Spiritual we believe as confidently as any; but her Coropral we believe moſt difficult to be creditably evinced.

Quæ non vim, ſed viam fecere. Plinius nat. Hiſt. lib. 8. cap. 40.

Iſaac. Chrono'.

POEM 22. { On the Purification. }

HEre comes a *Virgin*, doth her Sex excel,
Without *Hyperbole*, or *Parallel*;
Paſſing *Aurora*, or the gilded *Morn*,
When *Roſie*-bluſhes *Silver*-Beams adorn:
Where *Grace* and *Beauty* ſweetly do contend,
Which ſhall Her moſt unto the world commend.

She from an unſtain'd *Childebed* here doth riſe;
Brighter then *Cynthia*, when ſhe mounts the *Skies*
From *Thetis* Streams; *Producing* without Pain,
As formerly *Conceiving* without *Stain*:
Yet *She*, though purer then the *Salmon* Snow,
Doth here the *Legal Cleanſing* undergo;
The Bleſſed *Virgin* to the *Temple* hies,
To *Offer* There her grateful *Sacrifice*;
But what need ſhe thoſe *Waſhings*, being the *Well*
Whence ſprung the *Living Water*? But to tell
In her Returning *Feaſt*, our *ſinful years*,
That they all need th' *Ablution* of our *Tears*!
May her Obedience then to us impart
Endeavours to be *Purifi'd* in *Heart*;
Ladies look here, Dreſs by this *Virgin-Glaſs*,
And you for *Beauties*, nay for *Saints* ſhall paſs;
She with an *Off'ring* to the *Prieſt* repairs
But more to *God*, with *Gratitude* and *Pray'rs*;
Preſenting too *her Son* and *Saviour* There,
Where ſhould our *Firſt-born* Youth, and ſtrength appear;
Happy thoſe *Parents* who Devout as ſhe,
Tender to *God* (at once) both Fruit and Tree:
Happy thoſe Children too, whoſe flower of *Youth*
Is thus Preſented to the *God* of Truth.
She that had born the *Lamb*, preſents a Pair
Of Turtle Doves, all *Hieroglyphicks* Fare
Of that ſame ſpotleſs *Innocence* and Grace,
Which in her *Soul* and *Body* both took place:
Doves or *Goats*-hair (ſee) God takes in good part,
Not weighing ſo much the *Gift*, as Givers heart;
He Quality, not *Quantity* reſpects,
The *Minde* accepts, that *Mines* of Gold rejects:
Meaſures not *Deeds* by *Time*, nor Pray'rs by length,
But both by their Sincerity and Strength.

If

If *evil Times* then other *Gifts* prævent,
Yet *Soul* and *Body*, Thou mayeſt ſtill *Preſent*;
And thoſe indeed moſt acceptable Twins
Well Offer'd, *Purifie* us from all Sins.

PRAYER 22. { On the Purification. }

O *Bleſſed Jeſu, who (as upon this Day) waſt preſented in the Temple; yet not as needing any Conſecration thence, but rather beſtowing it Thereon; nor as obliged by any guilt or ſtain, unto that legal Rite and Duty; but onely as a voluntary Pattern for our Imitation, and to preſent the Morning Sacrifice of thine Obedience for mankinde, which was Compleated afterward in the Evening Sacrifice of Thy Paſſion! Give us grace (likewiſe) to preſent our ſelves unto Thee in Thy holy Temple; and as Thy People to come willingly to Thy holy Aſſemblies, worſhipping Thee (O Lord) in the Beauty of Holineſs: Nor to make ſingle Addreſſes onely, but that (like the Bleſſed Virgin here) we devote the Fruit of our Bodies alſo, and preſent our Children early to Thy ſacred Ordinances; as firſt, to that of* Baptiſme; *and after, in their ſeaſon, to thoſe of Thy holy Word and* Euchariſt. *And as this Famale Saint repaired unto the Temple for her Purification, (according to Thy Law) with her proportionable Offering; Let us all ſo far follow her, as to Gratitude and Obedience, for received Mercies; but her own Sex eſpecially make ever mindefull, to Repay peculiar Offerings of Praiſe and Thankfulneſs*

fulneſs for their miraculous Deliverances; wherein they are ſo near Receiving Death, in exchange for giving others Life! wherein Nature (if in any thing) ſeems ſomewhat ungrateful, (and man too like the Viper) to Repay the Kindneſs of Production with ſo much Danger and Affliction! But O Thou Preſerver of Men, be Thou (in ſuch caſes eſpecially) the Preſerver of Women, as Thou affordedſt ability to conceive, ſo give them ſtrength alſo to bring forth; make them joyfull Mothers of Children, that may be Thine, more then Theirs: To which end (as Thou giveſt them Faith to ſave them in Childebearing, ſo give them hearty Gratulations after it, that like this holy Virgin *they may make their firſt publick Appearance in the Temple, and there not empty, nor by the Proxy of anothers Lips, but by their own hearts, and hands, and lives may praiſe Thee. And laſtly, grant us all (even of both Sexes) Grace (Dear Saviour) to embrace Thee in the Arms of our Faith, as good old* Simeon *did in the Arms of his Fleſh; that our Eyes having ſeen Thy Salvation, we may (at length depart in Peace, here ſeeing the Light of the Gentiles, and hereafter the eternal Glory of Thy People Iſrael. Amen. Amen.*

The

The COLLECT

Almighty and everlasting God, we humbly beseech Thy Majesty, that as Thy onely begotten Son was This Day presented in the Temple, in substance of our flesh: so grant that we may be presented unto Thee with pure and clean Mindes, by Jesus Christ our Lord.

The Epistle. That for the Sunday before.

The Gospel. Luke 2. verse 22. to 27.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. *Pſalms for* D. M. 25. E. *Pſalms for* D. M.

UPON *The Feaſt of Saint* Matthias.

M. Leſſ. 1 *Wiſd.* 19. 2 *Luke* 7. E. Leſſ. 1 *Eccluſ.* 1. 2 *Epheſ.* 1.

DISQUISITION 23.

Vetus & novum Teſtamentum, idem velatum & revelatum.

THe New and Old Teſtament being but one and the ſame vailed and revealed; we ſhall meet with in reading of Them, many mutual *Aſpects*, and frequent ſweet *Reflections*, and one of them here, in the *Election* of this Choice *Apoſtle*, who was to make up the *Fracture* in the number of the *Twelve*; for as *Gods* old *Church* and *People* ſtood, and were founded on the *Baſis* of the twelve *Tribes* of *Iſrael*; ſo *Chriſt* was pleaſed to Found his *Church* proportionably upon his *twelve Apoſtles*, *Himſelf being the chief Corner-ſtone*, Eph. 2. *Built upon the Foundation of the Apoſtles and Prophets*, *Jeſus Chriſt himſelf being*, &c. *Alii aliud*, (ſaith *Auſtin*) there are variety of Deſcants on this *Number* Twelve, but all allow it myſtical, and reflecting on the *Twelve Fountains* of *Elim*, *Numb.* 33. while its 70. *Palms figure out the* 70. *Diſciples*, and their victorious Doctrine. Some make this number twelve, look back upon the *twelve precious ſtones*,

Eph. 2. 20.

De Civit. Dei. l. 8. *c.* 3.

Numb. 33.

S. MATTHIAS.

ſtones, appointed *for the Breaſt-plate of Aaron*, Exod. 28. Or on thoſe *twelve Princes choſen out of the Tribes of Iſrael*, Joſhua 3. Or *to the twelve ſtones took out of Jordan, and by Joſhua pitched in Gilgal*, Joſh. 4. As thoſe *twelve he put in Jordan were a Type of the twelve Patriarchs*. Laſtly, ſome make this number to look forward, as on *thoſe twelve Gates of the Heavenly Jeruſalem*, Rev. 21. wherein (as *Chriſt promiſed*) *They ſhall be Judges of the twelve Tribes of Iſrael*, Matth. 19. that is, either in the *Church*, by way of *Cenſure and Direction*; or at *Chriſts* laſt Coming by their *Comprobation*. But from the Number here made up, to the ſtory of effecting it, whereof (in the Epiſtle for the Day, *Acts* 1.) you have a ſhort and ſweet Account from Saint *Peters* Mouth, verſe 15. (both as to the vacancy, and the Succeſſour) *In thoſe dayes*, that is, between the Aſcenſion of *Chriſt*, and the *Spirits* Deſcenſion; *Peter ſtood up in the midſt of the Diſciples, and ſaid, &c.* whence to argue *Peters Supremacy of Power* over the reſt of the *Diſciples*, (as ſome do) is rather an *Extortion* of *wit*, then any fair Conſequence of Truth or Argument: He being Elected *Prolocutor* of their *Convocation*, or by the ſecret *Revelation* of *the Holy Ghoſt*, appointed to this *Exhortation*; and ſure a *Speaker pro tempore*, is not above the *Authority* deſigning him, or any of his Fellow Members, ſave onely in a *Primacy* of *Order*, which may be allowed to Saint *Peter* for his years, as well as for the *Vindication* of his *Repute*; as having moſt of all *deny'd Chriſt* heretofore,

Exod. 28.
Joſh. 3. 4.
Auguſt. Serm. 106. de Tem.
Rev. 21. 12.
Matth. 19. 28.
Acts 1. 15.
Bellarm. de Rom. Pont. l. 1. c. 22.
Calvin & Beza in locum.

tofore, it now moſt became him (of all the *Colledge*) to be the *Mouth* of the Company, and forwardeſt in ſuch a buſineſs; *and in thoſe dayes Peter ſtood up in the midſt, &c.* where he firſt ſheweth the vacancy, how *Judas* his Apoſtleſhip became void; and ſecondly, how needful that another ſhould be choſen. To the firſt applying that of *Pſalm* 41. *Men and Brethren this Scripture muſt needs have been fulfilled, &c. muſt needs*, where you muſt underſtand, *neceſſitas hypothetica*, (as the Schools call it) not an abſolute, but a ſuppoſitional Neceſſity; prædictions of Scripture, being (like the Legitimate Prædictions of *Aſtronomy*) not *occaſional*, but *conſequential* intimations. *Oportet eſſe Hæreſes*, 1 Cor 11. *There muſt be Hereſies, it muſt be that offences come, &c. Matth.* 18. That is, *ſuppoſing the malice of Satan, and wickedneſs of man.* 'Tis impoſſible but that ſuch ſhould be in the world, and thus foretold (like Eclipſes of the Sun and Moon) not by way of *Cauſality*, but onely of Præviſion, as being foreſeen in their Cauſes. *This Scripture muſt needs have been fulfilled which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was Guide to them that took Jeſus: For he was numbered with us, and had obtained part of this Miniſtery*; We ſee, and grieve to ſee it, that the eminenteſt places may be ſometimes unworthily ſupplied, (notwithſtanding all the Circumſpection of Electors) *Herod* and *Pilate* may uſurp the Chair of State, as *Annas* and *Caiaphas* may that of *Aaron*; and even *Judas* here a *See Apoſtolical*. (Nor are we to

Pſal. 41. 8.

Lorinus in loc.

1 Cor. 11. 19.

Matth. 18. 7.

Acts 1. ver. 16, 17, &c.

Pſal. 41. 8.

The vacancy of *Judas* Office.

to abate *the place* its due, for any ſuch indignity of perſon) Yet this Eminence of Office exalts the *hainouſneſs* of the Crime, the higher *Judas* his Station, the lower his *Fall!* Of an Apoſtle to become an *Apoſtata*, rendreth him like *Luci-fer*, the brighter Angel, the fowler Devil! for ſo he is called *John* 6. See what a *Metamor-phoſis* Covetouſneſs can make in man! ῥίζα τῶν κακῶν πάντων, *well called the root of all evil*, 1 Tim. 6. For *Judas* here was caught in a *Purſenet!* as Saint *Ambroſe* ſaith of a Drunkard, while he ſucks in the Wine, he is himſelf ingurgitated! So *Judas* here, (for *Covetouſneſs* is Allegorical *Drunkenneſs*) while he hath the Bag, that hath him; and while he would make a prey of others, juſtly he becomes one himſelf, *Matth.* 27. being his own *Accuſer*; *I have ſinned in betraying innocent blood.* Secondly, his own *Arraigner*, *He brought again the thirty pieces of Silver to the High Prieſts.* And thirdly, his own *Executioner*, *He departed, and went and hanged himſelf*, (as you may read more of this, in the *Diſquiſition* on *Good-friday*) And thus you have the *Vacancy*. Now ſee the *Election* of his *Succeſſour*; *Succeſſion* being one of the boaſted γνωρίσματα, (*id eſt*) one of the great pretended *Marks* of the *Church viſible*, (though certainly, the *Church* is as *viſible* in *Perſecution*, as in *Glory*, and perhaps more conformable to her *Head*, and chiefeſt *Pillars*, *Chriſt* and his *Apoſtles.*) But yet the Apoſtles here (as all good Chriſtians ought) endeavour to continue the *Succeſſion* of the ſacred *Function*; and to that end *continued with*

John 6. 70.

Ut ebrius, ſic avarus.
Dum abſorbet, abſorbetur.
Tenendo divitias, tenetur ab eis.
Dum Prædo, Præda. Saint Aug. Pſal. 38.
Matth. 27.

In locum.

with one accord, verſe 14. not in *Supplication* onely, (ſaith *Aretius*) but in *Conſultation* alſo, for the *Real Propagation* of the *Goſpel*: And here obſerve briefly, the Perſon, End, and Manner of the Election: the Perſon, ver. 21. *One of thoſe men that have accompanied us*; *men*, none of the other Sex, 1 *Cor.* 14. nor any Stripling, either for *years* or *Learning*, 1 Tim. 3. One of the * *Elders*, *Chriſt himſelf not preaching* until thirty years of age. His Harbinger St. *John Baptiſt* fore-running him in his *Miniſtery*, much about ſome ſuch time as in his *Birth*, (i. e.) ſome ſix or ſeven Moneths, *Matthew* 3. *In thoſe dayes came John the Baptiſt preaching in the wilderneſs*, *&c.* as not being fit before for ſo *grave* and *weighty* an *Office*: For by the *Cuſtom* of the *Jews* (you muſt know) none might aſpire the *Prieſthood* before thirty years of Age, 1 *Chron.* 23. *David* there numbering the *Levites* from *thirty years*, and upward: and the ſame *word* among the *Greeks* is uſed for a *Prieſt*, and *Elder*: † πρεσβύτης, or πρεσβύτης, which beſides both too ſignifieth an *Ambaſſadour*, (as the *Apoſtle* ſometimes uſeth it) and ſuch had need enough be *grave* and *prudent*, and therefore the modeſt *Baptiſt* contented himſelf with *Retirement* in the *Wilderneſs*; ἕως ἡμέρας ἀναδείξεως, *until the time he ſhould appear to Iſrael*, Luke 1. ver. the laſt; you ſee, there is no *præcipitating* into the *Holy Function*, and ſure they make more haſte then good ſpeed, that leap from any *Mechanick* Art into *Theology*. Yet how many *unfledg'd Birds* now adayes adventure to *fly Steeple high*, and

1 Cor. 14. 34.

1 Tim. 3. 6.

* *Triceſſimus annus Doctoris ætas.* 1 Chron. 23.

Matth. 3. 1, 2.

Utpote ante non idoneus ad Officium. Mald. in locum.

1 Chron. 23.

† From πρέσβυς, *ſenex*, *unde* πρεσβεύω, *Legatione fungor*, *vel munere Eccleſiaſtico*: *quoniam ad utramq; Legationem non niſi viri primarii*, *ætate & ordine venerabiles ſunt adhibendi.*

and such as ne're were hatched in the *Muses Nest*, and oft justly *Inheritors* of the *Fate* (as well as of the *Fault*) of *Icarus*! I confess we are not tyed præcisely to the *Jewish thirty*, (*Ability* not being alwayes the Childe of *Age*, (even in the *Wisemans* Judgement) and the Scriptures telling us of an *old man that hath not filled his dayes*, and of a Childe of *years*, *&c.* it is the *Juvenis moribus* is here excluded; the *Novice* in *Erudition*, not *youthfull sufficiency*: And therefore our Church * *embraceth* twenty three, and twenty four years for her first *Orders*, yet her *chief* gracing no *man* under thirty: and thus the *Apostles* here would chuse an Elder. And for Morals, one of known Integrity, and of good Conversation: Indeed because our weakness is such, that we are more led by Practice, then by Rule and Judgement; it were to be wished, nay to be *pray'd* for, and *endeavoured*; that those *Hands* might be very * *clean*, whose *Office* it is for to wash others: yet some *reason* have I to fear, that it hath done much *mischief* in the world; the *looking* more unto the *Life*, then to the *Doctrine* of our *Teachers*: nor let me be mistaken here, any whit to *diminish* or derogate from the *rarest Jewel* of *good Life*, (which is the *onely thing* to make us happy in *both worlds*) but sure the more *wise Christians*, will weigh mens *Doctrine* by the ballance of the *Sanctuary*, and not by *outward Conversation*, it is some kinde of *evidence*, but a false Demonstration; and most of the * Arch-Hereticks of the world have presented their venom in such gilded *Pills*; the worst

Isa. 65. 20.

* By the Canons at 23. men may be ordained Deacons, at 24. Priests, but none Bishops before 30. &c.

* *Manus munda esse debet quæ alios lavit.*

* *Novatus Pelagius, Sosinus, & Scismatici hodierni.*

life cannot (to an *impartiall* Judgement) diſparage the *verity* of ſolid *Doctrine*; nor on the other ſide, ought the moſt Plauſible Converſe (to a *wiſe Chriſtian*) admit the *Inſinuations* of *falſe Doctrine*. But happy thoſe (both perſons and places) where *Life and Doctrine*, like *Rachel* and *Leah*, *build up the Houſe of Iſrael*; and ſo it was here in St. *Matthias*, whom the *Apoſtles* choſe, not a ſtranger, but a Domeſtical; *One of thoſe that have accompanied with us, &c.* all requiſite *Qualifications* of ſuch as are to be Choſen, eſpecially into *Sacred Places*; the end in all ſuch, being as here, μάρτυρες τῆς Ἀναστάσεως, to be *witneſſes of the Reſurrection of Chriſt*, and that both by Life and Doctrine, leſt elſe one deſtroy and pull down more then the other buildeth.

Primarium Evangelii caput. Calvin. in loc.

And ſo to witneſs that eſpecially, the *Reſurrection* being as it were the *Axis*, or Hinge, on which the whole *Goſpel* moveth. *Nexus Articulorum*, the very tying-knot that faſtens all the Pearls of the other Articles of our *Belief*, (as appeareth fully in its proper place, the *Diſquiſition* on the *Reſurrection*.) Now for the Manner of this *Election*; it was by Deſignation of *Perſons*, and *caſting of Lots*: The Perſons, verſe 23. deſcribed both by their *Names*, and their Number; their Number two, (in fewer could not have been *Election*, in more might have been *Diſtraction*) their Names *Joſeph* called *Juſtus*, and *Barſabas* alſo; and *Matthias*: good *Names*, good *Præſages* of their Vertues and Endeavours: Theſe two being two of the ſeventy Diſciples, (as is eaſily collected from verſe

Bona Nomina bona Omina.

verſe 21.) and thoſe the fitteſt Nurſery to ſupply the *old Stock* of that Orchard of the *Apoſtles*: And *theſe two*, being of equal *Piety and Ability* in outward apprehenſion, the Deciſion was fain to be by caſting of *Lots*, verſe 26. It is not ſaid in the *Greek Copies*, ἔδωκαν ψήφους αὐτῶν, they gave forth their *Suffrages*, or *Electing Voices*, which is all that ſome will *acknowledge* to have been done here; but the Text is clear enough for *Lots*, * καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, *and the Lot fell on Matthias*: And there are three ſpecial ſorts of *Lots*, denominable from their ſeveral *Ends* and *Objects*, ſcil. *Diviſory*, *Conſultory*, and *Divinatory*: Diviſory *Lots* are ſuch by which it is declared what ſhare ſhould be diſtributed to any one, either of *Things* or *Honours*, *Actions* or *Offices*, *Rewards* or *Puniſhments*, which cannot otherwiſe impartially be performed. *Conſultory Lots* are thoſe wherein ſome *extraordinry Power* is conſulted touching what is to be *done* in ſome *intricate* and *obſcure* buſineſs. And *Divinatory Lots* are ſuch as make an *Inquiſition* into future Contingencies, and *Events* beyond our humane reach: The firſt of theſe, (though perhaps not alwayes) yet generally are lawfull *Diviſory Lots*, eſpecially where the *Event* is expected from the peculiar *Providence* of *God*, as firſt in outward things, and others that cannot otherwiſe be well determined, as in *Partioning* ſome *Hæreditaments* and common *Goods* theſe *Lots* (not onely as lawful but expedient) are oft preſcribed in the *Court* of *Chancery*: hither may be reduced the frequent

* Nec obſtat quod ſubjungitur, καὶ συγκατεψηφίσθη, quod nihil aliud fuit, quam Judicium Sortium communi ſuffragio vel decreto fuiſſe approbatum.

Tres Sortium ſpecies. Sc Diviſoriæ, Conſultoriæ, Divinatoriæ: Quarum directio expectari poteſt vel à Cælo, vel à Deo, vel à Caſu, vel à Dæmone. Vid. Leſſium de Ju. & Juſt. l. 2. dub. 9. n. 58. &c.

† *Scribit ſorte eligendum Sacerdotem, qui tempore Peſtis & Perſecutionis maneat in oppido, & fidelibus res ſacras adminiſtret.* Epiſt. 180

wagers among perſons, and *drawing* of *Cuts* or *Lots* for the determining of lighter *matters* or *Litigations*. Secondly, in *Functions* or *Offices* where *Honour* or *Danger* is involved; as in an *Army* made up of divers *Nations*, (when a *Town* is to be *aſſaulted*, or any other difficulty attempted) the uſual *Deciſion* is by *Lots*, who ſhall have the perillous Glory of the *Onſet*. And St. † *Auguſtine* allows this *Deſignation* (in times of *Peſtilence* or *Perſecution*) what *Clerics* ſhould abide among them, and *Miniſter* in *Sacreds* to the People: And this is alſo ſometimes us'd in *Puniſhments*, when among divers of an *æqual guilt*, the *Power offended* is appeas'd with ſome of them, according as the *Lot* falls on them: Theſe *Diviſory Lots* (I ſay) may appear lawfull, when even things can neither be *determined* by *Law* or *Reaſon*: but for the reſt, leſs will ſerve to *Demonſtrate* them, for the *moſt part* unlawful; *Divinatory Lots* touching future *events* muſt needs be altogether unlawful, becauſe their Direction cannot be expected from God, who will not be ſo tempted, to *Reveal* his future *Purpoſes* at mens vain *pleaſure*; and oft *Confutes* them by the contrary: and from the *Stars* to look for the *Effects* of *Liberall Agents*, (whether of God or men) is both the *Sin* and *Vanity* of too many in this *ſtolid Age*: So that the *Diſpoſition* of theſe *Lots* muſt then be expected from the Devil; and that notes then a tacite *Invocation* of him, and rendring to him that Attribute of God, (of knowing *future Contingencies*) *who was a Lyar from the Beginning*, and ſo ſhall his Conſulters finde him to the end.

end. Laſtly, for *Conſultory Lots*, they are for the moſt *unlawful* alſo, (for the Reaſons fore-alledged) becauſe without an abſolute *Neceſſity* to expect, that God ſhould manifeſt his *will* in ſuch a peculiar manner, is an high *Temptation* of him; while the * *Devil* eaſily crowds himſelf into ſuch Solicitations, and becomes their *Oracle*: As for this fault, one long ago ſharply chid the Brittains in their † *Overſeers*, and I wiſh heartily ſome of them did not too much deſerve it ſtill: yet as the caſe may be, theſe *Conſultory Lots* may become *lawful*, ſc. in ſome great *Exigents*, of ſacred buſineſs, wherein all humane *Counſell* is at a loſs, and whenſoe're God is pleaſed to *inſpire* the uſe of them, and to evidence the ſame by irrefragable Circumſtances, (as it was the caſe of *Saul*, *Achan*, *Jonah*, and St. *Matthias* here) where this Act was præfaced with Prayer, and unanimous Reſignation of the Event to God, without all Partiality or Emulation: And this kinde of *Sortilegium* was uſual with *Antiquity*, ſuch an undeceitful, and *unſuperſtitious Lottery*. Sometime in Temporals, (according to that of *Solomon*) *The Lot cauſeth Contentions to ceaſe, and maketh a Partition amongſt the Mighty.* And ſometimes in Spirituals alſo; for it is ſaid of *Zachariah the Prieſt, that his Lot was to burn Incenſe*, Luke. 1. And therefore for ought I know, that *caſting*

* *Imo eſt periculoſum quia facile Dæmon ſe immiſcebit, & hominem decipiet.* Aug. Epiſt. 119. c. 20

† *Sortes quas Patres damnaverunt, nihil aliud quam Divinationes, & Mateficia eſſe decernimus; quamobrem volumus illas omninò damnari, & inter Chriſtianos ultra nolumus nominari; & ne exerceantur, Anathematis interdicto prohibemus.*

Leo 4. ad Epiſcopos Britanniæ. *Et hic uſus ſortium merito reprehenditur a D. Auguſtino.* Epiſt. 119.

Prov. 18. 18.

Luke 1. 9.

Lots lawful ſo qualified.

of Lots may ſtill be uſed in ſome caſes, where all other conſiderations are exactly balanced, and with theſe *Religious Cautions*, viz. That not in *Ordinary Caſes*, (as of frivolous Accidents of loſs, &c.) but onely in matters of moment that are *Æquilibrious*, and ſuch as *Humane Judgement* cannot impartially determine; that the *Buſineſs* be with all *Candour* carried, and declared; without any *uncharitable* Conceits, or diſhonourable *Deceits*: that nothing be *Superſtitiouſly* expected from *Charmes*, *Wizards*, *Fortune*, *Stars*, or *Devils*; or any thing of the Event retributed to any of them. Laſtly, that all herein be done according to the *Preſident* of this *Day*, with Prayer and Submiſſion of the whole matter to God, as *Solomon* exhorteth, *The Lot is caſt into the Lap, but the whole Diſpoſition thereof is of the Lord*, Prov. 16. this is enough to ſatisfie ſome; thoſe that would have *more* of this *Argument*, let them to the *Folio's* of *Aquinas*, *Bellarmine*, *Marlorat*, &c. Particularly the *Lot* here fell upon *Matthias*, verſe 20. And *Joſeph* was ſo juſt as to *Acquieſce* therein as well as the other. we muſt likewiſe be contented with our *Lot*, what ground ſo ever God hath caſt it in: whether the Lot of *Jonah*, or *Matthias* light upon us, we muſt ſay with *Eli*, *Dominus eſt*, *It is the Lord, do He what ſeemeth good in his own Eyes*, whatſoever it is in ours. With St. *Paul* we muſt ſtudy content in all Conditions, *Philip.* 4. 11. *The Lot fell upon* * *Matthias*, it was the *Gift of God* to him, (as his Name ſignifieth) and ſignifying his *Apoſtleſhip*, (as St. *Paul* ſpeaketh of his)

Prov. 16. 33.

2. 2æ. Q. 95. A. 8. Lib. de Clericis c. 5. In locum.

* מתיה Theod. Nath. &c. The Gift of God, from נתן & יה.

his) *to be not of Man, or by the will of Man, but by the Revelation of Jesus Christ*, Gal. 1. Gal. 1. 12. The *Lot* here fell not on the Son of Reſt, as *Barſabas* intimates, but on the Son of Labour, Saint *Matthias*, who ſpread the *Goſpel* through the ſcorching *Africa*, endeavouring to water thoſe *Sandy Deſarts* of their *parched Hearts*, with the *Heavenly Dewes* of *Christ*, and his moſt *ſaving Truth*; all whoſe pains are at length recompenced there, with the Prophets uſual Reward here below, that is, he is firſt ſtoned almoſt to Death, and then *Beheaded*, *Anno Chriſti* 51. בר-שבה *Alſted. Chron.* c. 27.

Poem 23. { On Saint *Matthias*. }

THe *God* of Holy *Order* did Ordain
Succeſſion ſhould his *Sacred Tribe* maintain,
The *holy Veſtments* therefore were put on,
When *Aaron* dy'd, upon his *hopeful Son*;
That ſo a conſtant *Reſcue* of Supplies
The *Prieſtly Office* might *immortalize*:
And though this *Stream* did (for the moſt part) *flow*,
Yet did it ſometimes again *Ebb* ſo low,
(when by *Prophaner Ages* entertain'd)
As that in ſcarce *a Number* it Remain'd!
Hark how *Elijah* ſighs, that there were none
O'th' *Prophets* left, but *He!* Purſu'd alone!
Nay, the *Apoſtles* once at ſuch a *Loſs*,
That none but *John* attended on the *Croſs!*
The reſt all ſcatter'd by their *Fears*, and fled!
As to their *Function*, and their *Maſter*, dead!

So that the *outward State* may be ſo *dark*
Of the *true Church*, that an *aſſured* Mark
Can hardly *viſible Succeſſion* be
In times of *Tyrannous* Impiety!
Yet by thoſe *Single Pipes* can Heav'n conveigh
Theſe *Holy Waters* down unto this Day;
And from thoſe *Sparkles* of *Celeſtial* Fire
Hath ever ſince made *holy Flames* aſpire.
So that when *Judas* by *Tranſgreſſion* fell,
And the *Worlds Ranſome* for few *Pence* did ſell
With *himſelf* in the *Bargain!* then the *Place*
By *fair Election* did *Matthias* Grace;
Concerning which, th' Apoſtles *Faſt* and *Pray*;
(Which *Duties* beſt ſuit an *Election Day*)
And having fixed on a *pious Pair*,
To *Him* they leave the *Perſon* to declare
Who *ſearcheth Hearts*, and ſo can beſt diſpence
All to his *own*, and their Convenience:
Both æqually ſo *good*, that which to *chuſe*
(When *humane Judgement* knew not) or refuſe,
God by a *Sacred Lottery* permits
Them to *diſcern*, which moſt exactly fits
His *unrevealed Will*, and on this *Faſhion*
Makes his own *Choice*, prævents their *Emulation*:
A *Means* not raſhly now to be *inquir'd*,
Though *warrantable* then, when ſo inſpir'd:
Joſeph well ſtyl'd the *Juſt*, doth acquieſce
In this *free Choice*, nor thinks himſelf go leſs,
But without Emulation bids us all
To reſt *Content* in whatſoever fall:
This *World* a kinde of *Lottery* eſteem,
Wherein our *ſeveral Conditions* ſeem
So many ſev'ral Lots, all intermixt,
And but *few Prizes* thouſand *Blanks* betwixt!

Then

Then if thy *Fortune* low, Reſign to Fate,
Since *Heav'n* can work *That* to thy *fitteſt* ſtate:
If thou haſt drawn a Prize, O then *beware*,
That *Pride* and *Fulneſs* make it not a *Snare!*
If of the *middle ſort*, thy Lot's the beſt;
Above *Contempt*, and below *Envy's*, Reſt:
Thus *learn* we to expreſs in *each Event*
A *Chriſtian Reſignation*, and *Content*.
Deign Lord each Heart of ours ſo to *diſpoſe*,
As uſeful *Inſtruments* to ſerve *Thee* chooſe;
Each *Judas* out of *Sacred Office* Raze,
And ſettle a *Matthias* in his Place:
Still let Thy *Love* Thy *Church* among us Plant,
That *faithful Succeſſours* it never want.

PRAYER 23. { On Saint *Matthias*. }

O *God of Power and Order, who by the firſt haſt planted Thy holy Church, and by the latter guided it in all Ages; Raiſing it by both upon the Foundation of the Prophets and Apoſtles, (Chriſt Jeſus being the Chief Corner-ſtone, uniting both parts of the Building, Jew and Gentile) promiſing to be with it to the end, to the end of the world, and that the Gates of Hell ſhall never prevail againſt it; we earneſtly importune Thee (O Lord) to actuate this Promiſe to Thy Church in theſe latter and worſt Times! and eſpecially to the more diſtracted parts thereof among us! upon whom the ends of the world are come!*

come! And becauſe in the faireſt Paſtures there may be lurking Serpents, (as there was one we know to our coſt, in Paradice) and ſince there may be a Saul *among the goodly Fellowſhip of the Prophets; and a* Judas *in the very Colledge of the Apoſtles! we beſeech Thee (O Lord) be Thou a Sun and a Shield unto us; a Light to diſcover the windings of the Serpent, that both in Judgement and Practice we may avoid his venome: give us a Spirit of Diſcerning, of Diſcerning thy true, from the falſe Prophets, of diſtinguiſhing a* Paul *from* Saul; *that ſo we may ſee the light of thy Truth and follow it: and although many Seducers are crept in unawares, (as it was in the pureſt Times) yet give us grace to try the Spirits by the Rule of Thy Word, to try all things, and to hold faſt that which is good: and as we beg protection from all forreign Enemies, ſo more eſpecially preſerve us from each home-bred* Judas *that is in ſuperintendency and office over us; O ſeaſonably diſcover ſuch, and Remove them unto their own Place, and (as thou didſt this day) ſubſtitute a faithfull and laborious* Matthias *in his Juriſdiction: ſuffer not either Forreign Bores or Domeſtick Foxes to break the golden Chain of Legitimate Succeſſion, but ever continue an uninterrupted Series of Orthodox and Faithful Paſtors here among us; that the Wolves (though in ſheeps Clothing) may be kept out from ſeducing, or worrying of Thy Flock, that Thy Sheep may not ſtray, and wander from my Thy Fold, as having no Shepheard! but that the broken may be bound up, the weak ſupported, the ſound incouraged, all ſecured to Thine and their own advantage: that*

they

they may be led to the green Paſtures of Thy holy Word and Ordinances; and to the pleaſant Waters of thine Oracles and Sacraments, thoſe ſtreams making glad the City of God: O fill up the number of thy Perſecuted Apoſtles, with men of excellent Spirits, of eminent Courage and Perſeverance; and ſupply all Apoſtatizing Diſciples (as Thou didſt here) with Perſons of Spirituall Eminence and confirmed Goodneſs: and give us grace in all our Elections of ſuch Spiritual Officers, (like the Apoſtles here) to make our Choice with Prayer and Faſting, with Impartiality and Submiſſion: grant this O Thou Biſhop of our Souls. Amen: Amen.

{ The Collect. }

Almighty God, which in the place of the Traytor Judas *didſt cauſe Thy faithful Servant* Matthias *to be of the Number of the Twelve Apoſtles: grant that Thy Church being alway preſerved from falſe Apoſtles, may be Ordered and Guided by faithful and true Paſtours, through Jeſus Chriſt our Lord.*

The Epiſtle. Acts 1. v. 15. to the end.

The Goſpel. Matth. 11. 25. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

M. *Pſalms for* D. *M.* 25. E. *Pſalms for* D. *M.*

UPON *The Annunciation to the Bleſſed Virgin* MARY.

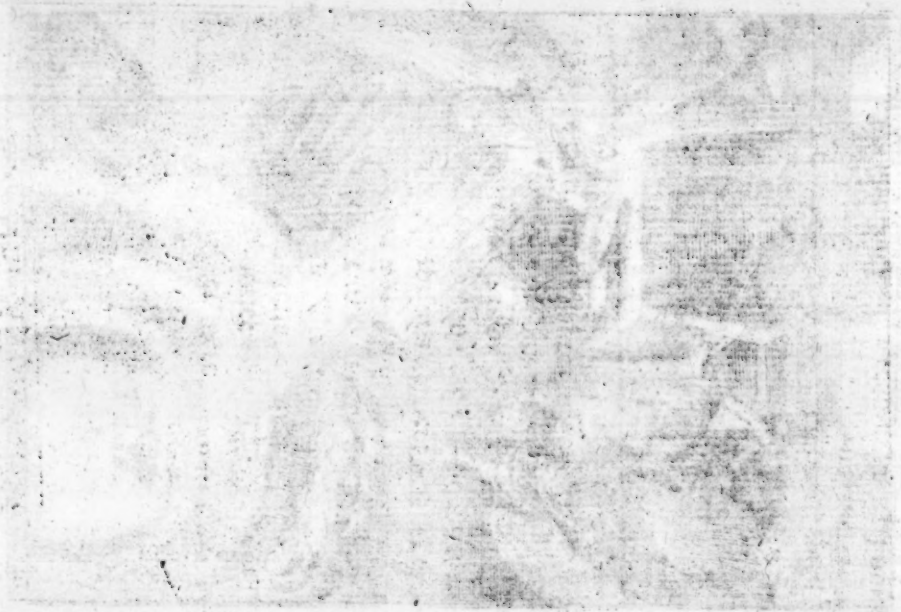
M. Leſſ. 1 *Eccleſ.* 2. 2 *John* 12. E. Leſſ. 1 *Eccleſ.* 3. 2. 2 *Tim.* 3.

DISQUISITION 24.

Exod. 12. THe *Paſcal Lamb* was to be eaten totally, *Exod.* 12 not onely his *Head and Feet*, but alſo his *Purtenance*. And Chriſt being the
1 Cor. 5. 7. ſame to us, 1 *Cor.* 5. And we having already with *Mary*, *anointed his Head and Feet*, that is, Meditated his *Birth and Death*, are now falling to the *Appurtenance* thereof, *viz.* The *Angelical* and *Evangelical Annunciation* of his Admirable Conception, which the *Church* acquaints us with exactly in her *Goſpel* for the
Luke 1. 26. *Day*, Luke 1. In whoſe Story are mentioned *three Parties* moſt remarkable, (as being indeed three ſeveral Natures) the Party ſending, *God*; the Party ſent, *Gabriel an Angel*; the Party to whom ſent, *viz.* the Virgin *Mary*. This hap-
James 1. 17. py Meſſage, as *every other good and perfect Gift cometh down from above*, *&c.* The *Father* ſends, the *Son* deſcends, the *Holy Ghoſt* condeſcends: *miſſus à Deo* involves them all, ſent from *God*; the Meſſenger here is *Mercurius Cœlicus*,

Luc. 1. The Annunciation.

And the Angel came in unto her, and said, Haile thou that art Higly favour'd, the Lord is wth thee; Blessed art thou among Women.



Calicus, an *Angel*, and that *Angel* *Gabriel*, and that *Gabriel* ſignifieth the ſtrength of God, a fit Embaſſadour for ſuch an Errand, to carry Newes of the *Lion of the Tribe of Judah's* Conception, whoſe Redemption of the World is expreſly called, *the ſtrength of Gods Arm*, ver. 51. of this Dayes Goſpel Chapter; here briefly let us take notice of the Perſon, and his Meſſage. The Perſon was an *Angel*, that our *Humane Nature* might be Repaired after the manner it was Ruined. As an evill *Angel* under the ſhape of a Serpent was ſent to *Eve*, to work our *Woe*, ſo here a good † Angel is ſent to the bleſſed *Virgin Mary*, with glad Tidings of our *Weal*, our reſtitution herein happily proportioning our Fall: an Angel to to a Virgin, and moſt fitly, for —— *Angelis Cognata Virginitas*, (ſaith one) *Angels* and *Virgins* are of ſome Affinity, (though a great way off) *Et Cœlibatus, quaſi Cœlo beatus*, was at leaſt a witty *Etymology*, (but of this more anon.) An Angel to ſhew *them Miniſtering Spirits ſent forth for their ſakes that ſhall be Heirs of Salvation*, Hebr. 1. And therefore we having ſuch a *Guard* attending us, ſhould do whatſoever we do in ſuch a Reverend and ſeemly Faſhion, as alwayes remembring we are made a Spectacle to Men and Angels, 1 *Cor.* 4. 9. And this was ſuppoſed to be an Angel of the higheſt Order, as declaring the *Conception* of the *Higheſt*. But this Miniſtration of Angelick

* גבריאל from גבר *prævaluit*, (i. e.) *vir Dei, ſeu Dei Fortitudo.*

Adventante Deo deſcendit Nuntius alto
Gabriel Patriis ex ſolio, ſedemque repente
Intrat Virgineam: Sanctus te Spiritus, inquit,
Implebit Maria, Chriſtum paries ſacra Virgo. Prudent. Enchirid.

Ad Evam Angelus malus, ad Mariam bonus acceſſit. Fulg. de Nat. Chriſti.

† *Cum inter nos & Deum, diſcordiam peccando fecimus, tamen ad nos Deus legatum ſuum prior miſit, ut nos ipſi qui peccavimus ad pacem Dei rogati veniamus.* St. Greg. Heb. 1. 14.

Summus Angelus, quia ſummum omnium annuntiabat. St. Greg.

gelick Natures (both as to the Meſſages, and Protections, Degrees, and Orders) I ſhall reſerve as more peculiar to the Feaſt of St. *Michael*. For the *Meſſage* it ſelf, the ſubſtance of it is our *Redemption*, it conſiſting here of a *Salutation*; and the matter, Chriſts *Conception*. The firſt, verſe 28. χαῖρε κεχαριτωμένη, *Hail, thou that art highly favoured, &c. Salutandi formula*, words that ſpeak onely a Form of Salutation, here ſeaſonably uſed, and not after ſo many Ages to be wire-drawn into a Prayer, there being in them nothing either Petitory, or Gratulatory: ſo that the ignorant and cuſtomary miſtake of them, for ſuch, made *Luther* ſay ingenuouſly, that the words of this Salutation, *Ave Maria*, were made very great Martyrs: As even ingenuous Adverſaries cannot but acknowledge, that conſider how profoundly ſome Friers have derived *Ave*, *viz* from *A.* primitively taken, and *Væ*, that is, as without woe; and what ſtrange extracts ſome make from the three Letters of *Ave*, *ſcil. A.* to ſignifie *Altitudo Patris*, the heighth of the Father. *V. Veritas Filii*, the Truth of the Son. And *E. Æternitas Spiritus Sancti*, the Eternity of the Holy Ghoſt; and ſo for the Name of *Mary*, (making it more fruitful then her womb) *Maria* (ſay they) involving the five moſt illuſtrious holy Women in the Scripture, *Michol*, *Abigal*, *Rachel*, *Judith*, *Abiſhag*; each in a Letter of her Name; *Maria*, *quaſi Maria*, the Sea of Grace and Vertue. And *Ave* being inverted *Eva*; as ſhe, the woman occaſioned the worlds woe, ſo

The Salutation.

Luke 1. 28.

Diez. Giron.

ſo This as oppoſite, ſaluted, as the worlds joy, with *Ave*. Fine airie Speculations, and cob-web-lawn Fancies, which who ſo is taken with, may ſee plenty of them Recited in Dr. *Boys* his Poſtils, the matter is ſerious, (as the *Salutation* is exemplarily courteous) *The Lord is with thee*; he who is with thee in thy *Minde*, will be with thee in thy *Womb*; he who is with thee in thy *Soul*, will be with thee in thy *Body*, v. 31. And it is worthy of an *Ecce, Behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus, He ſhall be great*, &c. As if *Gabriel* ſhould have ſaid, I am ſent from God, and ſo the Lord is with thee; but much more, *per ſupereminentem quandam operationem*, by ſome more eminent Operation, God the Father is with thee, *highly favouring Thee*, making His, Thy Son; God the Son is with Thee, for Thou ſhalt *Conceive him in thy Womb*; and God *the Holy Ghoſt* is with Thee, for *He ſhall come upon Thee, and the Power of the moſt High ſhall overſhadow Thee*. And this brings the meſſage home, unto the Party ſent to, and that is the *Virgin Mary*. How ready here was the *Arch-Angel* **Gabriel* to diſpatch this *Embaſſy* of *Joy* and *Exaltation* to his Inferiour? inſtantly trims his *Wings* with *Love* and *Obedience*, and haſtens this Narrative to the *Holy Virgin*; and if we would endeavour to proportion our Actions to our Prayers, *of doing Gods will on Earth, as Angels in Heaven do it*; how peremptorily ſhould we execute each part thereof? with ſo much Alacrity towards *God*, and ſo much *Charity* to man, though it were to be

* λίαν τέχνικα ὑφαμῶ χρήσιμα. *In Feſto Annuntiationis. p.* 662, &c.

Tecum in utero, qui tecum in animo; tecum in corpore, qui tecum in corde. Bern. in Feſto.

* ἀγαθῷ δ' ἐλπὶς περὶ ἐλπίδι & ἐλπὶ πόλε ἐγγίνεται φθόνῳ. *Hier. in Pythag.*

be instrumental to the raising of a Brother, of an inferiour, even beyond our selves, as knowing no other Interesse, then performance of *Divine Commands*; and no other ends, but of Conformity to the will of God. And yet this Message, though sweetened with the gentlest Addres that could be by the *Angell*, yet the unwontednes of the Apparition, (whether in divine or humane shape) and the strangenes of the News, both startle the *Tender Virgin*; modesty and fear were already the *Strugling Twins* of her Soul: *Filial Fear* is *Janitor actionum*, a good Porter to give entrance unto all our Actions, and *Modesty* is the *Mother* of all female vertues, which makes the wise man say, *That a modest Woman is a Ladder of Graces*, *Ecclus.26.* Yet the Angel who came with designs of honour and comfort to her, soon dissipateth her Fears, v. 30. saying unto her, *Fear not Mary, for thou hast found favour with God*: And he or she that hath so *found favour with God*, hath not indeed whereof to be afraid: Nor therefore was hers such, as to exclude *Belief*, that being Confirmed by the Example of her Couzen *Elizabeth*, ver.36. *Being the sixth moneth of her Conception, in old Age and Barrenes*: And therefore *Blessed art thou among women*; That is, first free from their Curses, as wives *by bringing forth in sorrow*, and as *Virgins* by sterility: *Blessed art thou among women*, that remainest both a Mother and a Virgin, a Virgin for Purity, as *Gideons* Fleece, and * *Aarons* Rod prefigured her, that flourished without *Plantation*, and she brought forth without Com-

The third part and Party. V. M.

Ecclus. 26. 15.

Et qui apud Deum invenit gratiam, non habet quod timeat.

The Virgin Mother.

* *Virga Aaronis fructum sine Plantatione, Mariæ filium protulit sine commixtione.* Ludolp. v. ch.

Commixtion; bleſſed among *Wives*, being eſpouſed, for the Comfort of both Conditions, as well as for the freeing of all Parties from Scandal; *among women bleſſed*, for the fruitfulneſs of the womb, above all women bearing the *Meſſiah*, (the old ambition of all women) O bleſſed Virgin, thou art Mother of thy Father, and from thee as a Copy ariſeth the Original: And what here the Angel annunciateth, *Iſaiah* long before Propheſied, *Ecce Virgo concipiet*, Iſaiah 7. *Behold a Virgin ſhall Conceive, &c.*

O Virgo ex Te Author tuus, ex Te Origo oritur.

Iſa 7. 14.

Behold a Virgin ſhall bring forth a Son, and his Deſign is wrapt up in his Saving Name, *Jeſus*; which is Honey in the Mouth, Muſick in the Ear, and *Joyes Elixar* in in the Heart: And now her *Faith* having got the *Hand* of her *modeſt Paſſions*, ſhe glows into her part of the Dialogue; and though ſhe doubt not of the matter, yet deſires to be informed of the means, πῶς τοῦτο; *How can this be, ſince I know not a man, &c?* And here the Angell anſwers the Philoſophy of her Queſtion with a *Spiritus obumbrabit*, *The Holy Ghoſt ſhall overſhadow Thee*: That this ſhould not be done by any way, which our Sin, and the ſhame of *Adam* had *unhallowed*; but that as the whole matter was from God, ſo ſhould the manner alſo: *The Holy Ghoſt ſhall come upon Thee, and the Spirit of the moſt High ſhall overſhadow thee*; which to her was ſo ſatisfactory, (though ſtill a Cloud to us) that ſhe diſputes no further,

Partus & integritas diſcordes tempore longo, Virginis, in Gremio, fœdera Pacis habent.

Virginity and Childe-birth long aſunder,
In *Mary*'s Womb made up a Truce of wonder.

Mel in ore, in aure Melos, in corde Jubilus.

but as invited to a more familiar pious confidence, at once teſtifieth her *Faith*, and humbleſt Gratulation, verſe 38. *Behold the Handmaid of the Lord, be it unto me according to thy Word. Quæ eſt hæc ſublimis Humilitas?* Admires Saint *Bernard*, what manner of high Humility is this? That the Mother of *Chriſt* calls her ſelf an Handmaid? Happy the *Meſſenger* that here was ſent, happy *infinitely He* that ſent him; *Bleſſed among Women* the Party to whom ſent, that poor man might be happy, for whom all this: for which *all Generations ſhall call her Bleſſed*; (though not invocate her for Bleſſings) making her *Garlands* of due Eulogies, (though not *Roſaries* of Flattery and Superſtition) ſuch as more ſuit her Virgin Modeſty, acknowledging *Her* the *Golden Pipe*, through which the *Fountain of living water* ſtreamed to us, the *Ciſtern* full of *Grace*; the top of all her Sex; A Star of the firſt Magnitude in Glory: *Dei para virgo*, with that famous Council we confeſs, and call her the *Mother of God* (from that Κοινωνία ἰδιωμάτων, the Figure of *Communication of Properties*) but to ſay ſhe is, and invocate her as Queen of Heaven, Mother of Grace and Mercy, Commandreſs of her Son: with more and higher Attributions to her, examined in *Chemnitius*, Truth and Modeſty forbids: And, I dare ſay, that if thoſe bleſſed Spirits above, had but any Leiſure (from their Glory) to take notice of theſe Courtſhips, to ſay no worſe of them, the Bleſſed Virgin, and all other Saints, would equal the Angels modeſty, *Rev.* 19. that Re-

Fœlix eſt qui mittitur, fœlix a quo mittitur, fœlix ad quam mittitur ut fiat fœlix pro quo mittitur. Bern. in Feſto.

Concilium Chalcedon.

Regina Cœli, mater Gratiæ, & miſericordiæ, Imperatrix Filii. Exam. Triden. p. 3. p. 147.

Rev. 19. 10.

ſuſed

fuſed St. *Johns Adoration*; *See thou do it not, for I am thy Fellow Servant*: And they that confeſs not this of her, and of all the other Saints in Glory, honour them not, commend them not ſo much as we do; yet above the reſt, *Bleſſed art thou Perpetual Virgin*; and yet again, that was not the ground of her *Magnificat*, not her Virginity, but her Humility was the ground of that, *My Soul doth magnifie the Lord, &c.* The *Reſpexit & Exaltavit*, both looked on This, *Thou haſt Regarded and Exalted the low Eſtate of thine Handmaiden. Deſpiſed Humility*, is above *magnified Virginity*; to Virginity (ſaith *Bernard*) you are invited, Mat. 10. *He that can, let him Receive it*; but to Humility you are commanded, nay compelled, unleſs *you become as a little Childe, you cannot enter into the Kingdom of God.* Without Virginity you may be ſaved, (ſaith he) but without Humility you cannot. Concluding with an *audeo dicere*, I may peremptorily affirme, that the Virginity of *Mary* her ſelfe had never been acceptable without Humility; Chiding the proud Virgins of his Time, for Glorying in Virginity, and forgetting of Humility, while the Bleſſed Virgin did here the contrary: Recording to them that *Parable*, *Mat.* 25. where of the Ten Virgins there were as many fooliſh ones as wiſe; but as Saint *Hierom* at one ſide ſaid, *Non damno Nuptias*, I condemn not Marriage; ſo I at other, *Non damno Cœlibatum*, I diſcommend not honeſt ſingleneſs, both may be great Advantages to Piety, according to the temper

St. Bern in Feſto.

Mark 10. 15.

Matth. 25. 2.

In Epiſt. ad Domnionem.

of the perſons, that improve them; Let not one of them diſparage the other, with that *Janus* Proverb, That Marriage filleth Earth, but Virginity it is filleth *Heaven*; and again, whence is Heaven filled, but from the Earth, and Marriage? Quote not her example, to the prejudice of either, that was ſo tranſcendently Pious, under both Conditions; both in her *Eſpouſals*, and *Virginity*, *Bleſſed among*, *Bleſſed above all Women.*

POEM 24. { On the Annunciation. }

GOod *Angels Miniſtrations* and Degrees,
Each Eye (from this *Cæleſtal Meſſage*, ſees;
While here One of Prime Order doth deſcend
From the *æternal Throne*, thence to attend
The *Virgin's* Cloſet, with the *News* of Grace,
And Her being Pregnant, by the Spirits Embrace.
O what is Man, that ſuch a *Bounteous Lord*
Should him *Angelick Miniſteries* afford?
As that the *Winged Gabriel* from above
(With a *ſtupendious Embaſſie* of Love)
Stoops to a Virgin, and by her to all,
Who (ſharing in her *Bliſs*) *Her Bleſſed call?*
Of all *Judæa's* Virgins *She's* the Choice,
In whom *Men*, *Angels*, *God* himſelf Rejoyce:
Of the whole *Ring* of *Iſrael* This, the *Gem*,
Muſt be the *Caſket* of *Heav'ns* Diadem:
Of all the *Parks* of *Jury* She's the *Deer*
Is ſingled out to make the *World good Chear*,

By

By Bearing of that holy *Lamb*, which ſlain,
Will *Feaſt* us with his *Fleſh*, and Entertain
Or *Souls* with his own *Blood*, and for Array,
With's *Golden Fleece* of *Merit* make us gay.
And all this Treaſure by the *Virgin* brought,
As a fair *Ship* from richeſt *Ophir* fraught:
Like *Aarons Rod*, that without Sap of Earth
Buds, *Bloſſoms*, *Bears*; her News is ſuch a Birth;
The *Meſſenger* and *Meſſage* both ſo ſtrange,
As in her *Virgin-Cheek* work various *Change*,
An *Angel* frights her *Roſes* off, and then
The *News* Replant's them, *Lillies* ſpring again;
And whatſo'ere the *Count'nance*, yet her *Breaſt*
Diſputes not, but *Believes* the *Heav'nly Gueſt*;
Argues not *She*, but *piouſly* ſubmits,
As in ſuch *Myſteries* it all befits:
Though *She* return all humble *Gratulation*,
Yet yields the *Angel* (here) no *Adoration*;
It derogates from *Chriſt*, *Religion* Taints,
To *Worſhip* or *Invoke* the *Bleſſed Saints*.
But when their *Pious Steps* our *Souls* do raiſe,
We honour *Them* in giving *God* the Praiſe:
Thus Chriſt (like whom had Heav'n and Earth no other)
Below no *Father* had, above no *Mother*:
This Virgin did her *Sex* ſo far *excell*,
(Maiden, and Matron Dames of *Iſrael*)
Old *Cybiles* muſt yield her *Youth* the Ods,
For ſhe was but *feign'd Mother* of the *Gods*;
But *Bleſſed Mary* without Figure bore,
A *Son* in Time, æternal was before:
Yet happier the Conception of her heart,
Then her Corporeal acting *Mothers* part;
That might on Earth indeed create *Renown*,
But t' other *Decks* Her with an *Heavenly Crown*:

Thoſe *Ave's* wrong her (then) both *Senſe, and Story*,
That *Hail Her full of Grace*, when *full of Glory*;
Yet Glorying not in any fancied Power
Over Her *Son*, but in Her *Saviour*.

PRAYER 24. { On the Annunciation. }

O *Father of inexhauſtible Mercies, who vouchſafeſt us poor Mortals the Miniſteries and Aſſiſtances of Angels; and as Thy ſelf was pleaſed to waſh Thy Diſciples Feet, ſo teacheſt thoſe ſublimer Natures to attend the lower, and makeſt thoſe elder Brethren ſerve the younger; O give us higheſt Gratulations to Thy Favour, and loweſt Condeſcentions towards others; not onely of the meaneſt of our Neighbours, but of all Thy Creatures, and from the Readineſs of theſe Heavenly Meſſengers to execute thy will, (whether in vengeance, as againſt ſinful* Sodom, *or in mercy, as here unto the Bleſſed Virgin) Let us learn a holy Promptneſs to Obey Thee, (eſpecially all thoſe whom Thou haſt Honoured with the Title of Angels) that we may be faithful in Thy ſacred Errands, with all Sincerity towards Thee, and Impartiallity toward thoſe we are ſent to; to that end give us Grace (O Lord) to Reduce our Prayers into Practice, that Thy will may be done on Earth, as it is by theſe Angels of Heaven; and that is with all Expedition and Obedience to Thee, with all Love and Charity to one another, and with all Alacrity and Chearfulneſs to both: and let the holy example*

of

of the blessed Virgin, instruct us to the practice of devout Retirement, (knowing that Reservedness is a badge of Wisdom, and that secret Piety shall be rewarded openly) that daily exercising Religious Duties of Prayer, Reading, and holy Meditation; we may be ever found in a suiting Receptivity of thy Heavenly Visitations; that we may never put to flight those Birds of Paradice, or reject the motions tendred by thy Spirit, or hinder the happy effects intended by Thy Mercy: O fill us with such holy Dispositions of inward Sanctity, and reserved Piety, that we may still be found in a Capacity of thy Spirituall Approaches; and though far below expecting any such visitation of Angels, yet at least may be in some measure fit, to entertain the comfortable Accessions of thy Grace and Favour, which are more solacing then Angels, which are better then life it self: knowing that the splendors of an internal Devotion (the hearty Affections of Love, Humility, and Obedience; the daily Offices of Prayer and Praises sung to God: the Acts of Faith and Fear, of Patience and Meekness; of Hope and Reverence, of Charity and Pœnitence) and those modest Graces which oft walk in a vail and silence, may make as great Ascents to Heaven, and as sure a Progress to a Crown; as do those outward Demonstrations of a more magnificent Charity, or the Opportunities and Exercises of a more solemn and laborious Religion; as soon may a private Piety with Mary, *as publick Labours with St.* Paul, *entertain Thee Holy Jesu, conceive Thee in the Soul, nourish Thee with innocent and holy Affections, and bring Thee forth in*

a life of Obedience, and holy Converſation: that ſo Thou dwelling in them for ever, they may ever dwell with Thee, in the Houſe of Thine eternall Pleaſures; and of this Number (O Lord) make us all, that having ſo Converſed with Angels here, we may ſing with Them hereafter, in the Conſort of Eternal Hallelujahs. Amen. Amen.

The COLLECT.

We beſeech Thee, Lord, pour Thy Grace into our hearts, that as we have known Chriſts Thy Sons Incarnation by the Meſſage of an Angel, ſo by his Croſs and Paſſion we may be brought unto the glory of his Reſurrection, through the ſame Chriſt our Lord.

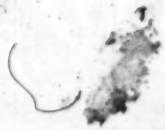
The Epiſtle. Iſa. 7. ver. 10. to 16.

The Goſpel. Luke 1. ver. 26. to 39.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON



S. MARCVS.

True Doctrine, Charity, Repentance, these,
(If one but Marke these tymes) doe seldome please
A Lyons voyce is requisite, where men
Preferre, before Heavens Pallace, Earths closet Den.

M. *Psalms for D. M.* 25. E. *Psalms for D. M.*

UPON *The Feast of Saint* MARK.

M. Less. 1 *Ecclus.* 4. 2 *Acts* 22. E. Less. 1 *Ecclus.* 5. 2 1 *John* 1.

DISQUISITION 25.

IN that Significant *Vision of Ezechiel*, wherein the four *Evangelists* are represented by *four Beasts* of several Faces, (whereof I have given a large *Account* * elsewhere) that Creature with the visage of a *Lyon*, was to intimate our *St. Mark* here, as being that *Evangelist* who chiefly Trumpets out *Christ's Regall Office*, and his Imperial Sovereignty over all Creatures in the world; thus *Christ* is the Center of them all, though each hath his peculiar Lines drawn from it; all the four *Evangelists* have the same Subject *Christ*, as was likewise there prefigured in the *Wheels*, *Rota in Rotâ*, running all one within another, but yet each hath his several Predications of that Subject. But our St. * *Mark's* design is to prove Christ a King, (saith *Ludolphus*) and to be the *Supream Power* of all things; which appeareth (saith he) almost

* In the Feast of the Nativity. p. 38.

* *Marcus in Evangelio suo intendit, hominem sc. Iesum esse, & fuisse virtutum Dominum, & Imperatorem, & Regem omnium.* Ludol. de vit. Christi, part. 2. c. 83. n. 22.

moſt in every Chapter, in that he treateth ſtill of the Choice, and moſt Eminent Paſſages and Miracles of Chriſt, frequently inculcating his Tranſcendent Power and Greatneſs. And as he beginneth his *Goſpel* with the Hiſtory of *John* the *Baptiſt*, *Chriſts* wonderfull *Forerunner*, (*then whom there was not a greater born of women*) ſo cloſeth he his *Goſpel* with the higheſt of all Miracles, *Chriſts Aſcenſion into Heaven, and ſitting at the right hand of God*; all the way (through his Book) framing as 'twere this unanſwerable *Syllogiſme* (ſaith *Ludolphus*) from the Teſtimony of *Chriſts* Actions and Paſſion to prove this concluſion, *That Man* whoſe *Power* and *Vertue*, we ſee extended to all Spirits, and to all fleſh, to all Elements and all Perſons, to all Dangers and Diſeaſes, to all Diſtances of Times and places, to all Inſtructions of Law and Goſpel, to all Sufferings with Patience and Victory, to all Paſſages of Life and Death, to all Comforts of this World and a better; that man (ſurely) that can all this and more, he is more then Man, no leſs then God. He certainly is truly the *moſt powerfull King of all, nay the Omnipotent Monarch of the world*: But now that Chriſt is that ſame powerful *Agent* St. *Mark* fully proves the *Aſſumption* or *minor* Propoſition, throughout his whole Book (ſaith *Ludolphus*) by at leaſt twenty ſeverall Arguments and Inſtances all undeniable.

Finitâ Evangelium in Aſcenſione ejus in Cœlum, & Seſſione a dextris Dei. Ibid.

Ille utiq; homo Rex eſt vere virtuoſiſſimus, & omnium Dominus.

Minorem ſerio, deducit Marcus in Evangelio ſuo, quantum ad viginti Conditiones. Ludolph. ibid.

But more particularly, this was his Sirname, *Mark*, his proper Name being *John*, *Acts* 12. He was the *Diſciple* and *Nephew* of St. *Peter*, his

Acts 12. 25.

his Sifters Son, and therefore ſometime called his Son, 1 *Pet.* 5. (as the manner of the *Jews* was to call their Kindred by words of neareſt Relation, and ſo *James* and *Jude* were called the *Brothers* of our *Lord.*) And here we may take notice of humane *Imperfection*, even in the beſt of men; this great *Saint* and *Evangeliſt*, hearing our *Bleſſed Lords* Diſcourſe to thoſe that followed him for the *Loaves*, (more regarding his *Miracle* out of carnal complacency, then for the *Divinity* of it) diverting them to the *Cœleſtial Bread*, and affirming himſelf to be *that Bread of Life that came down from Heaven*; and that he would give his Diſciples *his Fleſh to eat, and his Blood to drink*, and all this to *nouriſh* unto a *better life*: upon which Diſcourſe divers of his *Diſciples* forſook him; among whom this St. * *Mark* the *Evangeliſt* is ſaid to be one, being ſcandalized by a litteral and carnal *underſtanding* of thoſe words of *Jeſus*, which he intended in a *Spiritual* ſenſe; for the words which he ſpake were not profitable in the ſenſe of fleſh and blood, *but they are Spirit and Life*, *himſelf* being the Expounder, who beſt knew his own meaning; yet for all this Lapſe, He was happily and ſeaſonably recalled by St. *Peter*, and proved a moſt eminent *Inſtrument* in the ſervice of Chriſt his Maſter. This St. *Mark* was alſo Cozen-German unto *Barnabas* by whom and St. *Paul*, he ſeemeth at firſt to have been aſſumed to the work of the Miniſtery, *Acts* 12. And though he left them in *Pamphilia*, (diſcouraged perhaps with tediouſneſs of Travel, and an infirm Body) yet here

1 Pet. 5. 13.

* *Epiphan. Hæreſ.* 51.

John 6. 63.

Col. 4. 10.

Acts 12. 25.

here he desisted not from the Propagation of the *Gospel*, but afterward accompanied his
* Acts 15. 39. Cozen *Barnabas* into * *Cyprus*, an Island of the *Mediterranean* Sea, and so in the high way to *Italy*; where he was so highly valued for his eminent and successful Labours, that they still retain Him as the Tutelar *Saint* of *Venice*, where it is probable, (though some say at
Marcus verò, Apostoli Petri Discipulus, qui in Italiâ Evangelium Græce scripsit. Ludolph de vita Christi. p. 2. c. 83. n. 22. *Rome*) He penn'd his *Gospel* in the * *Greek Tongue*, and most probably from the Mouth of St. *Peter* his Uncle, though some others write him the Disciple of St. *Luke*, and from him to have wrote his *Gospel*; not without the improbability of writing at the third hand, while St. *Luke* himself wrote but at the second, *viz.* from St. *Paul's* Dictation. But *Eusebius* tells
Euseb. l. 2. c. 14. us how the People of *Rome* delighted with St. *Peters* Doctrine, obtain'd with their Prayers of St. *Mark* his Companion, to write his Gospel. His *Episcopall See* was at *Alexandria*, whence he manured all the Neighbouring places with *divine Cultivation*, even from *Ægypt* to *Pentapolis*: From whence at length Returning Home, (some say) he died in Prison, while others mention other kindes of Death; yet all agree that he wore the Crown of Martyrdom, being slain at *Alexandria*, *Anno Christi*,
* *In Chron. persecutionum. c.* 28. 63. according to some, but five or six years after, according to * *Alstædius* and others.

POEM

POEM 25. { On Saint *Mark*. }

THe *Prophets Viſion* that in ſeveral *Beaſts*
Præfigured the four *Evangeliſts*;
Alloted to St. *Mark* the *Lyons Face*,
As Treating *Chriſt* from *Judah's Lyon*-Race,
Together with his *Baptiſt* ſo expreſs,
You'ld think you heard him Roar i'th' *Wilderneſs*:
And as that *King of Beaſts* diſdains to *Prey*
On any thing lies Proſtrate in his way,
But upon *Wolves* and *Tygers* loves to *ſeize*
Deſtroying ſuch with much content and eaſe:
So too this *Nobler Lyon* (here) diſdains
To worry tender *Lambs*, the meek ſuſtains;
But to *Reſiſt the Proud* He doth Delight,
To Hunt the Cruel, and *Bloud-thirſty* Wight!
With ſo *unwearied Vengeance Tracks* their *wayes*,
That *ſuch men Scarce ſhall live out half their dayes!*
So that the *Lyons* ſtately Countenance
Doth this *Saints Emblem* properly advance,
As who (above the reſt) exactly ſings
Chriſt's Regal Office, Emperour of *Kings*;
Judah's Triumphing Lion, whoſe ſole Power
Subdues that *Lion ſeeking to Devour*:
The World's a Forreſt, and This *Lion* King,
Whoſe Power, Heaven, Earth, and Hell Lament, or Sing.
Grant Lord we *Loyal Subjects* to *Thee* prove,
Rul'd by the *golden Scepter* of thy *Love*;
Leſt elſe thou *bruiſe us with Thine Iron Rod*,
For Riſing againſt Thee our King, and God!
But yielding to Thy *Legiſlative-Power*,
May own *Thee Lord*, and finde *Thee Saviour*.

PRAYER

PRAYER 25. {On St. *Mark.*}

ALmighty God, who out of Love to Order, and ſpecial care of Thy Church, haſt given various Gifts to Men; as ſome to become Prophets, ſome Apoſtles, ſome Paſtours and Teachers, and ſome Evangeliſts, (as here Thy Servant Saint Mark *was) vouchſafe ſuch Gifts unto us all, as may beſt ſuit our ſeveral Vocations; and ſuch Graces unto all our Callings, as may never interrupt our Attendance on Thy Service, but in our ſeverall Capacities may advance Thy Name and Goſpel: and to that end afford us ſomewhat of the Spirituall Prudence of St.* Mark, *to make choice of holy Company and Conducts, as he did of St.* Peter, Barnabas, *and other thine Apoſtles, and alſo ſomewhat of his Diligence in attending on Them; from whom he ſuck'd in the ſincere Milk of Thy Word, until he ſo grew thereby, that he became able to miniſter ſtrong Meat to others; writing his holy Goſpel from the Dictation of St.* Peter, *and ſo became one of the four chief Secretaries of Chriſt his Maſter; One of the four Wheels of that Celeſtiall Chariot, which carried his Name and Goſpel through the World; Preaching it at firſt in* Aſia, *and after publiſhing it in many Parts of* Europe, *till at length fixing at* Alexandria, *and there for ſome years tendering the Offering of his Labours, he was in the end (by an ungratefull people) made himſelf a*

Sacrifice unto Thee: O Lord, give us of his Diligence and Patience, of his Fidelity and Perſeverance to ſerve Thee: that being conſtant unto the Death, we alſo may Receive the Crown of Life; and though we have not Abilities ſufficient to write a Goſpel of Thee; yet give us faithful hearts to entertain Thy Goſpel written: though we have not Opportunities or Bodies fit to ſerve Thee in ſuch diſtant motions, yet make us ſerviceable in our ſeveral Stations; though we carry not thy Meſſages to forreign Nations, and Remoter Parts, grant that we may ſerve Thee the more induſtriouſly at home; ſeriouſly preparing for our laſt Journey, for our long Home! And laſtly, as thy Servant Saint Mark *not onely ſet his hand unto Thy Goſpel, by his Pen and Writings, but alſo ſealed it with his deareſt Bloud! So (we beſeech Thee) ſtrengthen us with Grace, that whatſoever our Hand or Tongue profeſſeth of Religion, we may Confirm it with our Lives, either by pious Converſation, or (if thou pleaſeſt) by a Chriſtian Reſignation: that not being aſhamed of Thee and Thy Truth here, Thou mayeſt not be aſhamed of us in the Kingdom of Thy Father. Grant This O Thou great Lover of Souls, ſweet Jeſu Chriſt. Amen. Amen.*

The

The COLLECT.

Almighty God, which haſt inſtructed Thy holy Church with the heavenly Doctrine of Thy Evangeliſt Saint Mark, *give us Grace that we be not like Children carried away with every blaſt of vain Doctrine: but firmly to be eſtabliſhed in the truth of Thy holy Goſpel, through Jeſus Chriſt our Lord.*

The Epiſtle. Epheſ. 4. v. 7. to 17.

The Goſpel. John 15. ver. 1. to 12.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

POEM

Philip, and the Eunuch. *Act: 8.*

Then he Commanded the Chariot to ſtand ſtill: and they went downe both into ỹ water, both Philip, and the Eunuch, and he baptized him. And as ſoone as they were come up out of the water, ỹ ſpirit of ỹ Lord caught away Philip. etc.

M. Psalms for D. M. First. E. Psalms for D. M.

UPON *The Feast of St.* Philip *and* Jacob.

M. Less. 1 *Ecclus.* 7. 2 *Acts* 8. B. Less. 1 *Ecclus.* 9. 2 *Ep. Jude.*

DISQUISITION 26.

THe *Modesty* of the *Church Reformed* is herein Conspicuous, that to avoid Excess of *Dedications*, (wherein others are so *burthensome*) She sometimes uniteth (as in their Love, and Labours) two of the Apostles at once in the same Festivity; as in that of St. *Simon* and *Jude*. And in This also of Saint *Philip* and *James*, hinting from hence among other *Graces*, *Concord*, and *Amity*, from this *Conjunction*. Yet for *Methods* sake and Memories, give me leave, awhile to part them, and to begin with St. *Philip*. And you must understand that there were two of the *Name*, (and eminent *Saints* both) scil. Saint *Philip* the *Apostle*, and *St. Philip* the *Deacon*; the first of them St. *Philip* the *Apostle* is said to have been born at *Bethsaida*, and to have been called to the *Apostleship* the next day after St. *Peter* and *Andrew*, John 1. Of *Him* there is frequent and honourable mention in the Scripture, and alwayes in the *Catalogue* of the *Apostles*: He John 1.

was preſent at the Hoſpitable *Miracle* of our
John 6. 5, 7, 13. Saviour, *John* 6. when he fed *as many thouſands with five Loaves, and two Fiſhes.* (yet the Reverſions greater then the Store, more Food left then was at firſt) Chriſts Diſcourſe is chiefly there addreſt to *Philip*, at once *Proving* and *Approving* Him: He uſhereth the *Greeks* firſt
C. 12. 20. &c. into *Chriſts* Acquaintance, *John* 12. wherewith his *Maſter* ſeem'd much pleaſed. *And Jeſus anſwered ſaying, the hour is come, that the Son of man ſhould be glorified, &c.* This *Saint Philip* alſo was preſent at our *Saviours laſt*
C. 14. 8, 9, &c. *Supper*, John 14. where he deſired *Chriſt* to ſhew *him the Father*; for which he mildely reprehendeth him, *Have I been ſo long time with you, and yet haſt thou not known me Philip?* Yet withal granteth his *Petition*, *ſhewing him the Father*, by thorowly inſtructing him in the *Son.* And to his Lot fell the Northern Cir-
Chron. c. 27. cuit (ſaith *Alſted*) in that *Apoſtolicall* Deſignation, *Acts* 15. So that he preached in *Scythia* (ſay ſome Hiſtorians) about twenty years; afterwards viſiting the leſſer *Aſia*, and ſome parts of *Æthiopia*, (his *Zeal* warming the cold *Climates*, and his *Patience* contemperating the hot:) After his great ſucceſs in *Scythia*, having (through *Gods Bleſſings* on his Labours) converted almoſt the whole *Nation*, he went to *Hierapolis* in *Phrygia*, where (as
* *Simeon Metaphraſtes.* * one tells us) there was a *terrible Serpent*, into which the *Devil* entered, and unto which they uſed to offer *humane Sacrifices*; ſcil. *Malefactors* when they had them, and for want of ſuch, *Others* of the Countrey by Lots! which

Ser-

Serpent (by the Prayers of this *St. Philip*) was destroyed and the People freed, so that we cannot but lament the sad *Catastrophe* of all his *Industry* and *Travels*, but that it was the same Fate with his Lord and Brethren! For notwithstanding all his healing *Miracles*, and *Doctrine*: they *Beat*, *Imprisoned*, *Wounded* him, and at last over-whelmed him with stones, and *Crucify'd* him, (under the Emperour *Claudius*) *Anno Christi*, 53. after *Onuphrius*, while some others say, *Anno* 54. upon the *Calends* of *May*, whereon his *Feast* is solemnized.

Of this S. *Philip* writes *Isidor. l. patr. V. & N. Testam. c. 75. & Hieronim. de Vir. ill. c. 6. &c.*

The other St. *Philip* was one of the seven *Deacons* chosen by the Apostles, *Acts* 6. 5. who dwelt in *Cæsarea*, and is honoured with the *Title* of an *Evangelist*, Acts 21. *into whose house Saint Paul* and his *Company entered and abode*, he having *four Daughters Virgins that Prophesied*; this *Saint Philip* (while *Saul* was *persecuting*) Preached Christ in *Samaria*, (as *Eusebius* testifieth) and Baptized multitudes, amongst whom also *Simon Magus* that Sorcerer insinuated, being amazed at *Saint Philips* † *Miracles*, he crowded into his *Baptisme*, yet not out of any *Piety* or *Conversion*, but out of infernal subtlety, to gain opportunities thereby of doing the more mischief! And *Eusebius* complains of some of that *Simons* Successours, that so abused the *Sacraments* unto his Time, and would God we had not cause likewise still to continue the same, touching *Holy Sacraments* Prophaned, with lewd and wicked lives! Afterward this *Saint Philip* by Direction of an *Angel* goes toward the *South*, to meet with,

Acts 21. 8.

Acts 8. 5.

* *Ec. Hist. l. 2 c. 1.*

† Of which you read Acts 8. 6

and white an *Æthiopian*, Acts 8. where he wrought the *Converſion* of that grand *Eunuch*, named *Candaules*, one of great Authority under *Candace* Queen of the *Æthiopians*, as you may read the Famous ſtory, *Acts* 8. Where he receiveth Commiſſion from an *Angel of the Lord*, to go toward the *South to Gaza*, v. 26. which he obeying readily, meets with the happy opportunity of this Converſion, (*Divine Providence, and Humane Obedience ever conſpire the ſucceſs of a buſineſs*) *and he aroſe and went, and behold* a man of *Æthiopia*, an *Eunuch*, &c. for ſuch we know were the chief Attendants of thoſe *Southern Princes*, as of the Eaſtern at this day; and him St. *Philip* findes prepared ground beforehand, *ſubactum ſolum*, verſe 27. making his *Chariot* his *Cloſet*, (a ſingular example) reading there the *Prophet Iſaias*, (*Evangelizans Propheta*, that *Exangelical Prophet*, and *Prophetical Evangeliſt*) acknowledging his ignorance, verſe 31. *Underſtandeſt thou, &c. how can I except ſome guide me?* And importuning St. *Philips* Society and Information, ver. 31. *Such Humility, and Diligence is the beſt way to Inſtruction, and all ſaving knowledge*; the Remarkable Place he read, was that of *Iſa.* 53. *He was led as a ſheep to the ſlaughter.* A Text, a Preacher, and an Auditour, ſo ſuitable, that St. *Philip* ſo plyed and applied it to the Paſſion of Chriſt, and that unto the *Eunuch*, that He grew impatient of his Irreligion, ambitious onely of preſent *Chriſtianity*, verſe 36. *See here is water, what can hinder me to be, &c.* Why, nothing but Infidelity,

Alſted. Chron. Conv. pop. c. 27. Acts 8. 10. &c.

Verſe 26.

This Day commemorateth *Philip* the Apoſtle in the Goſpel, and *Philip* the Deacon in the Leſſon, *Acts* 8. as was uſual in ancient Martyrologies to celebrate divers of the ſame Name on the ſame Day.

Iſa. 53. 7.

Verſe 36.

fidelity, verſe 37. and that he firſt waſheth off with true Confeſſion, verſe 37. *I believe that Jeſus Chriſt is the Son of God*; and then St. *Philip* waſhed this *Black-moore*, yet did not labour in vain, verſe 38. *And he commanded the Chariot to ſtand ſtill, &c. And when they were come up out of the water, the Spirit of the Lord caught away Philip, &c.* though they parted without a Complement, yet a Courtier was mended into a Chriſtian; and as ſome ſay, He Converted his whole Countrey afterward, which yet continueth Chriſtian, though with ſome difference from the Weſtern Churches; the Eunuch went on his *way Rejoycing*, while St. *Philip* had a better Chariot to *Azotus*, where he was found, *Preaching in all the Cities till he came to Cæſarea.* In a word, this St. *Philip* the Deacon & Evangeliſt is ſaid by ſome others to have ſent twelve *Diſciples* into *Britain* for the Converſion of this Iſland, ſo much are we beholding to him or the Hiſtorian. St. *Hierom* mentioneth this Saint *Philip* and his *Prophetick* Daughters in *Cæſarea*, where he is ſaid to have *dyed* in his own Dwelling, and three of his ſaid *Daughters* alſo, (the fourth dying at *Epheſus*, as * *Euſebius* writes) and Saint † *Hierom* ſaith, that when *Paula* Pilgrimaged to *Jeruſalem*, ſhe viſited their *Sepulchres* in *Cæſarea*. So that I wonder *Euſebius* and ſome others affirm him to have been put to *Death* at *Hierapolis*; and * *Alſtædius* miſled alſo writes, that in the leſſer *Aſia* he was *Crucified* together with two of his *Daughters*. But the reaſon of the miſtake appears, in that he there

Verſe 37.

Verſe 38.

See A. B. Abbot Geogra. p. 182.

Izaackſon's Chronology.

* *E. H. l.* 3. *c.* 25.

† *Epiſt. ad Euſtochium.*

* *In Chronol. c.* 27.

ſaith it was *Philippus Apoſtolus*, the taking the *Apoſtle* for the *Deacon*, (and on the contrary) hath occaſioned much *confuſion* in their *Story*, miſattributing many of their *Actions* and *Paſſions*, which here are ſomewhat cleared unto you. The *Greeks* Celebrate his *Memory* in *October*, the *Latines* in *June*.

6. Iduum Octobris.
6. Junii Beda.

The *Colleague* here of Saint *Philip* was Saint *James*, and there was another *Apoſtle* of that Name alſo, as you may read in his peculiar Feſtival. But this *James* was not the Son of *Joſeph*, as *Euſebius* affirmeth; but as eminent, *Matth.* 10. he was the Son of *Alphæus*. 'Tis true he was ſirnamed *James* the Leſs, (perhaps from his *Humility*, or latter coming unto Chriſt of the two Name ſakes;) This *James* was the real Brother of *Simon* and *Jude*, (as they were the reputed * *Brethren* of *our Lord*, being indeed but his Kindred) This *Saint James* was the *Author* of that excellent *Epiſtle* bearing his Name. For as the moſt and beſt *Divines* affirm, that other *James* the Son of *Zebedeus*, was early ſlain by cruel *Herod*, about the very dawning of the preaching of the *Goſpel*, *Acts* 12. This *S. James* was the firſt Biſhop of *Jeruſalem*, and of ſuch upright * Carriage towards all, as that he was therefore ſirnamed *Juſtus*; and of ſuch indefatigable Devotion in his *Prayers*, that *Egiſippus* reports of him, (as *St. Hierom* of *Aſella*) that his Knees were grown like Camels Knees, hard and brawny: Nay, Saint *Chryſoſtome* ſaith as much of his *Forehead*, that that was hardened through daily *Proſtration* on the Pavement of the *Temple*; O how

Ec. Hiſt. l. 2. c. 1. Ex priore uxore, non ut Helvidius, ex Beata Virgine. Bellar. de Scrip. Eccl. c. 34. *Hieron. in vitâ Jacob. Juſti.*

* *Eo modo quo Joſeph dicitur Pater Chriſti, viz. putatitius non verus.* vide Bell. loc. citat. *Dr. Hanmer, Aretius Calv. Marlorat &c.* Acts 12. 2.

* *Propter ſingularem juſtitiæ præſtantiam, &c.* Euseb. l. 2. c. 1. &c. *Anno 63. Baron. in Annal. Lib. 4. c. 22.*

may

may this paſt *Devotion* draw bluſhes into the Cheeks of preſent *Irreverence*, to think how thoſe *old Brawny Knees*, are now adayes all turned into brawny hearts! To the Charge of this *St. James*, fell thoſe Confines of *Judea*, that border on the *Mediterranean Sea*; his *Chair* of Reſidence (as I ſaid) being at *Jeruſalem*: where after thirty years *Church-work and Government*, he was made equal to his Brethren. *Euſebius* largely relates the ſtory of him, how they flattered him to preach upon the Pinnacle of the Temple, for his better Auditory, and then ſuddenly threw him down from thence! *Joſephus* telling us, that he was firſt ſtoned, by the procurement of *Ananias*, ſon to the *High Prieſt*, (who was therefore hated of the People, and removed) for ſo great was the deſerved eſtimation they held of him, that *Joſephus* numbreth it —— *Inter Excidii cauſas!* among the occaſions of *Jeruſalems* deſtruction, the putting of this *St. James the Juſt* to Death! And *Ludolphus* notes, that *Judas* (the worſt of Merchants) therefore gave that *Item, Hold him faſt, Cavendo à Populo*, Cautioning them, that the *People* did not reſcue him: and that he was ſo like our *Saviour* in Countenance, *in facie ſimilimus*, that he uſed that ſign of *Diſtinction* to the ignorant ſouldiers, *Whomſoever I ſhall kiſs, hold him faſt, &c.* at once, hinting both *St. James* his aſſimulation unto Chriſt, and the Peoples ſtrong affection to *St. James*. Yet for all this, the malice & power of the *Sanedrim* was ſtronger in the end, then all the Affections of the

Alſtæd. Chr c. 27.

Eccl. Hiſt. l. c. 22.

Joſeph Antiq. l. 20. c. 8.

Judas mercatorum peſſimus.

people; for after their Customary Præface of stoning him, saith *Alsted* out of *Eusebius*, they head-long'd him out of the Pulpit, (as some still translate their envy) or as others say, they præcipitated him from the Pinnacle of the Temple, as the Devil would have served our *Saviour*; after which being not absolutely dead, (saith *Eusebius*) but heard praying for them: a certain Tanner, or such kinde of Fellow, put him out of his pain, (whether in mercy or cruelty, I leave to your judgement) with a Club knocking him on the Head.

De Suggestu, aut de Pinna Templi dejectus.

Ecc. Hist. l. 2. c. 22.

Poem 26. { On Saint *Philip* and *James*. }

LOe in the Zodiack of our *Christian Skie*,
Philip and *Jacob* are the *Gemini*;
Which *Sign* (you know) doth ever *Rule* the *Knees*,
And for *Pray'r* and *Devotion*, so may These:
As *Those* Present the *Glories* of the *Spring*,
So *These* too usher *Spiritual-Flourishing*;
Lead to the flowery *Meads*, and *pleasant* Brooks
In sweet *Disclosures* of the *sacred Books*.
Now there were several *Owners* of the *Name*
Both *James* and *Philip*; and all Men of *Fame*
In *sacred Story*: one St. *Philip* was
A Choice *Apostle*, who his Life did pass
In *double Travels*, to advance his Lord!
Till his *good Labours* found an *ill Reward!*
His *Zeal* long warm'd the *frozen Scythian Climes*,
To *Christian Faith* Converting *Pagan Crimes*:

With

S. IACOBUS MINOR.

With *Miracles* his *Doctrine* ſeconded,
Till moſt of Them in *Paths* of *Truth* were led;
And yet enough were left of *mortal hate*,
To bring on *Him* the *Prophets* uſual *Fate*;
After all this being *Ston'd* and *Crucifi'd!*
That as *He liv'd*, to's *Maſters* honour dy'd.
The other *Philip*, One of that *Fam'd Seven*
Selected Deacons, ſet apart for *Heav'n*;
Where the *Grand Eunuch* found *Experience*
Of *ſaving Knowledge*, true *Intelligence*;
By ſeas'nable *Diſſolving* of that Myſt
Which he was loſt in ſo, concerning *Chriſt*;
To whom He *leads Him* by ſweet *Eſay's* Hand,
Making *Him* that *Prædiction* underſtand:
Lend's *Him* a better *Chariot* for his *Soul*,
Which He by Faith doth guide, through all the foul
And dirty wayes of *Heathen Ignorance*:
And his *Belief* to *Chriſtian-Truth* advance;
O happy *Traveller*, that by the way
So meets *Converſion*, and commands a *Stay*
To entertain it, and Confirm's by *Seal*
Of *Baptiſme*, what *Faith* did to's *Heart* Reveal.
That when he homeward ſhould again Reſort
He might (as 'twere) *Chriſten Candace's* Court:
Nay, all his *Countrey* (as *Hiſtorians* tell)
Did thence in *Chriſtianity* excell,
From his great good *Example*, and Relate
To them and us, the *Gains* by ſuch a *Mate*:
That we like *Him* may *piouſly* diſpence
With all *Affairs*, to hold *Intelligence*
With *Holy Writ*; and though of lofty *Place*,
To *Side* with *meaner Helps*, think no Diſgrace:
Feed on the Plains of *Scripture*, ſoar not *high*,
Unleſs ſome *Philip*, or ſome *Jacob* nigh:

Nor

Nor Muſt St. *James* here *unſaluted* paſs,
Who in the *Church* a *Star* for *Luſtre* was,
And though *Sir-named* commonly the *Leſs*,
And with another but one *Feaſt* expreſs;
Yet *James* the *Juſt*, and *Brother* of our *Lord*,
Are Honours that *Embelliſhment* afford:
He ſtoutly *Preach'd* his *Maſter* far and wide,
From *Midland Seas*, all along *Jury's ſide*;
Being of that *Nation* the high-prized *Gem*,
And *Proto-Biſhop* of *Hieruſalem*;
Where having long well *Taught* and *Governed*,
From Præcipice He's baſely murthered!
Ah, thus in that ſame *Prophet-killing* Town,
He chang'd his *Myter* for a *Martyrs* Crown.

PRAYER 26. { On St. *Philip* and *James*. }

O *God of Union, bleſſed Saviour, who (to prævent the Dangers and Diſcomforts of Singleneſs and Solitude) wert pleaſed to create Man of a Sociable Nature, and of a Judgement fit to make choice of his Companion for Aſſiſtance; as alſo afterward to ſend out Thy Diſciples not ſingle, but by pairs, (that if one ſhould ſlip or fall, the other might help to raiſe him up) Create in us likewiſe (we beſeech Thee) Hearts inclined unto Chriſtian Union, and Diſcerning Spirits to make choice of Vertuous and Religious Company, (being but too prone already to ſinfull and intemperate Society) and (this Day) let the Prudence and Piety of Holy Church lead us unto Amity and Conjunction in Thy Service, that*

like

like Philip *and* James, *here we may become united in Religious Offices; in Pious Endeavours to Advance Thy Glory, to propagate Thy Name and Goſpel, (within the Bounds of our Vocation) to Build up both our ſelves and others in the moſt holy Faith: And though (perhaps) we cannot with* Philip *Thine Apoſtle, Travel to remoter Parts, to ſerve Thee; yet may we at Home with him beg of Thee (O Chriſt) to ſhew us the Father alſo: Yet that not in our own, but in what ſenſe Thou pleaſeſt, by ſhewing Him to us in Thy ſelf, (his onely Son, our onely Saviour) as the moſt expreſs Image of the Father, in whom dwells the Fulneſs of the Godhead Bodily: and further, deign us Grace (with him) to bring in Company unto Thee, (as* Philip *brought the Greeks to Thine Acquaintance) ſo labour we to bring our Friends and Servants to Thy Worſhip, and eſpecially our Children early unto Thine Acquaintance and Benediction: Beſtow upon us all, both Grace and Diligence (as on Thine other Servant* Philip *the Deacon) to improve all our Opportunities unto Thy Glory, and the Advancement of Religion; that ſo (however we have not the happineſs of converting Courtiers and great Perſons yet) we may improve our Talents at leaſt to gain ſome meaner Proſelytes; by Information of the Ignorant, and Confirmation of the Weak, that both may one day ſhine in Glory, ſince the Righteous ſhall then ſhine like the Firmament, but ſuch as turn many unto Righteouſneſs, like the ſtars for ever and ever. And laſtly, with Thy pious Servant here St.* James, *give us unfeigned Humility, never to be puft up with great-*

greatneſs of Relations, (at He nothing tranſported by being ſtyled the Brother of our Lord) knowing it avails not to be called, or to be the Children of Abraham, *without the works, without the faith of* Abraham; *and therefore guide us to walk humbly with Thee our God, like this Thy Servant, (who contentedly was called* James *the Leſſe) make us ever willing to be little in our own eyes and others, that ſo we may be great in Thine: yet withal, ever ſo circumſpectly demeaning of our ſelves, in all the wayes of Æquity, Piety, and Charity, that we may deſervedly be intituled (with St.* James) *the* Juſt: *that being here juſt (at leaſt as to men) we may by thy Merits (ſweet Jeſu) be juſtified hereafter before God. To whom Three Perſons, one Coæternal Eſſence, be all Honour, Gratitude, and Adoration, now, henceforth, and evermore. Amen.*

The Collect.

Almighty God, whom truly to know is everlaſting life: grant us perfectly to know Thy Son Jeſus Chriſt to be the Way, the Truth, and the Life, as Thou haſt taught St. Philip, *and other the Apoſtles, through Jeſus Chriſt our Lord.*

The Epiſtle. James 1. verſe 1. to 13.

The Goſpel. John 14. 1. to 15.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

S BARNABAS.

M. *Psalms for* D. M. 11. E. *Psalms for* D. M.

UPON *The Festivall of St.* BARNABAS.

M. Lect. 1 *Ecclus.* 10 2 *Acts* 14. B. Lect. 1 *Ecclus.* 12 2 *Acts* 15.

DISQUISITION 27.

ALbeit we finde not this *Saint* in the Catalogne of the *Apostles*, Matth. 10. Yet we finde *Him* numbred among the *Disciples*, though none of the *Twelve*, yet one of the *Seventy*, (saith * *Eusebius*) *Cujus persæpe fit mentio.* Of whom there is frequent and honourable mention in the holy Scriptures: (very little indeed being to be found of him elsewhere) and he wanteth not any humane Character, that aboundeth with so much *Divine Approbation*; And that both by the Testimony of St. *Luke* in his *Acts of the Apostles*, and of St. *Paul* in his *Epistle to the Galatians*, *James, Cephas, and John, those Pillars of the Church, joyning there to St. Paul and Barnabas, the right Hand of Fellowship:* But his story is more illustrious in the *Acts of the Apostles*, c. 11. & 19. Where, upon the *Dispersion* occasioned by the *Martyrdome* of Saint *Stephen*, (which Divine Providence ordered into an advantage of the Gospel) the *Gentiles* came to hear of, and

* λέγεται, γεμὼν εἰς αὐτῶν Βαρνάβας γεγονέναι, οὗ δι' ἀρθρως μὲν καὶ αἱ πράξεις τῶν Ἀποστόλων ἐμνημόνευσαν. *Eccl. Hist. l. 1. c. 12.*

Acts 11. 24. & c. 13. 2. &c. Gal. 2. 9.

and *Receive the Word.* This Saint as a ſpecial Inſtrument to improve the fame, is ſent with a Commiſſion; Firſt, to *Antioch*, where began the Chriſtian Denomination, ver. 20. and let the next verſe tell you how he employed it; *Who when he came and had ſeen the Grace of God*; viz. in the effectual working of his *Miniſtery*, *was glad*; as in ſuch *ſucceſs* of their *labours* all good men uſe, and ſuch was he indeed, as it there followeth; *For he was a good man, full of the Holy Ghoſt, and of Faith, and much people was added unto the Lord: Then departed* Barnabas *to* Tarſus *to ſeek* Saul; and having found him, in the 13. Chapter the *Holy Ghoſt* findes and joyns them both, as a pair of Veſſels of *Election*, but with a ſpecial *Deſignation* there of *Barnaby*, Verſe 2. Ἀφορίσατε δέ μοι τόν τε Βαρνάβαν. *But ſeparate me* Paul *and* Barnabas; the laſt being in the Originall named firſt more then once; ſelect and cull them out, out of all the heaps of men, *For the work whereunto I have called them:* And having with *Prayer*, and *Faſting*, and *Impoſition of Hands*, (as ſuch buſineſs ſhould be done) received enlarged Commiſſions, with chearfulneſs they commence their journey, neither with diſtances or dangers, any whit diſcouraged. Verſe 4. *So they being ſent forth by the Holy Ghoſt, departed unto Seleucia, from thence ſailed unto Cyprus, &c.* as your leiſure may read, the numerous ſtages of their ſucceſsful travels; or ſee the perils of them in a glaſs of

τῶν γεμὴν τῦ Σωτῆρος Ἀποςόλων, παντὶ πωσαφὴς ἐκ τῶν ἐυαγγελίων ἡ παρόρησις. τῶν δ' ἑξδομήκοντα μαθητῶν, καταλογῶ μὴν ὑδεὶς ὑδαμῆ φέρεται.
Euſeb. lib. 1. c. 12.

Acts 11. 24. v. 25, 26. &c.

Acts 13. v. 2. 7.

Verſe 3.

Acts 13. 4. &c.

St.

St. *Pauls* own making, 2 *Cor.* 11. Thus, *tanquam jugati boves*, theſe two (as it were) Gods chief *Yoke of Oxen*, ploughed over much ground; and ſo manured the *Field of Chriſtianity*, that the *Laborers were not ſo few*, as the *Harveſt of the Church* was great. Verſe 48. *The Gentiles glorified the Word of the Lord, and as many as were ordained to æternal life believed, and the Word of the Lord was publiſhed throughout all the Region.* Theſe were not like Saint *Jude's Clouds, without water*, but like two plenteous *Bottles of Heaven* ſhowred their fruitful *dews* upon all places where they came, *with their ſtreams making glad each City of God:* An *excellent Spirit* being in them, (as was ſaid of *Daniel*) St. *Paul* of eminent knowledge and compliant nature. * *Omnia factus omnibus, Becoming all to all, that he might gain ſome*, (i. e.) diſpencing ſometimes with things leſs material, for the eſtabliſhing of things more ſubſtantial; not *ſerving the times*, but obſerving all opportunities to the advantages of Chriſtianity; while our Saint *Barnaby* at other ſide, carrieth both ability and ſweetneſs in his very Name. The *Syriack* Derivation ſpeaking him, *Filium Conſolationis*, the *Son of Conſolation*; fit to binde up the broken ſouls of *Gentile Penitents*, and pour Chriſts blood into their gaping wounds; the Hebrew Etymology naming Him the *Son of Prophecy*, (i. e.) A

2 Cor. 11. 26.

Acts 13. 48. 49

* πάντα πᾶσιν, ὁ χρόνῳ, δουλεύων ἀλλὰ καιρῷ.

* *Barnabas Syri.* בר נבא. *Acts* 4. 36. *ubi explicatur* υἱος παρακλήσεως. *Druſius putat ortum eſſe hoc nomen ex linguâ antiquiore. Hieron.* reddit, *Filium Prophetiæ*, בר נבו *& ſanè Prophetæ munus eſt*, ἐν τῇ παρακλήσει *(i.) in Conſolatione & exhortatione, quaſi* καταρτίζειν, (i.) to ſet in joynt again, a troubled minde, 2 Cor. 13. 11. or a lapſed Brother, Gal. 6. 1. καταρτίζετε is the word in both places.

man

man of knowledge, fitted for Instruction, a work-man that need not to be ashamed. Thus unanimously and profitably did these two pass over many *Countreys*, and some years together; and how willingly could I here pass over the difference that fell afterward between them, *Acts* 15. but the best *Gold* must have its *grains*; and lest they should have hence been puft up, (as we see daily, what success can do!) This was one of those Messengers of *Satan*, and contention sure one of the worst of them,) This still is one of the *envious mans constant Engines*; the like difference between Saint *Jerome* and *Ruffinus*, and many other *holy Fathers of the Primitive Church*; and now a dayes, more of these *Fire-balls* are thrown then ever, especially among such Ambassadours! God grant they be but as *soon quenched*, and do as *little hurt*, as this did here between St. *Paul* and *Barnaby*; which though sharp, was but short and casual: Onely about St. *Barnaby's* desire to take his Cozen *Mark* along with him, whom St. *Paul* fearing might desert them again, as he did from *Pamphilia*, (on some reason unknown unto St. *Paul*) he chose *Sylas*, and departed: This nothing hindering the sacred progress of the work, nor any more heard of in the *Scripture*; till both at last participated, as of the Labours, so of the Sufferings; though not at the same time and place, yet both for the same cause enduring *Martyrdome*, wherewith St. *Barnaby* was crowned about the nine and fortieth or fiftieth year of *Christ*, his *Master*, and our *common Saviour*.

Acts 15. 37.

Alsted. Chron. 6. 27.

POEM

POEM 27. { On St. *Barnabas.* }

HOw well thy *Name* and *Nature* (here) agree,
While both a *Son of Comfort* Render Thee;
Who like an *Æſculapius* doſt Apply
Cordials Proportion'd to the *Malady*
Of Languid *Patients*; and with gentle hands
Bind'ſt up the *Broken Heart*, in ſilken Bands:
A Spiritual Chyrurgeon in all points,
For Curing *Fractures*, and Reducing *Joynts*;
Thine *Apollinean* Art all *Grief* Controuls
Of *Diſlocated*, and *Diſtorted* Souls:
A *Son of Conſolation* (thus you ſee)
The Purchas'd *Title* of St. *Barnaby*.
This was his *Native Temper*, to all under
Preſſures of *loathed Sin*; a *Son* of *Thunder*
To obſtinate Tranſgreſſours, whom to Awe
He Thundered out the Terrours of the Law!
A Son of *Light'ning* too, ſometimes in *Jar*,
Flaſhing with *Paul*, his Fellow-Traveller;
Yet whence the Fault, determine dare not I;
But in the *Beſt* lament *Infirmity!*
Beſt *Gold* muſt have Allowance, choiceſt *Grain*
Its *Chaff* and *Straw*; ſo theſe *Cœleſtial* Twain
(Chriſts ſtouteſt *Yoke of Oxen*, which his Field
So Plough'd, that it a *Plenteous Crop* did yield)
Might eaſily (in multiply'd Affairs)
Fall into ſome ſmall *Accidentall* Jars;
Nor yet from *Paſſion* ſprung they, but from Zeal,
Whoſe *Purpoſe*, moſt, ſhould Chriſtian Faith Reveal!
Which both effect, and neither the leſs Saint;
Nor *Read* you more of any ſuch *Complaint*.

O that our fooliſh *Fires* ſo quickly bred,
Could half ſo ſoon be thus *extinguiſhed!*
And as *Saint Paul* a *choſen Veſſel* was,
So, *ſet apart* for *Heav'n*, *Saint Barnabas:*
Since therefore in our *Chriſtian Horizon*,
Sin's *Night* is ſhort'ned by thy *Doctrine's Sun*,
And *Vertue's Day increas'd*; we *ſtyle Thee* right
For *Grace* and *Glory*, *Barnaby the Bright.*

PRAYER 27. { On St. *Barnabas.* }

O *Bleſſed Saviour, who for the Plantation of Thy Church, and growth of Thy Goſpel, didſt Set Thy Twelve Apoſtles as a kinde of fruitful Orchard, appointing alſo other Seaventy, as a kinde of Nurſery for ſupply Thereof,* (*one of which was this Thy Servant* Barnabas) *Give us the Gratitude of acknowledging theſe Mercies of Thy Providence, and faithful Dependance on Thee, for the ſame in all ſucceeding Ages; Building on thoſe comfortable Promiſes,* (*both as to Spiritualls and Temporalls*) *I will never leave Thee nor forſake Thee, and lo I am with you to the end of the world: Hence we are aſſured that Thou wilt alwayes ſend forth faithfull and painfull Labourers into Thy Vineyard; I, and even in the moſt Cloudy Ages of Thy Church, and ſuch broken Times as we are fallen into! nothing ſhall hinder Thee from having Thy* Paul, *and* Barnabas, *and other wiſe Scribes well inſtructed for the Kingdom of Heaven, and law-*

lawfully Commiſſioned for the Work of the Miniſtery; while thoſe Bats and buſie Flies (that without ſuch Warrant) Flutter about the Light of Thy Sanctuary, ſhall juſtly ſcorch their own daring Wings, (forgetting the ſad example of Uzzah *and* Uzziah! *that earneſt Rebuke of Thy Prophet, They Ran and I never ſent them, &c. and the Modeſty of that chief Apoſtle, How ſhall he Preach unleſs he be ſent? And who is ſufficient for theſe things? O Lord Rebuke this Spirit of Ignorance and Boldneſs, and ever ſupply theſe troubled Nations with ſuch* Barnabaſſes *as are ſeparated to the work of the Miniſtry, and in peculiar manner dedicated to Thy Service; with ſuch Sons of Conſolation as may endeavour to heal the Breaches, and binde up the wounds of theſe three Bleeding Kingdoms! Vouchſafe us Paſtors after thine own heart, and let them be thruſt no longer into Corners, but like Lights (in their own Candleſticks) let them ſhine before men, and glorifie Thee their Father which art in Heaven: to which end (O Lord) clarifie their Heads, ſanctifie their Hearts, quicken their Endeavours, that both by their Life and Doctrine they may ſet forth Thy true and lively Word, and rightly and duly Adminiſter Thy holy Sacraments: and to all Thy People give Thy heavenly Grace, and eſpecially to thoſe committed to their ſeveral Charges, that like this Thy Servant* Barnabas *his Auditors in* Antioch, *they may be Chriſtened with their Doctrine, and not onely be called* Chriſtians, *but become real Practiſers of Chriſtianity; that ſo*

Living unto Thee here, we may also Dye in Thee, and hereafter Live with Thee (O Christ) unto eternal Ages. Amen. Amen.

{ The Collect. }

Lord Almighty, which hast endued Thy holy Apostle Barnabas *with singular gifts of the Holy Ghost: Let us not be destitute of Thy manifold Gifts, nor yet of Grace to use them alway to Thine honour and glory, through Jesus Christ our Lord.*

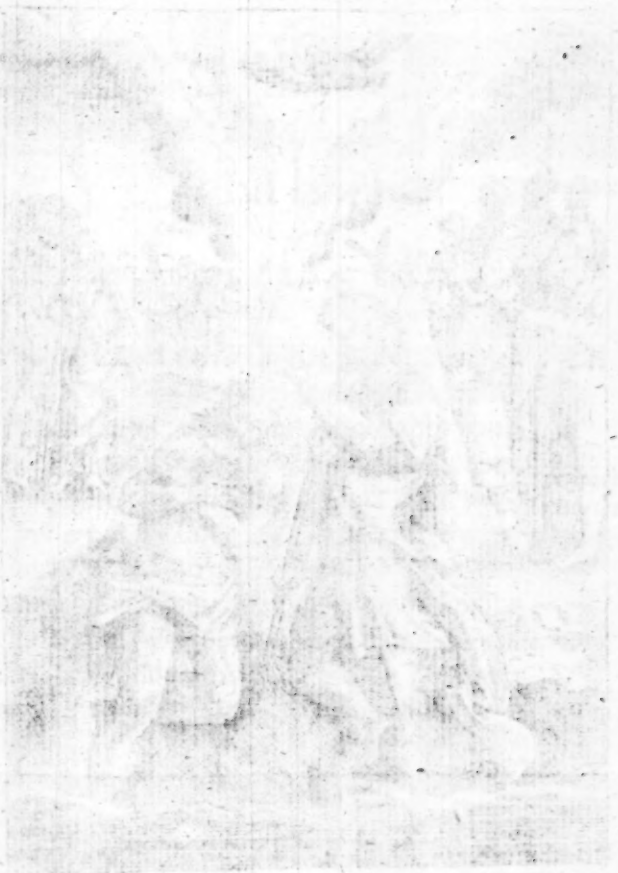
The Epistle. Acts 11. v. 22. to the end.

The Gospel. John 15. v. 12. to ver. 17.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON



Christ, & Iohn in Iordan. Math:3

Then commeth Iesus from Galilee to Iordan unto Iohn to be baptized of him &c

Math. 3. 13.

M. *Pſalms for D. M.* 24. E. *Pſalms for D. M.*

UPON *The Feaſt of Saint* John Baptiſt.

M. Leſſ. 1 *Mal.* 3. 2 *Mat.* 13. E Leſſ. 1 *Mal.* 4. 2 *Mat.* 14.

DISQUISITION 28.

THe glorious *Chariot* of the *Sun* approaching, you know, fore-ſends a *Lucifer* to chaſe the ſhadows (of Sin and ignorance) and glad benighted mortalls with approaching Light; ſo here the brighter *Sun of Righteouſneſs, the Father of Lights, Chriſt Jeſus*, being now about to riſe on the ſin-darkened world, here ſendeth his illuminated *Meſſenger* before him, *viz.* Saint *John the Baptiſt*, φῶς λαμπρὸν, *a ſhining Lamp* indeed by Chriſts own Teſtimony, *John* 5. As that ſame King of Stars, (I ſay) ſo this ſame *Light of Lights*, (leſt ſudden luſtre ſhould offend weak eyes) dawneth firſt in-preparative remiſſer *Beams:* St. *John Baptiſt* is the *ſtella matutina*, the morning Star of that Day-Spring, which from on high hath viſited us. I, that ſo high a Birth, as a Deſcent from *Heaven*, might not want an *Herauld*; that the *Monarch* of Kings might not travell without an *Harbinger*; nor the *Lord of Hoſts* without his *Marſhal*; nor ſo mighty a *Conque-*

Sol approprians præmittit ſuum φωσφόρον.

John 5. 35.

Præco Judicis, Tuba Regis, Angelus Dei, Vox clamantis. πρόδρομος, *Chriſti.* Chryſolog.

rour without his *Trumpeter*; nor the greateſt of all *Judges* without his *Cryer*, *The voice of one crying in the Wilderneſs*. That no *Propheſie* might want accompliſhment, nor any State its decent *Dignity*, *In thoſe dayes came* John the Baptiſt, &c. *Matth.* 3. So that Saint *Ambroſe* * Preaching upon this day, was not a little troubled, where he ſhould either *begin* or *end*, the praiſes of St. *John the Baptiſt*, —— *Inopem me copia fecit*, Abundance *ſuffocates* expreſſion, as overmuch Corn choaketh the Mill from grinding; for whatſoever was *eminent* almoſt in all other, is found in this one *Saint*, as being an *Angel* in *Malachi*'s Phraſe; a *Prophet* in St. *Luke*'s; an *Apoſtle* in St. *John*'s; an *Evangeliſt* in St. *Mark*'s; a *Preacher of Repentance* in St. *Matthew*'s; a *Confeſſor* in *Eccleſiaſtical Hiſtory*, and in Divine a Martyr; conſtantly *teaching the truth*, and *patiently ſuffering* for the ſame. I ſhall contract all into an Abridgement of his *Life* and *Death*, being in his *Life* a *Miracle*, in his *Death* a *Martyr*. In the firſt, glance on his *Deſcent*, his *Birth*, his *Name*, his *Office*; in his *Death*, reflect upon the *Motives*, *Agents*, and *Fortitude* thereof: In the firſt place, his *Deſcent* ſpeaks him the ſon of *Zachariah* and *Elizabeth*, Luke 1. remarkable for each of them: Son of *Zachary*, Chriſt chuſeth not his Officers, as ſome do theirs, by meaſure of their goods, but goodneſs: St. *John* here, not the ſon of any wealthy *Laick*, but of an *holy Prieſt*, one deſcended of the *Aaronick Line*; no contemptible *Genealogy* in *Joſephus* his *Heraldry*, who proves his

Matth. 3. 1, 2, &c.

* *Sermon* 63.

Et quæ diſcreta beatum, in Te mixta fluunt.

Mal. 3. 1.
Luke 1. 76.
John 1. 6.
Mark 17.
Matth. 3. 5.

Luke 1. 13.

In vitâ Joſephi à ſeipſo ſcripta.

his own *Noble extract*, by his being deſcended of the Line of the *Prieſthood*, both by his *Fathers*, and his *Mothers* ſide, as appears in his life, written by himſelf; and too, Son of *Elizabeth*, (there is ſomewhat in that) *Elizabeth* that was called *Barren*, but ſhall be called ſo no more, but Mother of ſuch a *Son*, *Then whom there hath not been a greater born of women.* Thus God oftimes turns *ſeeming Reproach*, into the greater *Bleſſing*; and doth recompence *contented expectation*, with more *joyful iſſue.* They ſay, *Nullum tempus occurrit Regi*, that no time ſuperſedeth the Authority of the King; indeed no time excludes the power of that *King of Heaven*; reflect but upon *Sarah* and *Elizabeth*, and tell me, What *Breſts* are there ſo dry, that God cannot make fruitful? And what *Soul* ſo barren, but this *Giver* of encreaſe can make to bear? To bear like *Davids* happy Trees, *i. e. More fruits in their age*, more and better, *even fruits of Righteouſneſs and Repentance:* Hence then apply that of *David*, in both ſenſes, *Spirituall* and *Corporal*, *Facundat ſterilem*, *He maketh the barren to keep houſe, and to become a joyful mother of Children*, Pſal. 113. And now if we joyn both together, *Zachary* and *Elizabeth*, we have here then, an holy *Preſident* for the *legitimate and ſucceſsfull Matrimony of Prieſts*, beſides thoſe under the *Levitical Law*, of many of the *Prophets*, and *Apoſtles.* Bluſh then all you that go about to ſtain the *Honour* of the *married Clergy*, when Chriſt himſelf (you ſee) doth both approve and honour it, chuſing

Saint *John* his Relations.

Pſal. 113. 9.

Gravius peccare Sacerdotem, ſi uxorem ducat, quam ſi domi concubinam fovcat. Coſter. Enchirid. c. 17.

Prieſt *Zacharie's* Son to be his Πρόδρομος, his *Uſher* and *Fore-runner*: We envy not that *ſinful Liberty*, *Præſtat Scortari*, while our *Church* (out of the Apoſtles Office) licenceth the ---*Uxorem ducere*, the *leading about a Siſter*, which is St. *Pauls* phraſe for Marriage, (as * *Euſebius* expounds it to St. *Paul* himſelf as married) 1 *Cor.* 9. 5. And they that urge him ſo hard for *Celibate*, 1 Cor. 7. forget the ſix and twentieth Verſe of that Chapter, διὰ τὴν παροῦσαν ἀνάγκην; where he means, *Becauſe of the preſent diſtreſs and perſecution of that age.* But enough of his Relation: now for his Birth, which on his own part, was not without ſome wonder alſo: *Not a greater among women*, onely the *Son* of a *Virgin* greater; of ſuch an *ancient man*, and of a barren Woman wonderfully born, that he might the better demonſtrate *Him*, that was to be more *wonderfully born of a Virgin*; at whoſe approaching to his Mother, Saint *John* leaped in the *Womb*, that ſpringing of the *Babe* at the *viſitation* of the *Mothers*, was a kinde of *ſalutation* of the *Infants*: As though Saint *John* here in the very *Womb* (if poſſible) would have cried out, *Ecce Agnus Dei*, *Behold the Lamb of God*, &c. And though he cannot do it with his *voice*, yet will he with his *motion*; which was no ordinary one, (ſaith a Father) but ſuch as cauſeth wonder and expoſtulation. ----- *Dic Infans*, *dic Prophetarum maxime*, &c. Say, thou great, *thou more then a Prohet*, ſay; Whence this *nimble Joy*, and ſtrange *Exultation? Nondum natus*, & *Prophetas?* Does thy

* Lib. 3. c. 24.
1 Cor. 7. 26.

Ut mirabiliter natus, mirabilius naſcitu rum demonſtraret. Ardens in loc.

Exultans puer quaſi intra matris viſcera prophetavit. Ludolph. de vit. Chriſti.

Pro-

Propheſie fore-run thy Birth? Yes, *Præſentiam Domini ſentiens*: As it were feeling the preſence of his *Lord*, by this accoaſt, he rejoyceth in the Womb, in a manner haſting to ſalute his Maſter: And hence it is (ſaith Saint *Auſtin*) the Church onely celebrates the *Baptiſt* his *Nativity*, the death of other *Martyrs*; Becauſe others indeed in a full grown Faith, ſtuck to Chriſt at their deaths, but our Saint *John* here beſides that, did with an *early confidence* ſalute him before his Birth, and ſo are their Feſtivals proportioned to their *ſervice*: Thoſe as *Chriſts* followers, Saint *John* as his fore-Runner.

Chryſ. 7. Hom. in Matth. 16.

Quia illorum fides poſt ætatis acceſſum, Johannis natívitas Chriſtum celebravit.

Luke 1. 60.

Next, ſee a pair of good *Omens* in his names; one of them ſpeaking his Perſon full of grace, *John*; and therefore the other his deſerved Office, *Baptiſt*. Such good *Names* are or ſtill ſhould be as good *Counſellours*; and to that end *pious Antiquity* impoſed them ſignificant *Compellations* are conſtant *Admonitions*: And that as often as we hear our ſelves named, we might reflect upon our Covenant with *God in Baptiſme*; and who ſo diſparageth a good name with a bad life, may well be chid as a Father did ſome diſſolute *Chriſtians*, and that doubly, *Ipſum nomen crimen*: that even their names ſhall aggravate their crimes, as here *John Baptiſts* do expreſs his vertues; I; and his Office too, our next Conſiderable, which ſome ſay, was four wayes fulfilled, *viz.* by his Birth, by his Preaching, by his Baptiſm, by his Dying: By his Birth, by his *Exultation* in the Womb, initiating his Office, and as it were

יוחנן from the root חנן ſig. gracious. The Hebrews uſually adde the Letter Jod to proper names, or ſome other Letter of the great name. יהוה See more of this in the Feaſt of Circumciſion.

Naſcendo, Prædicando, Baptizando, Moriendo.

Utero exiliens præcurſionis officium inchoavit. Ludolp. in Johannem Baptiſtam.

were Preaching *Chriſts Conception*, but of this before: For the ſecond, Saint *Matthew* deſcribes his Preaching with his *Text*, and other neceſſary circumſtances, *Matthew* 3. *In thoſe dayes came John the Baptiſt, preaching in the Wilderneſs of Judea, and ſaying, Repent, for, &c.* He was indeed the firſt Chriſtian Preacher, and the ſame was *Chriſts Text* afterward. *Matth.* 4. An ever needfull Subject! Thus what his *Infancy* began, his riper years made up, *Preaching Repentance*, and *Baptizing in the Name of Chriſt*; *Penitence* and *Baptiſme*, a *Doctrine* and *Diſcipline* which the *Jews* never heard before of, (you may gueſs how they reliſhed them) to lay aſide their weighty Ceremonies, nay, their main and ancient Laws, as to offer no other *Beaſts* then their own *hearts* for *bleeding Sacrifices*, but *weeping eyes*: Nay, and to change that ancient *Sacrament* of their Circumciſion, ſo ſtrictly commanded, & ſo long continued, (above two thouſand years from *Abraham* unto Chriſt) ſo ſharply ſtill performed, or elſe more ſharply puniſhed! Now to perſwade them to *Baptiſm*, to a little waſhing in *Jordan*, ſeems no leſs to them then double *Blaſphemy*, againſt *God* and *Moſes*; as they told St. *Stephen* long after, *Acts 6.* And therefore doubtleſs, they raged more againſt Saint *John* at firſt; and ſomewhat was in it, that he Preached in the Wilderneſs, (their Cities and Towns at firſt not enduring him) witneſs their conſpiracious *Aſſemblies*, more frequent now then ever; the *Sanedrim* or *High Councel* of the *Jews* daily ſending their *Sophiſters* to

Matth. 3. 1, 2, &c.

Chap. 4. 17.

Saint *Johns* Office, and wherein it conſiſted.

Acts 6. 14.

John.

John, σὺ τίς εἶ, καὶ τί βαπτίζεις; Who art thou? and why baptizeſt thou, &c. John 1. 21.

Here Saint *Johns* holieſt *Reformation* meets with furious *oppoſition*; the beſt of *actions* muſt expect affronts, and yet not take them for diſcouragements; St. *John* bates nothing here of Reſolution; no *Jonas* he, he waves not his Commiſſion, but maugre all difficulties, proſecutes his *Sacred Innovation*; as (it was ſaid of St. *Stephen*) all their Diſputants *were not able to reſiſt the Spirit by which he ſpake, &c.* He that ſent him, gave ſucceſs anſwerable unto his *holy courage*; his Miniſtery wanted not the encouragement of company, Converts, or Diſciples, *Matth.* 3. πᾶσα πυίχωρ&. *There went out to him all Jeruſalem, and all Judea, and all the Region about Jordan, &c.* A treble all, as if there were one for each of City, Court, and Country, (the *Grandees* were not fuller of Indignation, then the people of *Love* and *Admiration*) *all the Region round about*; nor went they out (for novelty onely) as now adayes, to ſee fine Reeds, Reeds ſhaken with the winde, with every winde of Doctrine! But in the next Verſe, ἐβαπτίζοντο, Caught by the Voice of his Doctrine, and Eccho of his Life, happy Allurements, *They were baptized of him, confeſſing their ſins:* So that it was well, the *Wilderneſs* was his *Church*, and the *mighty River* Jordan *his Font*; leſt elſe he ſhould have wanted room, or water for his *Baptized Auditours*. Matth. 3. 4. Verſe 5.

One of which, to honour him and his *Office*, was

* Ἐβαπτίσθη δὲ καὶ ὑπὸ Ἰωάννου (Ἰησοῦς) οὐκ ἀυτὸς ἀπορυπώσεως ἢ ἁγιάσεως χρείαν ἔχων, ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννῃ τὴν ἀληθειαν προσμαρτυρήσῃ, καὶ ὑμῖν ὑπογραμμὸν παράσχῃται. Clem. Conſtit. Apoſt. l. 7. c. 23

was our * *Lord* himſelf, Verſe 13. and came far to him alſo; *Then came Jeſus from Galilee to Jordan to be baptized of John:* whoſe modeſty would fain have then reſigned his Office; but for that, *Nunc permittas*, Suffer it to be ſo now: I, now, was a fit opportunity (before all *Jeruſalem*, &c.) for Chriſt to Miracle himſelf, *The Son of God; the Holy Dove deſcending with a voice from Heaven*, &c. Yet was it not any *Nunc* of *Oſtentation*, but of Righteouſnes, &c. For, *Ecce Dominus ad Servum, Magiſter ad Diſcipulum:* Verifying that, *I am meek and lowly; Learn of me*, &c. Behold, the *Lord* here comes unto his *Servant*, the *Maſter* to his *Diſciple*, to be baptized, and that among the people: but we may here ask, (as *Bernard* of his Circumciſion) *Quid facitis Baptizantes Chriſtum?* What do you waſhing of him, in whom nothing was unclean? Go waſh your ſpotted Lambs, and ſpare not; but *this Lamb is without blemiſh:* So far from *having any*, that he *knew* no *ſin.* Saint *Johns* modeſt Anſwer might have been an *Aſſertion*, *Thou needeſt not to be baptized at all*, &c. Nay, one might well with *David*, *Ask Jordan, why it fled not*, &c. And indeed, conſider Chriſt abſtractly, as *totum integrale*, (i. e.) in his own ſingle Purity, a body by himſelf, as ſevered from us; and he needed then no *Baptiſm*, *Jordan* had more need of him; the waters were (as it were) Baptized by him, not he by them: That the Waters which were to cleanſe us, by him might firſt be purified themſelves: He received no vertue, but gave the

1 Pet. 2. 22.

Lavit aquas, non aquæ Ipſum.
Ut aquæ nos purgaturæ, prius ipſe purgarentur.

the *Waters cleanesse*, and *efficacy* to the *Sacrament*. But on the other side, take him with his reference to us; this second as the *first Adam*, *Pars Communitatis*, as the *Head of the people*; and then *to fulfill all Righteousnesse*, he must needs be *Baptized*: He will need that for *thee* and *me*, which for himself he needed not; for in his *Baptism* he puts on us, as we do or ought, to put on him in ours: And therefore he came to *John the Baptist*, who was indeed but the instrument, Christ himself the *Institutor* of *Holy Baptisme*; St. *Johns* was a *Baptism* unto *Repentance*; not taking away sins, but onely admonishing of sinners; but *Christs* was a *Baptisme of Remission, through his blood*, which is our *Jordan*: For as many as are *Baptized* effectually, are *Baptized* into his *death*, Rom. 6. 3. else all the *Rivers* of *Damascus* and *Judah* too, with all the *Fullers Soap* in the world, cannot fetch out the least stain; no, *He by himself hath purged our sins*, Heb. 1. And this is a sensible Demonstration of *Christs yoke being easie, and his burthen light*; so changing *Circumcision* into *Baptism*; freeing us from bloody *Ceremonies*, from costly *Sacrifices*, and painful *Sacraments*. It is worth our thankful Meditation *this*, and no doubt but many of the *Jews* were wonne by this same *freedom* from their *Barthens*; which easie change they did somewhat expect, *Ioh.* 1. A *blessing* quite opposite to that worst *curse of Egypt*, wherein God *turned their water into blood!*

Perfundit flavio pastus Baptista Locustis,
Sylvarumque Favis, & amictus veste Cameli
Tinxerat & Christum: sed Spiritus æthere missus
Testatur tinctum, qui tinctis crimina donet.
Prudent. in Euchirid.

Verbum clamat in voce, (i.e.) Christus in Johanne, in glossâ Ordin. Gagnæus in loc.

Non peccata tollens, sed eorum commonefaciens.

Heb. 1. 3.

John 1. 21.

blood! But here indulgently *our Blood* to *Water*; what was their *Shambles*, is with us a *Laver*: Tit. 3. 5. λέτρον, a *Laver of Regeneration*, Tit. 3. The gentler the Mandate, the heavier the Puniſhment that waits on the neglect of it. But of this I have ſpoke before, *in the Feaſt of Circumciſion*, and ſhall cloſe it with that of *Naamans* ſervant; which ſuch Refractories may conſult at their leiſure, 2 *Kings* 5. while we among the thronging *Iews* go forth a little into the *Wilderneſs*, to ſee the *Baptiſt*. (What manner of Perſon, for Habitation, Habit, Food, and Rayment) for that's the Scæne of his Abode and Doctrine, *The Wilderneſs*; as *Mount Olivet* was ſaid to be our *Saviours Pulpit*. What St. *Matthew* here calls ἔρημος, the *Wilderneſs*, St. *Luke* calls ὀρεινὴ χώρα, (i. e.) the *Hill Countrey*; being the more barren, the leſs frequented places of *Iudea*, yet not altogether diſinhabited; for there was *Ioabs* houſe, 1 *Kings* 2. Nay, *Beza* ſaith, that there were ſeven Towns (whereof *Ioſhua* mentions ſix at his dividing out the Counrrey) and the ſeventh was *Hebron*, wherein was *Zacharies* houſe, *Luke* 1. 40. *Where the childe grew*, (ſaith the Text) *waxed ſtrong in Spirit*, and dwelt till the time of his publick appearing: So that the *Fratres in Eremo* have hence but little cauſe to challenge St. *Johns* Brotherhood, much leſs his Patronage, unleſs alſo when a very *Infant*, as above declared. But here *Maldonat* is very angry at the Truth, and would prove St. *John* an Hermit by many Arguments; and firſt from the *Propheſie of him*, Iſai. 40. Where by that *Wilderneſs* of

Tit. 3. 5.

2 Kings 5. 13.

Luke 1. 39.

1 Kings 2. 39.

John 15. 61.

Maldonat in Matthew 3.

of *Babylon*, St. *Johns* is intimated one diſinhabited, or elſe the prediction there not accompliſhed; to which I anſwer trebly: Firſt, that neither Scripture or himſelf doth mention any Deſart of *Babylon* more deſolate then that about *Iordan*; and therefore not to be acknowledged to a diſadvantage without proof. Secondly, that of *Iudea* being ſo vaſt, and but of ſo few Colonies, truly retained the name of Wilderneſs. Yet thirdly, to make it good in his own ſenſe, when *Zachary* was ſlain, *(Jo ſacrificed between the Porch and the Altar!)* for affirming *Chriſt born of a Virgin*; then was *St. John* fain, and his widowed Mother to fly from *Herods* cruelty, and the *Phariſees*, to leave the parts inhabited, and to go to the remoteſt of the Deſart, (and then even in a literal Wilderneſs) to a place called *Apummim*, (ſaith *Nicephorus*) lying between *Jeruſalem and Iericho*; infamous for Robberies and Murthers, as the poor wounded Traveller can tell you, *Luke* 10. And hereabout, they tell us, St. *John* lived in a *Cave*; the very ſame, where formerly his *Type Eliah was fed by Ravens, drinking the Water of the River* Cherith, 1 *Kings* 17. while *Gagneus* tells us, that there was but two Deſarts in *Iudea*; one, the inward, from which *Iohn* came, according to Saint *Luke*, and that is the Hill Countrey, as aforeſaid; the other, the outward Deſart, to which the *Baptiſt* came, being about *Iordan*: ſo that all this contributeth nothing toward *Hermitage*, or ſullen Anchoretiſme. Saint *John*, if ever in ſuch a *Place* or *Cave*, being not led thither by any volun-

Regio vaſta, ſed paucis habitata colonis.

St. *John* no Patron of Hermitage.

Luke 10.

1 Kings 17.

Bina Deſerta exterius à quo, & interius circa Jordanem, ad quod venit Johannes. Gagnæus in loc.

voluntary Motion, but driven by *blood thirsty Herods* Persecution! not like those, who for some private ends, most part of discontent, at best of single piety, Relinquish the *Communion of Saints Militant*, Dissolve *Society*, (as much as in them lies) turn enemies to the best part of Nature, and the *common good of man!* chusing rather to keep house with *Birds of night*, within some hollow Tree! or to turn *Inmates* with the *Beasts* of Prey, lodging in *Dens* and *Caves!* then civilly to converse with men, who mutually may commerce their *Faculties* and *Talents*, to the advantage of their *Master*; such, sure, write more after the Copy of the *Cynicks Tub*, then of the *Baptists Cave*; who though retired here from *worldly avocations* (you see) abandoned not all society; nor like them, baulked opportunities of publick good; witness that Town *Bethabarra*, where *he taught and baptized such great multitudes*, and indeed all the *Region round about* Jordan: Well, the next is to make it up a threefold Cord, a double Argument to prove *St. John* an Hermit: Mark, (saith he) his very Habit and his Diet express him such a Pilgrim, Verse 4. *This* John *had his Rayment of*, &c. And all this but complying with his Education and his Office; Among the Jews three eminent *Sects*, (there were) or sorts of Teachers; and therefore so many wayes of Education, *viz.* The *Pharisees*, the *Sadduces*, and the *Essenes*, or *Nazarites*, for those two differed little; *Esseni Rigorissimi*, of all, the *Essenes* were the strictest, *sc.* Nourishing their Hair, and totally refraining Wine,

Ecce vestis, & esca, solitudinis habitatori congrua. Mald. in loc. Matth 3. v. 4.

Inter Judeos tres Sectæ, sc. Pharisæi, Esseni, Saducæi. Dionysius Carthusi.

Wine, living ſolitarily, and chaſtely, according to the Cuſtoms of the *Nazarites*: And *Matheſius* obſerves of them, that onely Theſe of all the *Jewiſh Factions* no whit oppoſed *Chriſt*; and therefore St. *John* being brought up under their *Diſcipline*, after the ſtricteſt manner of the Jews lived a *Nazarite*. Secondly, all this Auſterity belonged to his *Office*, as particularly called unto it; and furniſhed for it, with the ſpirit of *Eliah*, Luke 1. So that here is as little *pattern* for voluntary *Shirts* of *Hair*, and ſuperſtitious Abſtinence from Saint *Johns Food* and *Rayment*; as Fruitleſs *Solitude* before had from his *Wilderneſs*; all which in *him* had a *Deus Requiſivit*, (i. e.) A peculiar Calling for it, while theirs, a *Quis Requiſivit? Who hath Required theſe things at your hands?* But leaving Drones to the *wilde Honey* of their own forced extractions, let us like diligent Bees, ſuck better Juyce from St *Johns* Herbs and Wilderneſs, and learn ſomewhat of his *Temperance*, and *Mortification*: His *Wilderneſs* inſtructs us to a vertuous retiredneſs, not to lie too open, too obvious to Temptations; to be ſometimes *apud nos*, impregnable to all *Allurements*; yet to appear at a *Baptizing* or *Proclaiming Chriſt*, elſe *benè vixit, qui benè latuit*, is a good Proverb for an evil Age. And ſure, there is no wiſdom unto that *Reſervedneſs*, which *keeps it ſelf unſpotted of the world*. Next, Saint *John's* Habit was a Cryer againſt Pride, (there is a *voice* in that) he was wrapt in the *skins* of unclean Beaſts, in them to ſhew us our *own likeneſs*: That Girdle about his Loyns, *Mortifi-*

Luke 1. 17.

Tecum habita & noris quam ſit tibi curta ſupellex.

James 1. 27.

De exuviis immundarum pecudum, Gignæus in loc.

cationis Indicium, an Emblem of the Bodies ſubjugation, the Loyns being the *Reins of Concupiſcence*, muſt be reſtrained, *Luke* 12. His rough Habit ſhews us, God will accept of a *John's Camels Hair*, before a *Dives's Purple*; regarding not ſo much the feathers as the Bird, (the *Lark* out-rates the *Popingay*.) Adorn not then the *outward* onely, but the *inward man*: *Forma decet neglecta viros*, A compt Attire ſpeaks men effeminate; which made *Lucian* ſcoff deſervedly, ἰδὲ τὴν Σαρδανάπαλον, Behold She-*Sardanapalus*, & *Fœminas* ἀνδρίζεσθαι, and Womens Habits not diſtinguiſhing their Sex: Poets are turned Prophets now adayes, it ſeemeth, among others. The Apoſtle gives a better glaſs to dreſs by, if they pleaſe to look in it, 1 *Tim.* 2. Sure the *Abſoloms* and the *Jezabels* of theſe times would both hate of their vanities, did they but ſometimes ſeriouſly think of *John the Baptiſt*; and they might mend their Fare, if with him too, they would ſometimes abate their *Diet*: His Food (here) *Locuſts and wild honey*; his Commons ſhort, yet thriving. *Pliny* tells us, That theſe Locuſts were great declicates among the *Parthians*; I know not how the *Cook* might mend them, but we may believe S. *John* had them without the helps of Art: Other Naturaliſts make three ſorts of them, *Avis*, *Herba*, *Radix*. A Bird, an Herb, a Root ſo called. St. *Chryſoſtome* thought St. *Johns Locuſts* of the firſt kinde, becauſe found among the *Edible Fowls*, Lev. 11.12. Whence one ſaith ingeniouſly, that with eating of theſe Birds, he * wing'd his ſoul. But the ſtream of Author

Luke 12. 35.

Luciani Scommata in Dialog.

1 Tim. 2. 9.

Lib. 6. c. 10.

Convictus facilis & ſine arte menſa. Martial. Ep.

* Ἀκρίδας ἐσθίουσα Ἰωάννην, καὶ πτεροφυήσασα τὴν ψυχήν, *Dixit* St. *Chryſoſt.*

Authours runs (here) for *the Herb and Root called Locuſts*; and his *wilde Honey*, being a ſweet Dew upon them: What ever it was, ſure but a ſlender Diſh, exampling us to a *Religious Abſtinence*, condemning this Luxurious Age, in which old *Time* himſelf hath took a ſurfeit. *Epicurus* once deemed ſuch an Heretick, hath more *Diſciples* now then ever, *Avidis, avidis natura parum*: All the four *Elements* are ſcarce able to content our wanton *Prodigals*; who if they come not here unto their *Huſks*, (without many *penitent drops*) *may want the cooling drop hereafter!* But leaſt I loſe intended Brevity in this *Wilderneſs* of matter, I haſten to the ſad *Cataſtrophe* of the *Baptiſts* Death; wherein I am enforced ſo far to imitate *Herod*, as to make but ſhort work with him: the Motives that firſt betrayed him unto Malice, were his Integrity, and reproving *Inceſt*, (as it was with *Chriſt*) *Ye hate me, becauſe I tell you the Truth.* This was the old quarrel, *Mark 6.* (elſe *Herod Reverenced him, and in many things heard him gladly*, Mat. 11.) But St. *John* being as couragious toward *Herod*, as his Type *Eliah* was to *Ahab*, is firſt impriſoned, and afterward deſtroyed! *Herodes Antipas* having put off *Areta*, the *Arabian* Princeſs, his own lawfull Wife; and in ſpight of all Law and Honeſty, married his double *Neice*, viz. *Herodias* the Relict of his Brother *Philip*, and Daughter of his Brother *Ariſtobulus*; Saint *John* ſerving a Writ of *Non Licet*, out of *Levit* 18. *It is not lawful for thee to have thy Brothers Wife*, is deſigned for Execution! From which the Ma-

Sen. Trag.

His Death, whence contrived.

Mark 6. 16.

Matth. 11. 28.

Levit. 18. 16

ſter whom he ſerved, could many wayes have delivered him, but that in *Death* as well as *Life* He was to be *Chriſts* Fore-runnner! And as there was a *Neceſſity* of his being ſuch in *Life*, (beſides that of Type, and Propheſies, by *Malachi* and *Iſaiah*, almoſt three hundred years before) conſidering the calumnious Jews, *John* 8. to beare witneſſe of Chriſt and of his Doctrine, which elſe had been abominated by them, as frequently he doth, *Mathew* 3. παράνυμφος, (as the Fathers call him) a true Friend of the Bridegroom, preparing of his Spouſe. So alſo was there a neceſſity, that this *Star* now ſhould diſappear, when as the *Sun* was riſen; that he ſhould now quit the worlds *Theater* by Death, his Maſter entering, (and be no longer taken for the *Meſſiah*, as he was by ſome) but make good his own Propheſie; I muſt *decreaſe*, but he muſt *encreaſe*, and that both ſpiritually and corporally of both: St. *John* muſt be *Capite minutus*, (i. e.) ſhorter by the *Head!* Before Chriſt, *In Cruce extentus*, ſtretched and wracked on the Croſs! And to effect this, God permits wicked Agents, *Herodias* and her Daughter, to prevail with *Herod*, (as all *ſuch*, while they think they *act* but their own wills, yet performs *Gods*) ſo that all on a ſudden, St. *Johns* Head muſt be a Diſh at *Herods* Banquet, on his Birth-day, being danced off his ſhoulders *Anno Chriſti* 30. *Herod* ſeems tender of a raſh Oath, yet thinks to waſh away Inceſt and Adultery with Blood! *Herods* Birth day, much like *Pharaohs*, (the onely two in *Scripture* celebrated) and both *bloody*

Mal. 3. 1.
Iſai. 40. 3.
John 8. 13.

In vovendo ſtultus, inſolvendo impius, as was ſaid of *Jephta*.

bloody Banquets: *Pharaoh* then hung his Baker (as ſome report) for a ſmall ſtone found in his bread; his Butler impriſoned for a fly in his cup. And *Herod* here, for reproving Inceſt and Adultery, *beheads* his Preacher. Gen. 40.

Such Tyrants ſtick not to reward the *Dance* of an *Antick* with the Head of a Prophet, and that made a *Feſtival Preſent* to the wanton Girle, and by her unto her cruel Mother, (a Barbariſme ſcarce heard of among worſt of people, to mingle Banquets with Blood and ſpectacles of death) yet ſuch was the fury and malice of a *Fœmale Spleen*, that like Raving *Marius*, (who at his *Feaſts* could play with the Head of *Conſul Antonius*) ſhe handled and gaz'd on it with pleaſure and *Inſolency*, adding triumphal *Scorn* unto the Crime of Murther! And thruſting the Tongue thorow with a *Needle*, as *Fulvia* had formerly done to *Cicero*. But *Gods Iudgement* and their *Vengeance* ſlept not long, but ſoon found them out all three, and *mark'd them for a Curſe!* For as * *Joſephus* telleth us, that the ſame *Herod Antipas* was ſoon after overthrown in Battle by he *Arabian King Aretas*, whoſe Daughter *Herod* had Repudiated, to make way for an *Inceſtuous Mate!* and all this well attributed by the *Iews* to the ſame *Cauſe*, his *ſinne* filled up in the Murther of *Saint Iohn the Baptiſt*; being at laſt depoſed, fined, baniſhed; he and his lewd *Herodias* both, by *Caius* and the *Roman Senate*: In which Exile

Præmia ſaltatrix poſcit funebria virgo,
Iohannis caput abſciſſum, quod lance referret.
Inceſtæ ad gremium Matris, fert Regia Donum,
Pſaltria, reſperſis manubus de ſanguine juſto.
Prudent. in Enchirid.

Plut. in vit. Marii.

* *Lib. Antiq.* 18. *c.* 9.

they lived and dyed *ingloriouſly*, paying the deer charges of their cruell Triumphs! And *Nicephorus* reports alſo of that young *Virago*, (the Dancing Daughter of *Herodias*) how a while after ſhe paſſing over a frozen *Lake*, the Ice (a *Mettal* as *nimble* and *brittle* as her ſelf) ſuddenly breaking, ſhe fell into an *Element* that cool'd her wantonneſs, and was her ſelf beheaded. *Nec lex eſt juſtior ulla. So juſt is God*, and ſo recoyling is the ſin of Blood, that oftentimes, we ſee, the Bullets of Judgement, are caſt in the very *Moulds* of *Sin*.

Poem 28. { On Saint *John Baptiſt*. }

SEe here the fair and *humble Lucifer*,
That *Uſher's* in the *brighter Morning-Star*;
Chaſing the *Shades* of *Ignorance* away,
Gladding dark *Mortals* with the *News* of *Day*:
Sweet *Phoſpher* whoſe *præparing Beams* fore-run
The *glorious Rayes* of that all-*Chearing Sun*;
Thou art the *Royal Harbinger* that ſings
The *wiſh'd Approach* of that ſame Lord of Kings:
The *Stately Herauld*, and ſhrill *Trumpeter*
Of that ſame *Univerſal* Conquerour;
The Cryer of that *Judge*, to whoſe juſt *Court*
Muſt once all *Nations* of the World reſort!
And if a Pen may but a voice expreſs,
You then may *hear Him* in the *Wilderneſs*,
Repent, *Repent*, each *Sin-polluted* Land,
For *Mercy's*, *Juſtice's Kingdom's now at hand!*

Come

Come waſh your *Spotted Lambs*, then, *Shepheards* drive
Your Flocks to *Jordan*, waſh'd they'l better thrive:
Come all you *Naamans*, take a little Pains
To have your *Souls* waſh'd from their Leprous ſtains:
And ſo indeed they Throng unto that *Font*,
Whoſe *Waters* do all others now ſurmount.
'Mong whom, the Maſter to the Servant goes,
Where *Lowlineſs* and *Modeſty* do cloſe;
Chriſt ſtoops unto his *Baptiſt*, while the Dove
Deſcends as Witneſs, from the *Spirit* of Love:
But what needs he ſuch waſhing, who's all pure
And ſpotleſs? but to lead us to our Cure;
And onely thence to Conſecrate the *Floud*
Of Tears and Waters, with an *Healing Good*.
St. *Johns* Accommodations, Rayment, Fare,
The *Deſart* gives him, without Art or Care;
His Education and Abode, his Voice
And *Life*, commend Auſterity to choice:
The ſtrict *Elijah's Antitype*, whoſe *Skins*
And *Herbs*, condemn the *Epidemick Sins*
Of Pride and Riot, both the *Antick Dreſs*,
And the *Luxurious Epicure's* Exceſs!
Then hark you *Gallants*, who your Morning paſs
Between your *Phanſies*, and your *Looking Glaſs*;
Upon whoſe Frontiſpice a Council ſits,
To levell Riſings, and to fill up Pits;
To Metamorphoſe ſo the *old* to *young*,
As if an *Hellen* from a *Cybel* ſprung:
Know while you thus Correct your *Makers Art*,
You not ſo mend the *Face*, as mar the *Heart*.
Can neither holy Practice, nor ſuch Books
Move you to be content with your *own looks*?
While you ſo many borrowed *Shapes* here own,
You ſcarce of God hereafter will be known!

What care you for the *Baptiſt?* Be adviſ'd,
Minde, that you were (if *Chriſtians*) once Baptiz'd;
And did moſt ſolemnly then Diſavow
Theſe *Pomps* and *Vanities* you practiſe now;
So diſobliging the *Almighty's* Bond,
The Counterpart firſt Cancell'd by your hand.
Next from the *holy Baptiſt's* Pattern (here)
By *bating Food*, learn how to mend your Cheer;
What need the *Spoils* of every *Element?*
When one plain *Diſh* yields ſafer *Nouriſhment*;
Repletion, the *Eſtate*, *Soul*, *Body* grieves!
While Temperance, Them and the Poor Relieves!
All this prævents not, but attracts the Hate
Of *Herod* and his lewd *Inceſtuous Mate!*
John's Head muſt be a *Diſh* at the next Feaſt
Serv'd up to a Raſh Oath, and *wanton Gueſt!*
The *Dancing Girle* doth of fond *Herod* crave
The *Baptiſt's Head*, as a *Reward* to have;
Which granted, ſhe doth to her Dam preſent
With *Hands* deep dy'd in *Blood* o'th Innocent!
And yet this *Head* of *pious Truth*, ſpake more
Their bloody crimes when off, then e're before!
While ſoon their Banquet's turn'd to ſuch *Diſmay*,
That each of them did a deer Reck'ning Pay!
Then howſoever pow'rful Envy ſeize
Us Priſoners for *Tell-Truths*, or to pleaſe
Some *wanton Dalilah*, ſhould Juſtice ſtrain
So, as to take a *Baptiſt's Head* again!
Yet Reſt ſecure in *Chriſt*, he is a *Head*
Can ſpeak us better *Life*, the *Murd'rers* dead.

PRAYER

PRAYER 28. { On St. *John Baptiſt.* }

BRight Sun of Righteouſneſs, who waſt pleaſed (like the natural) to ſend Remiſſer Beams before Thy full Ariſe, and to ſhine in John the Baptiſt that burning and ſhining Lamp, before Thou appeareds in the Splendour of Thy own heavenly Miniſtry: Give us Grace to honour Thee in all Thy Spirituall Diſpenſations, but more in thoſe Inſtruments that make neareſt Approaches to Thee, and moſt of all in thine own Perſonal Performances, and holy Inſtitutions: And as Thou didſt vouchſafe to ſend this Meſſenger before Thee, as well out of Compaſſion to us, as Præparation for Thy ſelf; give us Grace to make ſome good uſe of both: as thou ſenteſt Thy Fore-Runner in Compaſſion of mans weakneſs, being ſtartled at all ſudden Alterations, though never ſo for the bettter (as weak eyes are dazzled with a full and ſudden light) ſo let us exerciſe Offices of Compaſſion toward our Inferiours, and Condeſcenſiveneſs of Spirit, in all our Tranſactions with our meaneſt Brethren: And as He goes upon Thine Embaſſie of Præparation, O let us all the way attend him gathering up ſomewhat of his Piety, Obedience, Humility, Zeal, Auſterity, Self-Denial, Reſignation; He with all theſe in their excellence, Præparing Thy way before Thee; by weaning the Jews and others from the literal Rigours of their Law and Ceremonies; by woing their high expectance of the Meſſiah into a Belief of thy being actually exhibited

bited, and there preſent Perſonally among them; by initiating them into Pœnitence and holy Baptiſme; thus præparing the ground for that ſame holy ſeed of thine approaching Doctrine: Yet not more by Præcept then Example, leading them unto Strictneſs and Auſterities of Life, opening the Myſteries of Self-denyal! and that not onely outwardly, for the contempt of Vanities, (as to Apparel, Riot, and Recoyling Pleaſures!) but alſo inwardly in Oppoſition to vitious Concupiſcence, and all brutiſh Appetencies whatſoever: thus turning the Hearts of the Children to the Fathers; levelling the proud Mountains, and filling up the humble valleys; hewing the knotty timber, and planing the rough parts thereof, working the People into an Affectionate Deſire of Thee; and Pointing Thee out to thoſe Deſires, Behold the Lamb of God that taketh away the ſins of the world: And thus (O Lord) Thy Servant the holy Baptiſt having done his Office, is ambitiouſly contented to Retire, is willing to Decreaſe, that Thou mayeſt Encreaſe; content to be withdrawn from this worlds Theater, (though by an hand of Violence and Injuſtice, the Lot oft of thy Darlings!) that Thou mayeſt enter with the more Advantage, with the more Applauſe of God and Man. (Sweeteſt Jeſu) grant us ſomewhat of theſe holy Graces, (of theſe ſweet Odours to perfume our lives) ſome of his Obedience to Thy Commands, ſomewhat of his Zeal for Thy Glory; ſome of his Prudence for the mannaging our ſpiritual Affairs, ſome of his Auſtereneſs for our Mortification, and ſome of his Humility for our whole Converſation: that having ſerved Thee

(to

(to the utmoſt of our Talents) in our Generation, we may at length contentedly Retire (like John *the Baptiſt) by what way Thou pleaſeſt, into thoſe many Manſions, Thou haſt prepared for us. Amen. Amen;*

{The Collect.}

Almighty God, by whoſe Providence Thy Servant John Baptiſt *was wonderfully born, and ſent to prepare the way of Thy Son our Saviour, by Preaching of Penance: Make us ſo to follow his Doctrine and holy Life, that we may truly Repent according to his Preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and Patiently ſuffer for the Truths ſake, through Jeſus Chriſt, &c.*

The Epiſtle. Iſaiah 40. v. 3. unto ver. 12.

The Goſpel. Luke 1. ver. 57. to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

M. *Pſalms for D. M.* 29. E. *Pſalms for D. M.*

UPON *The Feaſt of Saint* PETER.

M. Leſſ. 1 *Eccluſ.* 15. 2 *Acts* 3. E. Leſſ. 1 *Eccluſ.* 19. 2 *Acts* 4.

DISQUISITION 29.

SAint *Peter* was one of the *Eldeſt* and principal *Apoſtles*; and for Order (perhaps) may inoffenſively be called the *Primate* of them; who after ſome experience of humane Frailty, becometh in a ſenſe, A Rock of *Chriſtianity*; both (as it were) *Contemperating the gladneſs and ſadneſs* of each other, That in *himſelf* he neither might be *puft* up, or *diſcouraged*; nor by others either diſparaged or over-boaſted of. Our Vertues would grow proud, if our Vices did not humble them; and our Vices would deſpair, if our Vertues did not cheriſh them. He was in a divided ſenſe both a *Reed* and a *Rock*; (as I ſhall reflect a little on *him*, under both thoſe *Notions*) to acquaint you with ſome of the chief *Actions*, and *Paſſions* of him. He was one of the firſt that came to the *Diſcipleſhip*, Mat. 4. *Chriſt* there inviting four of them together, *Peter* and *Andrew*, *James* and *John*, like whom in ſome meaſure, all *Miniſters* ſhould be; that is, ſtill either

S. PETRVS.

ther *Fiſhing*, *or mending their Nets*. *Luther* obſerves out of St. * *Hierom*, four ſorts of *Apoſtles*, *viz.* ſome ſent immediately from *God*, as the Prophets under the Law, 2 *Pet.* 1. *Jeſus Chriſt* and *John Baptiſt* at the beginning of the Goſpel, *John* 1. and 20. Some immediately from *God the Son*, in his *ſtate mortal*, as the Twelve *Apoſtles*, Matthew 10. In his *ſtate glorious*, as St. *Paul*, Acts 9. Others are ſent by *men* onely; as thoſe, who (unworthy both as to *Life and Learning*) croud notwithſtanding into the Miniſtry! Others (you ſee) neither choſen of *God*, or called of *Men*, (for the *Choice* is known by the *Talents* approved by lawful Authority) as the falſe *Prophets*, of whom *Jeremy* complains; *They ran, and I never ſent them, &c. Evill workers, Thieves, climbing into the Church at the Window, not entring in at the Door*; *Wolves in ſheeps cloathing, &c.* Laſtly, Others both elected of God, and Ordained by men, as the Biſhops of *Crete*, *Epheſus*, and other places: And other *Prieſts* and *Deacons* of the *Primitive Church*, Acts 14. As all Orthodox Miniſters of the *Word* and *Sacraments* among us. Now Saint *Peter* (you ſee) was one of the firſt ſort, an Apoſtle choſen of *God*, by *Chriſt* himſelf immediately; with whom he grew ſo highly into favour, that he became one of *Chriſts Triumvirate*, that is, one of his three eminently beloved *Diſciples*; not onely of his *Councel*, (as they ſay) but of his *Cabinet*: With him in all ſerious Tranſactions; with him in *Tabor*, Matth. 17. where he participateth *heavenly Society*, and, as it were, *anticipateth*

* Expoſ. in Gal. c. 1.

2 Pet. 1. 21.

John 1. 6. C. 20. 21.

Matth. 10. 5. Acts 9.

Jer. 23. 21. Phil. 3. 2. John 10. 1. Matth. 7. 15,

Acts 20. & c. 14.

Matth. 17.

cipateth the *glories of the Reſurrection*; deſirous not to change the ſcene, *Bonum eſt eſſe hic*, would fain be *building Tabernacles there, It is good for us to be here, &c.* Nor doth Chriſt onely grace him with Miracles by Land, but by * *Sea* alſo, *Matth.* 14. Cauſing him to take a walk with *him upon the waters*; and when his *Leaden Faith* there began to ſink him, lent him more then Bladders of Aſſiſtance, Chriſt herein ſhewing him a kinde of proſpect of his future condition; both as to his Lapſe, and his Recovery. And alſo teaching him to angle treaſure out of it, by taking *Fiſh*, of more then their own value, Chap. 17. 27. *Matth.* 17. And all this while he ſeemed to be a kinde of *Rock*, of *Power*, *Faith*, and Favour. But when once out of ſelf-love, or carnal fear, he diſſwades Chriſt from his ſufferings, Chap. 16. 23. *Matth.* 16. *Maſter be good to thy ſelf; Let not this happen unto thee, &c.* Then he ſeems a *Reed* again, and is ſhaken to ſome purpoſe; Chriſt giving him ſharp words, nay, the very ſame *Rebuke* that he did to the *Devil*; in his *Temptation*, Chap. 4. 10. *Matth.* 4. *Get thee behinde me Satan*, &c. And very fitly, for it came from him, to break the *deſign* of our Lords ſuffering, and to obſtruct the work of our *Redemption!* Yet this *Slip* he recovered afterward, and his *Faith* (like a broken bone, well ſet again) ſeemed ſtronger then ever it was before, Chap. 26. 32. &c. *Matth.* 26. Where our Saviour telling them, *That the Shepheard ſhould be ſmitten, &c. That all*

* *It mare per medium Dominus, fluctuſque liquentes*
Calce terens, jubet inſtabili deſcendere Cymbâ
Diſcipulum, ſed mortalis trepidatio plantas
Mergit, at ille manum regit, & veſtigia firmat.
Prudent. in Enchirid

all ſhould be offended at him, & forſake him, makes a bold *Catholick-Challenge, though all men be offended, yet will not I*; and for all Chriſts ſubjunction, defieth *Death* it ſelf, to extort *his denial*: Stout *Rock* indeed, that ſtands againſt all *Storms* and *Billows*: nay, and at Chriſts apprehenſion in the *Garden*, * he began to *act* according to this rate; whiſpering death into *Malchus's* Ear, but that Chriſt by an *ex tempore miracle*, *cured* the one, and *cooled* the other: how ſociable was his Maſter with him, in frequent *Dialogues?* Eſpecially, that moſt remarkable in the *Goſpel* of this Day, *Matth.* 16. *Whom do men ſay that I am, &c. Whom ſay ye? And* Simon Peter *anſwered, Thou art Chriſt, the Son of the Living God: And Jeſus anſwered, bleſſed art thou Simon Barjona, &c.* As if Chriſt ſhould have ſaid, I am the natural Son of *God*, as thou art of *Jona*. Verſe 17. *Fleſh and blood hath not revealed this unto thee, but, &c.* Faith is the work of God; *and no man cometh unto me, except the Father draw him: Upon this Rock will I build my Church*, &c. (And now we are among the Rocks indeed,) many buſying their Subtlety and Learning to diſtort this paſſage, to the proof of St. *Peters Lordſhip* over the reſt of the Apoſtles; and ſo (though inconſequently) of that *Italian Phaëtons* unlimited Juriſdiction: To ſay nothing of * *Gardners* Contradictory Expoſition of it, in his ſeveral Sermons before King *Edward* the ſixth, and Queen *Mary*, (like many others, being of the *Religion* of the times) the ſtream of the Ancient, and the Orthodox run other-

* ὅτι Θρασὺς ἦκεε Σίμων. *Nonn.*

Chap. 16. 13. &c.

בר יונה

Non te opinio terrena fefellit, ſed inſpiratio cœleſtis inſtruxit.

John 6. 44.

* See Fox Acts & Mon. in *John Rogers* Martyrd.

Prædicantes Fidem temporum, & non Chriſti.

otherwiſe; expounding it of the *Faith* of St. *Peter*, not of the *Favour*; of his *Confeſſion*, (which was *Commune Symbolum*, the Creed of the Apoſtles) and not of his *Perſon*. So St. * *Auguſtine* frequently, *Petrus à Petrâ, non è contra*. *Peter* is denominated from the *Rock*, and not the *Rock* from *Peter*; as a *Chriſtian* is derived from *Chriſt*, and not *Chriſt* from a *Chriſtian*. I will *build thee* upon *Me*, not *Me* upon *thee*; I will build my *Church* upon *my ſelf, the Son of the Living God*. And whereas he did once conſtrue this of Saint *Peter*, he retracted that Opinion, expounding it of Chriſt, as * *Hierome*. † *Gregory*, * *Primaſius*, *Anſelm*, and others do. *Fundamentum Eccleſiæ Fides*, (ſaith St. *Ambroſe*) his Faith was the *Rock*, for which *Simon* was called *Peter*, and the *Foundation* whereon the *Church* is built, many of the *Schoolmen* herein ſiding with the *Fathers*, viz. *Hugo Cardinalis*, *Suarez*, *Ferus*, *Toſtatus*, &c. And it is a common * *Axiom*, That in matters of *Divinity*, *Arguments* are of no efficacy fetched from Allegories, Metaphors, and Similitudes. But not to detain you in theſe rough Speculations, methinks it is evident of the *Faith* of *Peter*, and not of the *Perſon*, from the very *Context*, Chriſt not more highly dignifying him in the 18. and 19. Verſes, then ſharply reprehending him in the 23. (as is before expreſſed) elſe what a ſtrange change in three or four Verſes? Beſides, alas! for his own particular, what a *weak Rock* was he afterward, or a *Reed* rather, at our *Saviours* ſuffering, *ſhaken with winde* of a Damſels breath!

Ædificabo te ſuper me, non me ſuper te. Tract. 124. in Johannem, & Serm. 13. de verb. Domini.

* Comment. in Amos.
† Moral. 31. c. 34.
* Epheſ. 2. in locum.

Vide Boys Poſtils in Feſto.

Symbolica Theologia non eſt argumentativa Aquin. 1. part. quæſt. 1. Art. 10.

breath! How was he *bismutted* at the High Priests fire? For all his former Protestations, *denying his Master*, denying his own Name, denying his Countrey, denying not onely his *Relation*, but his *knowledge* of him, denying again, and again! And that with *Abjuration* and *Execration*! and all the *Aggravations* possible! and all this too, after Christs indulgent Dialogue with him. *Thou art* Peter, &c. And here were my Book in *Folio*, I might pertinently expatiate into a Discourse of Oaths, and the needful Cautions against Perjury and Execrations; but fearing it to swell beyond its volum, I shall refer you for those things unto two greater Lights, while I here onely deplore mans condition! O see here, and lament sad humane frailty! If such *Rocks* be shaken, what shall *Rushes*? If chief Apostles fall, *O be not high minded, but fear; and let him that standeth take heed lest he fall!* Yet let us not take notice of his foul Steps onely, but also of his washing them again, verse 75. *He went out and wept bitterly! bitterly as e're he sinned!* O that we could as easily repeat his Tears as Sins! And that we could so vindicate the former acts of our life, as he did with the latter; being ever afterward a diligent and most successfull Apostle; witness the Treasure of his two excellent Epistles, (as though still a fishing) *catching* three *thousand at a Sermon*, Acts 2. till *Herod Agrippa* seiseth, and imprisoneth him, *Acts* 12. intending to serve him, as he had done Saint *James*; but that the Prayers of the Church fetched an *Angel* from Heaven, miraculously

Matth. 26. 69, &c.

Vide Bp. Andrews, and Dr. Jer. Taylor on the third Commandment.

Verse 75.

Acts 2. 41.

Chap. 12.

to release him. That afterward about *Anno Christi* 51. at *Rome* he expugned *Simon Magus*; whose imposture had so carried away the vulgar, that they inscribed Altars to him; *Simoni Deo sancto*, to *Simon the holy God*: But *Simon Peter* made him appear the worst of men, as you may read at large in *Eusebius*; though some have so penn'd the Story, as make the passages rather seem γραμμάτικα, then ἱστόρικα, more Poetical then real. Thence passing into the lesser *Asia*, he Preached a while unto the *Jews*, being sometime called the Apostle of *Circumcision*, until his Vision of the *Feasting Sheet*, let down from Heaven, with all *edible Creatures of the Earth*, Acts 10. And thence *emblematically* instructed, he became a Converter of the Gentiles also, as *Prudentius* excellently chanteth. To which end he went afterward to *Antioch*, where some write him seven years to have been Bishop, and in *Anno Christi* 67. being (say some) the fourteenth of *Nero*, he returns to *Rome*; there abiding not many moneths, and that not as Bishop, but as a stranger; though *Damasus* writes that he came to *Rome*, *Anno Christi* 60. which was the seventh year of *Nero*; and even thereby confuting those, who affirm him to have sate Bishop there five and twenty years, when as *Nero* scarce reigned full fourteen in all, as *Bellarmine* acknowledgeth out of *Dio*, *Suetonius*, and others. But there all agree he suffered; and *Eusebius* and others say, That in the

St. *Peter* and *Simon Magus*.

Somniat illapsum Petrum alto ex æthere discum,
Confertum omnigenis animalibus, ille recusat
Mandere; sed Dominus jubet omnia munda putare:
Surgit, & immundas vocat ad Mysteria Gentes.
Prudent. in Enchir. visio Pet.

Vide Alsted. Chron. c. 27.

Annis tredecem & mensibus septem. De Script. Eccl. p. 27. de S. Petro

the fixty eighth year of Christ, (which was the last of *Nero*) Saint *Peter*, and St. *Paul* both, both in one day, (σύζυγοι) as they had formerly born the Yoke of Labours, so now of Torture; or rather were both together unyoked with the Rest of Martyrdome: St. *Peter* being Crucifi'd! Inversly (saith *Eusebius*) to differ humbly from his Master; and St. *Paul* beheaded! by the Tyranny of *Nero*, who hence was justly ftiled, *Dedicator condemnationis Christianæ*. The Founder of those ten Christian-Persecutions. *Isaacksons Chronolog.* *Euseb. l. 2. c. 24. & l. 3. c. 1.*

Poem 29. { On St. *Peter*. }

SEe with the Eyes of an attentive minde,
A *Rock*, no Reed here shaken with the winde,
A *Rock* of *Confidence* and *Faith* profest
Shook with the blaste of a faint *Damsels* Breast!
Yet like a *well-set-Oak*, Rooted the more
By storms, and after firmer then before:
This Primate of th' Apostles having been
Early with Christ, and all his Wonders seen,
Above the rest (in a Præsumption tost)
Doth of his *Love* and stout *Adhærence* boast
To his dear Lord, who but too soon descries
His *Champion's* Fall! Yet praying for his Rise;
He that left *Ships*, and *Nets*, and World, and all
When Christ and gainful Miracles did call,
No sooner sees his *Paths* bestrew'd with Thorn,
But *Peter* (like the rest) leaves Christ forlorn!

Who made a *Pavement* of the liquid *Waves*,
Which fainting *Peter* thinks so many *Graves*!
Till his kinde Lord that did his *Walk* command,
Lends both his *Feet* and *Faith*, an helping hand;
Christ who from Drowning then supported him,
He now leaves in a storm to Sink or Swim!
But what, did He not follow to the *Hall*?
Yes, to disown him, and augment his Thrall!
To see that fine *High Court*, and this strange *Tryal*,
But being *Espied*, gives the first wound, *Denial*!
Denies (in a bad sense) himself, and next
Abjures his Countrey, and his *Lord* perplext!
Then, a poor *Inch* of *Life* to lose, so loath,
That He Seals all with a perfideous Oath!
The Swearer cheapest doth his *Soul* betray,
All other *Sinners* Sell, He Throws't away!
He whose *unstain'd* Profession all admire,
Was thus *besmutted* at the *High-Priests* fire;
Was This the *Rock* not to be mov'd by *Death*?
So tost and stagger'd by a *Maiden's* Breath!
Was This he liv'd on *Miracles*? Was This
He that saw *Tabors Metamorphosis*?
What's the best *Flesh and Blood*, left to it self?
Needs must it wrack, when *Each* is his own *Shelf*?
How vain all *humane Confidence*, how frail?
Christians, 'tis *humble Faith* that must prevail:
Here *Satan* winnowed the choicest Grain,
Yet Christ Reduc'd it to his *Heap* again:
After all this, *Christ* gave him but a look,
And that the *Saint* into the *Peter* strook;
Reflection and *Remorse* met both together,
And made a Sun-shine of that showery weather,
Christ's Eye dissolv'd his frozen Heart to *Tears*!
And from those bitter Streams, sweet Fruits appears:

The

The *Monitory Cock* then timely ſings
Allarms unto his *Soul*, and lends it wings,
Soaring to Viſions of a *Feaſt* from Heaven,
Stor'd with all Food; yet taſting nothing given:
God chides his *Niceneſs*, clean expelling all,
Whence *He* to Chriſt doth *unclean Gentiles* Call.
Thus though his Maſter *He* did once deny!
Yet for him (afterward) did *ſtoutly Dye*;
Lord be thy Word our *Chanticleer* of Sin,
And when we ſtart, let thy Grace Eye us in;
So that ſuch Fractures (maugre all *Complaints*)
Well ſet again, may make the ſtronger *Saints*.
Who knows ſo well what 'tis to go aſtray:
May *Guide* the *Flock*, and beſt the *Sheep-hook* ſway:
Who more loves *Heav'n* from ſuch Rebukes as theſe,
Seems *fitteſt* to be *Truſted* with the *Keys*:
When all is done, *St. Peter* proves the *Stone*,
Which Chriſt hath hew'n, to *Build* his *Church* upon;
Yet not his *Perſon*, but his *Faith's* the *Rock*,
For that was ſhaken, This endur'd the *Shock*:
And though all *Tempeſts* do *This Faith aſſail*,
Yet never ſhall the Gates of Hell prevail.

PRAYER 29. { On St. Peter. }

ETernal Jeſu, who art pleaſed by the voice of Thy Church, to call us This Day to the Meditation of Thy great Apoſtle St. Peter, *Aſſiſt us with Thy grace, to extract both Caution and Comfort out of his Example; Humiliation and Inſtruction, Care and Diligence, Faith and Perſeverance; and here (O Lord) we bleſs and praiſe*

Thy Divine Wisdom, for electing and setting such good Pastours over Thy Flock: the benefit of whose Acts and Ministry, still Redoundeth unto us of later Ages; beseeching Thee to make us all of the number of Thy Disciples, though we cannot be of the Catalogue of Thine Apostles; for our Ambition is to have some Relation to Thee, and we shall be thankfully contented with Admittance to Thy meanest Service; desiring rather to be Door-keepers in Thy House, then to dwell in the Courts of Ungodliness: Yet if out of Thine abundant Goodness, Thou shalt vouchsafe to make any of us Stewards of Thy House, either as to the Temporal things thereof, make us imitate that wise Steward in the Gospel, purchasing Friends of the unrighteous Mammon, that when we fail, they may Receive us into everlasting Habitations: or us to the Spiritual Treasures of it; O bestow Thy holy Prayers on us (sweet Jesu) as Thou didst here upon St. Peter, that our Faith fail not; but that as it becometh Stewards, we may be found faithfull; and yet withall (Lord) give us Humility with our Faith, that (like Vessels in a Storm) we may ever bear a low and safer sail; so far avoiding this Apostles weakness, as never to præsume on our own strength! which if we once do, boasting of what we have Received, we give Advantage to the Adversary, declining thereby thine Assistance, and betaking us to an Ægyptian Reed, that not onely fails, but wounds us! That be our parts and Abilities ne're so many, be our Gifts and Graces never so eminent, our Vocation and Calling what it will; though chief of the Apostles

we

we set, there is no safety out of Thy hand, (O Lord) left unto our selves, we shall presently deny Thee! Deny Thee in our Actions, (though confess Thee with our mouths) forswear Thee in our Customs, and disown Thee in our Sufferings! Whensoever therefore Satan shall thus winnow us like Wheat, (O Lord) let Thy Powerful Spirit Rescue us; that albeit we slip, yet we may not fall, though we slip into Infirmities, yet that we may not fall into Sin! into Presumption! Or though we fall, yet that we may not be cast down! though fall into some particular Acts of Sin, yet that we we may not be cast down, totally and finally in seared and unrepented Habits! but that we may Rise again, (with thine Apostle here) may Rise in timely Pœnitence, that we may imitate his Tears as well as his Trespasses, (by one look from thine eye of Grace) with sorrows as bitter as ever our Sins sweet! So rising into a well-set Faith, (stronger then ever it was before) into a greater measure of Care and Diligence, like holy Peter here, we may redeem the past by the best imploying of present and future time; so at length, enjoying the successful Issue, (of what was Typed in his walking on the waves, and strange Draught of Fishes) Thy Hand supporting him in deepest Temptations, and blessing his Endeavours with the Conversion of thousands at a Sermon; strengthening him into a main Pillar of Thy Church; or rather Confirming his Faith into a Rock whereon to Build it; while he presents to Thee his Bloud for Cement, and himself a Sacrifice! And that we may not look on him in vain (O Lord) after so many Lapses and Relapses,

grant us somewhat of his true Recovery, that we may multiply our holy Diligence, Redeeming the Time because the Dayes are evil, (not only the present) but because our past dayes have been evil, teach us to make all our future good: that perseveringwith Saint Peters Constancy, that Angel which Thou shalt be pleased to send, to knock off the Fetters of our Earthly Prison, may lead us (at the last) like him, through the Iron Gate of Death, unto the City of the New Jerusalem. Amen. Amen.

The COLLECT.

Almighty God, which by Thy Son Jesus Christ, hast given to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy Flock; make (we beseech Thee) all Bishops and Pastors diligently to preach Thy Holy Word, and the People obediently to follow the same, that they may receive the Crown of everlasting glory, through Jesus Christ our Lord.

The Epistle. Acts 12. v. 1. unto v. 12.

The Gospel. Matth. 16. ver. 13. unto v. 20.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. Psalms for D. M. 25. E. Psalms for D. Mart.

UPON The Festivall of St. JAMES.

M. Less. 1 Eccl. 44 2 John 18. E. Less. 1 Eccl. 44 2 Titus 1.

DISQUISITION 30.

THE *Greek Church* in her *Calendars* Celebrateth three *Apostles* of this Name, mistaking the Son of *Alphæus*, and St. *James the Brother of our Lord*, for several, which were but one and the same person: and therefore the *Latine Church* out of the *Evangelists* observes but two, solemnizing the Memory of St. *James* the Less upon the first of *May*, and of this St. *James* the Great, July 25. This *James* was one of the Sons of *Zebedeus*, Mat. 20. This was *James*, the Brother of *John*, sirnamed *James* the Great, and that perhaps in regard of his Age, above his name sake, *James* the Son of *Alphæus*; or for that he was elected an *Apostle* before him, (saith * *Aquinas*) or *James* the Great, as being more intimate and great with his Master *Christ*, then the other, as being one of his *Triumvirate*, one of the three admitted to the Transfiguration, and the raising of *Jairus* Daughter, *Matth.* 17. *Luke* 8. Lastly, *James* the Great, for that he was

Tres Jacobos Apostolos celebrant Græci, in Menologio. Bell. de Script. Ecc.

Jacobus major, and why called *James* the Great?

* In Gal. 1. Lect. 5.

Raulinster 2. *de Jacobo Majore.*

was indued with so great courage, as to tell *Herod Agrippa* of some Reigning Sin, as *John Baptist* did his Brother *Herodes Antipas*; and brought him to be one of the foremost to drink of *Christs Cup*, and to become *Proto-Martyr* of all the Twelve *Apostles*. Saint *James* the Great, in the vertues of his *life* and *death*: yet perhaps not without some Infirmities interpolated, or coming between them; indeed readily coming unto *Christ*, at the first call, *Matth.* 4. leaving all *Employments* and *Relations* forthwith to *attend him*, (I say) he was one of that first *Quaternion* of *Apostles*, that either was *invited*, or that ever *addressed* to our *Saviour*, *viz.* *Simon* and *Andrew*, *James* and *John*: some of whose vertues are wrapt up in their Names; as *Simon* intimates *Obedience to the will of God*; *Andreas* speaks a *stout man*, in executing his *Office*; St. *John* is denominated from *Grace*; and *Jacobus*, or *James*, hints a *Supplanter*, *scil.* of *vices* in himself, and Auditory, (the Etymologies are so obvious, I forbear them.) Others affirm the four *Cardinall vertues* designed by these four chief *Apostles*, referring *Prudence* to St. *Peter*, *Justice* to St. *Andrew*, *Temperance* to St. *John*, and *Fortitude* to this St *James*: And yet this *Fortitude*, not without some *weakness*; for as the purest *Gold* hath *Dross*, and *choicest Wine* its *Lees*; so these rare *Vertues* in them, were not without mixture of some contrary *Vices*! Here visible in *James* and *John*, whom yet we cannot part, being Brethren in the same Infirmity, *viz.* A fond *Ambition* of some *eminent advancement* above all the rest of the Disciples; which caused

Vitæ merito magnus, sed humilitate infimus.

Matth. 4.

Remigius apud Thomam.

See their peculiar Feasts.

fed in them an *unbeſeeming Emulation*, Mat. 20. and a complaint in others. *James* and *John* were carnal in their *Pride*, the reſt as carnal in their *Envy*; ſo that all the Twelve were faulty, and may ſo far at leaſt profit us, as to humble us, by ſhewing all have their *Infirmities*; that none preſume, the beſt having their *ſlips*; nor any deſpair, ſince Chriſt forgives them, and enjoyns us the like, Gal. 6. *If a man fall into an offence, ye which are Spiritual, &c.* As here Saint *James* and *John* did, in moving of their *Mother* to an indiſcreet *Petition*; for that is evinced in *Chriſts* plural anſwer: *Ye know not what ye ask*, verſe 22. Though her words, it was their own act, and Saint *Mark* clears it, Chap. 10. That it was their own Suit, yet here the old woman muſt colour the dotage: *Then came to him the Mother of Zebedees Children, &c. deſiring a certain thing of him, &c.* 'Tis here Remarkable, that ſhe is not immediately called *their Mother*, but at a diſtance, the *Mother of Zebede's Children*, as one that had took ſo little care of their Education, as ſcarce to deſerve the Name of a *Parent*; onely with a *Cockering-Indulgence*, endeavouring to make *them* rather *Great* then *Good*, (as appeared by her Petition for them) though this defect was well made up by *Zebede* himſelf, who is therefore honoured with the Name of their *Father*, they being called his *Children*, as having contributed not onely to their being, but well being. This woman was named *Solome*, the ſiſter of *Joſeph*, Husband to the bleſſed *Virgin*, (as ſome think, comparing that of *Matth.* 27. with

Matth. 20. 20.

Iſti ambitioſi, illi invidioſi, utrique tamen nobis profuerunt. Anſelmus *in locum.*

Gal. 6. 1.

Mark 10. 37.

Matth. 20. 20.

Matth 27. 56. *Aretius in loc. Paludenſis.*

Mark 15. 40. Matth. 20. 21, 21, 22, 23, &c.

with that of *Mark* 15.) Her Petition, verse 21. seems to beg for her two Sons three things, *sc. Ease, Riches.* and *Honour*: Ease, *that they may Sit*; Riches, *in thy Kingdom*; Honour, *one on thy Right Hand, and the other on thy left*: The indiscretion of which *Request* appears in the discreet *Answer*; consisting of Correction, *But Jesus answered and said, Ye know not what ye ask, &c.* And of *Direction*, *Ye know that the Princes of the Gentiles exercise Dominion, &c. Ye know not what you ask*; either for the *matter*, if you think *my Kingdom of this world*; or otherwise for the *manner*, if you think *to sit in my Kingdom, before you have drunk of my Cup*; And here the Reply was as *confident* as the *Suit*. *They say unto him, We are able*: Ye shall indeed (saith Christ) drink of my cup, &c. he sayes not *ye can* (to take them off from their own Reliance) but He enabled them both indeed to drink it. St. *John* tasted that Cup of Persecution, both in the boyling *Caldron*, and the Banishment to *Patmos*! But Saint *James* drank deeper of it, by a literal Martyrdome, Acts 12. *Where Herod the King stretched forth his hands to vex certain of the Church.* Good Kings are said to be *nursing Fathers* to the Church; but usurping Tyrants (you see) make a prey of her. *Herod here stretcheth forth his hands to vex certain of the Church*, (*i. e.*) Certainly the best and principal, as here, whether out of any private grudge, or general *insinuation* with the Jews, as is most probable, verse 3. (it comes all to one sad point) *He killed James, the Brother of John with the sword, &c.*

Johannes in persecutione, Jacobus in passione. Remigius apud Paludensem, in locum.

Acts 12. 1, 2. 3, &c.

&c. and the murtherer here was *Herodes Agrippa*, otherwise called *Herod* the King; not *Herodes Aſcalonita*, otherwise called *Herod* the Great, that ſlew the *Bethlemitiſh* Innocents; nor *Herodes Antipas*, otherwise called *Herod* the *Tetrarch*, who beheaded Saint *John Baptiſt*, Matthew 14. But here the Grand-childe of that *Herod* the Great made away Saint *James*, all of a Blood, and of the ſame bloody Inclination; as I finde diſtinguiſhed in an old Verſe, that is better *Hiſtory* then *Poetry*.

Aſcalonita necat Pueros, Antipa Johannem,
Agrippa Jacobum, claudens in Carcere Petrum.
Great *Herod* ſlayes the Males!
The Tetrarch *John!*
The King kills *James!* and *Peter* ſeiſeth on!
Guido ex Lyran.

Nor was that ſeiſing of him all the miſchief he intended, for ſeeing how well the Jews reliſhed the blood of St. *James*, he was purpoſed (ſaith *Euſebius*) ſoon after to diſpatch St. *Peter*; but that he was the very night before prævented, and St. *Peter* freed from *Priſon* by a Reſcue of Angels, as your leaſure may read the *Story*, *Acts* 12. And this blood of the Martyrs became ſo happy a *Seed* of the *Church*, that in the *Primative Perſecutions*, many *Chriſtian Volunteers* yielded up themſelves, (that might have been obſcure and ſafe) acknowledged themſelves *Chriſtians*, crowding into the Throngs of condemn'd *Perſons*, and as it were ſtole an opportunity of Dying! Theſe indeed were voluntary *Confeſſours* and *Martyrs*, but evidently and immediately for *Chriſt*, himſelf, and his Goſpel; not out of any *Phariſaical Affectation*, not out of any *implicite Faith*,

Acts 12.7. &c.

Faith, blinde obedience, or maintaining any spiritual usurpation whatsoever, but meerly out of *Ardency* to Christ and Christianity, as *Eusebius* here mindes us (out of *Clement* one of the Schollars of the Apostles) of a most remarkable History, and which was generally received as authentick, *viz.* That the Informer which brought Saint *James* unto his Trial, seeing the undantednes of his witnessig Christs Truth, was thereby converted, (like St. *Pauls* Jaylor) and declared himself a Christian; and for the same, became an immediate Co-partner in his sufferings, asking him forgiveness as they went to Execution, which Saint *James* expressed by prayer for him, and exosculation; as you may read the story in *Eusebius*, together with the signal vengeance on their Murtherer *Herod Agrippa*, "Who on a day of great "*Solemnity* entring the Theater, (saith he out "of *Josephus*) gloriously "*appareled, and making a "vain glorious *Oration* to "the People, among whom "some Cycophants cry'd "him up for a *God*, and not "*a man*; till a little time "demonstrated him *a Worm*, and *no Man*; "for in the height of all his splendor, he per-"ceived an **Owl* over his head (saith *Josephus*) "pearched on a cord, which he knew to be the "fatal Messenger, as formerly of his Prospe-"rity, so now of his Destruction; which ha-"stened on him in terrible and sudden Tor-"tures. Which the sacred Scripture most con-

ὁ εἰσαγαγὼν τὸν Ἰάκωβον εἰς δικαστήριον, μαρτυρήσαντα αὐτὸν Ἰδὼν, κινηθεὶς ὡμολόγησεν εἶναι καὶ αὐτὸς Χριστιανὸν, &c. *Euseb. Eccl. Hist. l. 2. c. 8.*

* Στολῇ ἐνδυσάμενος ἐξ Ἀργύρου πεποιημένην, πᾶσιν εἰς θαυμάσιον ὑφὴν εἶναι. *Et paulo post in eodem C.* μέχρι νῦν ὡς ἄνθρωπον ἐφοβήθημεν, ἀλλὰ γε τοῦν' τεῦθεν χρείττονα σε θνητῆς φύσεως ὁμολογοῦμεν ὄντα ἐπέπληξε τούτοις ὁ Βασιλεὺς &c.

* τὸν ἄγγελον, *melius scribit Eusebius. Fatalis Bubo, dirum mortalibus omen.* Virgil.

contracts, and beſt atteſtates: *Acts* 12. How that (his *Death* being ſomewhat proportioned unto his *Life*) an *Angel of the Lord ſmote him, becauſe he gave not God the glory*: and he was σκωληκόβρωτος, (i.) *eaten of Worms, before his Diſſolution!* Acts 12, 23.

But to return again unto Saint *James*, the manner of whoſe *death*, being not expreſſed in *Scripture* particularly, is ſeverally phanſied; but moſt probably concluded by *Alſtedius* (from the mention of the *ſword*, ver. 2.) that he was *Beheaded*: The *hard-hearted* Nation of the Jews, no doubt, being as dexterous in that *art of Decollation*, as any of our *Outlandiſh Neighbours*. Thus St. *James*, ſomewhat like *Henoch* (the ſhorteſt lived among the Patriarchs before the *Flood*) with the ſhorteſt *circuit*, finiſhed the courſe of his *Apoſtleſhip*; yet e're his death (ſay ſome) he firſt propogated the *Goſpel* into *Spain*; for which he is ſtill owned there as *Tutelar Saint*, of that grave *Country*. I ſay, thus St. *James* drank of *Chriſts* Cup firſt, *Anno Domini* 43. And ſo conſequently was the firſt of all the Twelve *Apoſtles* in *Chriſts Kingdom*; according to his Mothers requeſt, as in the *Goſpel* for *This Day*. But then you may ask, how does that part of *Chriſts* anſwer hold, Ver. 23. *It is not mine to give*, &c. eſpecially when, *Mat.* 28. it is ſaid, *All power in Heaven and Earth is given to me*, &c. But Saint *Auſtin*, * and others anſwer, *It is not mine to give, as Man, and Allied to you; but as God, and equal to the Father*: ſo here he gave it; *Not mine to give* out of

Jacobum Securi percuſſum ſcribit. Euſeb. l. 2. c. 8.

Alſted. Chron. c. 27.

Matth. 28. 18.

* *Lib. 1. de Trin. Ardent in locum.*

of any *partial* Relation to you, *being no Respecter of persons*; *Not mine to give you* now, before *you have drank of my Cup*; but there so soon as ever Saint *James* had drank thereof, the *Boon* was granted, *to sit in his Kingdom*; and granted in a better sense, then e're desired. Such is the happy Issue of *Christian Sufferings*, of suffering for *Christ*, and a good Conscience.

POEM 30. { On Saint *James*. }

THis was a *Saint* of *high* and *active Heat*,
Whose *Style*, like *Alexander's*, was the *Great*;
And that for *ampler Conquest* (of the *Two*)
O're *Worlds* of *Sin*, his *own* and *Others* too;
While yet his *Heart* Dissolves to many a *Tear*
Still to see *more such worlds unconquered* were!
He's one o'th *First* that at his *Masters* call,
Leaves *Friends* and *Kindred*, *Sea* and *Land* and all
To Follow Christ, and there himself t'indear,
With *passionate Affections* doth adhære:
Yet for all this, *within Him* did Reside
Some *Dregs* of uncontrouled *Wrath*, and *Pride*.
(Such is the *state* of choicest *Flesh* and *Blood*!
Gold and *Alloy*, a Blend of *Ill*, and *Good*!)
Here, in a nice and fond *Ambition*, He
Must needs know, *who*, of all, should *Greatest* be?
Is answered, the *Least*; *Humility*
Being the chief *Christian Magnanimity*:

This

This is the *Quæſtion* fills the world with Jars,
And turns its *Golden Peace*, to ſteely Wars!
This buſies ſubtle Brains, to ſeek out *Flaws*;
And makes men Proſtrate *Goſpel* unto *Laws!*
This breaks all *Bonds*, and pulls all Order down;
Wading through *Bloud* and *Rapine* to a Crown!
Nor doth this Tumour onely *haunt* the *Lay*,
But even the *Sacred Function* here betray!
What Fleſh and Blood from this Infection free?
When in *Apoſtles* we ſuch weakneſs ſee!
Nor this alone their *Frailty* doth Reveal,
But (what's too common ſtill) a *fiery Zeal*;
Becauſe *ſome* did not kindely entertain
Their firſt *Accoaſt*, they pray that *Hell* again
Might ſhowre from *Heaven!* for to conſume all thoſe
Samaritan inhoſpitable Foes!
But Chriſts own's no ſuch Prayers as do kill,
And make *Religion* Midwife to their ill!
No, our meek Lord (according to their *Merit*)
Rebuk'd the *Ignis fatuus* of their Spirit:
And ſtill Rebuke it *Lord*, out of all Breaſts
Eject theſe *Jebuſites*, and ſcorching *Gueſts*,
Both Pride and Anger; whence ſhall riſe a Calm
On all the world, and turn our *Gall* to *Balm*:
As 'twas with *James* and *John*, (their vices laid)
They then moſt eminent *Apoſtles* made;
Each of them then prov'd *Chriſts* adopted *Mate*;
They being a Pair of his Triumvirate:
And for St. *James*, as if in *Tabor* there
He (with his *Maſter*) new transfigured were
Firſt ſpends his Life in *Preaching* of the Word,
Then layes it down a Martyr by the Sword!
That as before he was St. *James* the Great
For Grace, ſo now for *Glory* the *Compleat*.

PRAYER 30. { On St. James. }

BLeſſed Saviour, who (knowing the hearts of all men) didſt make the beſt Choice of Thy Diſciples, and yet Thy very Apoſtles (among their many vertues) not without ſome mixture of Infirmities and Vices! as we ſee here in Thy Servant James, Ambition, Paſſion, Æmulation! So that we may not look for any Perfection here, for a Moon to be without her ſpots, or men in the holieſt Function to be Angelical, and void of humane weakneſs; Lord give us therefore Condeſcenſive Spirits, to bear with the Infirmities of thoſe about us; and being full of them our ſelves, to let down expectation of finding none in others: And as Thou didſt with Patience (though not with Approbation) tolerate their Failures for a while, until (with a milde Spirit) Thou didſt Reduce them to a better Information: So vouchſafe us Thy Grace (we beſeech Thee) ſo to bear with the weakneſſes of others, that we partake not of them our ſelves; but that if we finde any one overtaken with an offence, we may endeavour to Reſtore ſuch an one with the Spirit of Meekneſs, conſidering our ſelves, leſt we alſo be tempted: And more particularly (O Lord) Rebuke that Spirit of Pride and Paſſion that Reigns among us, (in far greater meaſure then in this Thy Servant here reflected on) even to the Diſtraction and almoſt Deſtruction of three great Nations. O Let us learn to ſuppreſs both of them, Envy and Ambition, from Thy ſweet

ſweet example; who waſt not only humble but Humility it ſelf, and that not onely in the low Circumſtances of Thy Birth, but alſo of Thine Education, and beſt outward Condition, being contented not to have whereon to Reſt thine head! And high enough (ſure) is that Servant, who is equal with his Lord: And for that other Jebuſite of Wrath and Anger, that not onely lodgeth but (alas) dwelleth in us! that ſo tranſports us, (as the evil Spirit did that young man Poſſeſſed) oftimes caſting us into the fire, the fire of Contention! Oftimes into the water, the water of Storm and Tempeſt: and ſometimes tearing us (as it were) all to pieces, in Unſettledneſs and Diſcompoſure. O Lord caſt out this evil Spirit by Thy eſpecial Grace, and our ſtrong Reflection on Thy milde Deportment; who waſt dumb before the Shearers, and being Reviled, Reviledſt not again: Help us (O Lord) againſt theſe Sons of Zeruiah, *which both are too ſtrong for us; Eject this Bond-woman and her Son, both Pride and Æmulation, that we may henceforth ſtrive onely to go one before another in well-doing, and rather to be good then great; and to Conquer rather by yielding then contending, knowing that it is the Glory of a man to paſs by an offence, while Anger Reſteth in the Boſome of Fools: to which end alſo, Let us Imitate Saint* James *in his Reduced Vertues, of Fervency in Zeal and Love to Thee; of Diligence and holy Courage in his Labours; of Conſtancy and Perſeverance in the Faith; of Reſignation both in Life and Death: that ſo living in Thy Service, we may be aſſiſted thorow the Accidents and Agonies of Death; and after*

all may enjoy the Recompence of Thy Promiſe, in the Felicities æternal. Amen. Amen.

The Collect.

Grant O mercifnl God, that as Thy holy Apoſtle Saint James, *leaving his Father, and all that he had, without delay, was obedient unto the calling of Thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnall affections may be evermore ready to follow thy Commandments, through Jeſus Chriſt our Lord.*

The Epiſtle. Acts 11. v. 27. to chap. 12. in v. 3. at, *Then were the, &c.*

The Goſpel. Matth. 20. v. 20. to v. 29.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

S, BARTHOLOMÆVS.

M. *Psalms for D. M.* 24. E. *Psalms for D. M.*

UPON *The Festivall of St.* Bartholomew.

M. Less. 1 *Ecclus.* 25. 2 *Acts* 22. E. Less. 1 *Ecclus.* 26 2 1 *John* 1.

DISQUISITION 31.

FAin would I adde something among the rest, to the honour of this Saints memory, but where to finde any true *Records*, either of his works or words, is altogether difficult: For we finde him named onely in that *Catalogue* of the Apostles, *Matth.* 10. and else, little or no mention of him; insomuch, that one (in his *Meditations* on him) being hard driven, applieth to him, that of *Pliny*, touching the *Nightingale*, *Vox & præterea nihil*, wittily, however the Reason be indeed quite contrary, he being so far from being Voice, and nothing else, That we hear nothing of his *voice*, nor any speech of his at all: For in the whole *Scripture*, (the truest Register of the Apostles *Acts*) these two words are all that we finde of him, *Et Bartholomeus*, and *Bartholomew*, *Matthew* 10. And so indeed four times named in the *Scripture*, and no more; and then but onely named, without any relation of the least *word* or *deed* of his: not one of the rest

Matth. 10. 3. *Mr. Austin.* Matth. 10. 3.

of the Apoſtles, but is deſcribed to us, either by ſome Sirname, by his Kindred, Countrey, or elſe by ſome one or other remarkable *action*, or *expreſſion* of him: But of this *Saint* we hear no farther mention, then his name, in all the *Goſpel*, or other parts of the *New Teſtament*; and for other Authours (without a Canonical Foundation) they are ſo full of uncertainty and ambiguity, that I ſhall think it fitter to give you a ſhort Diſquiſition, touching him, then a tedious and dubious Peroration.

Much difference there is (among thoſe few Writers that mention him) about his *Perſon*, about his *Profeſſion*, about his *Name*. * One who hath writ a *Tract* concerning the Apoſtles, takes him for *Nathaniel*, and ſaith that *Bartholomeus* was but his Sirname, as many other of the Apoſtles had, *viz.* Saint *Jude* called *Thaddeus*, *Bar-Jonah* to St. *Peter*, &c. And this he is induced to believe, not onely from ſeverall Authours that he mentioneth, but mainly for that *Bartholomew* is ever mentioned with St. *Philip*, who was the firſt bringer of *Nathaniel* unto *Chriſt*, and as he thinks, ſtill called by that Sirname of *Bartholomew*, and not *Nathaniel*; again, becauſe St. *John*, who onely mentioneth the ſtory of *Nathaniel*, doth at ſeveral places mention all the Apoſtles ſaving St. *Bartholomew*, while all the reſt mention not at all *Nathaniel*. But this *Baronius* diſlikes and diſproves, ſaying, Some have thought *Nathaniel* to be *Bartholomew*, moved thereunto by light Conjectures. For St. * *Auguſtine* (whoſe Authority

* *Serarius Tractat. de Bartbol.*

Quidam Apoſtoli Binomii.

John 1. 45.

Levibus conjecturis permoti. Anno Chriſti, 31. *Num.* 28.

* *In Johan. Tract.* 7.

thority is beyond all of them) affirmeth peremptorily, that *Nathaniel* was none of the *Twelve*, and he addes his Reason, *Christ chose the weak things of the world to confound the wise, &c.* He chose not at first such learned and eminent Doctours of the Law; the very Reason *Ludolphus* gives, that *Nicodemus* was not admitted into the number of the Apostles.

Eruditum ac peritum legis noluit Dominus eligere, &c.

And this, I confess, is rather to shew, who he was not, then who he was; and therefore let us proceed, to see what they say of his Profession. And there, first, * *Tostatus* Collects him to have been a *Fisherman*, and a *Jew* of the Province of *Galilee*; and so the *Romish Breviary* calls him, *Apostolus Galilæus*; while others of great note (as the Bishop of * *Equilinum, &c.*) hold, that he was no *Jew*, but a *Syrian*; that he was no *Fisherman*, but one of *Noble Extract*, even *Nephew* and *Heir* unto a King of *Syria*; as his Name seemeth to intimate (which is our third Remarkable of him) *Bar Tolmi* (i. e.) signifying the Son of בר תלמי *Ptolomeus*, as the *Greeks* and *Egyptians* speak it; but the *Syrians* call it *Tolmai*. I confess, the *Hebrew* * *Etymon* hath another Aspect also, speaks him the Son of one drawing waters; which I refer rather to *Spiritual living waters*, and the *Wells of Salvation*, then to those of a mean *Labourer* or *Fisherman*. For as one observeth, This is a *Syrian*, and no *Hebrew* Name, hinting him to have been some great mans Son, of that Name and Coun-

* *In Mat. c. 10. quæst. 35.*

* *Petrus de Natalibus, l. 7. cap. 103. &c.*

* בר תלה מים *Filium suspendentis aquas.*

Devenere viri Mose duce, sex ubi Fontes,
Et sex forte alii vitreo de rore rigabant;
Septenas decies Palmas, qui mysticus Elim
Lucus, Apostolicum numerum libris quoq; pinxit

Syrium est hoc nomen non Hebræum, Episcop. Hispalensis, Fol. 1002.

Countrey, uſuall in Scripture to denominate men, ſons of their Fathers, without other addition: Neither is that Objection enough
1 Cor. 1. 16. againſt it, 1 *Cor.* 1. for it ſayes not, that not *any Noble*, but that *not many Noble are called*, and one in twelve is not many: and this ſeems to me the more probable, as wiping off that ſcandal of *Julian* the *Apoſtata*, who ſaid, *that mean Fiſhermen, and ſuch, were eaſily ſeduced*; and therefore *Chriſt* did afterwards receive perſons eminent; eminent in *Learning*, *Saul* was ſo; and of *Authority* in the State, *Nicodemus* was ſo; of *Wealth* and *Ability*, *Zacheus* was ſo; and ſo was *Joſeph* of *Arimathea*; and then, why not ſo this *Bartholomeus?* From whoſe *deep ſilence* in the Scripture, (even in the midſt of all the Apoſtles *contentions*, *miſpriſions*, or other *Infirmities*; for which moſt of them were at ſome time or other, reprehended by their gracious Maſter) I cannot but commend his *prudence*, *meekneſs*, *unity*, *modeſty*, and *taciturnity*; that let fall nothing to the breach of either, and recommend them unto your *Imitation*. For as ſilent and reſerved as he appears in Scripture, yet *Eccleſiaſtick* * ſtory rendreth him loud and eloquent in the advancing of his *Maſters Goſpel*; Firſt, travelling and preaching unto the *Lycaonians*, and afterwards to the remoter *Indians*, and laſtly, to the barbarous *Armenians*, where by their King *Aſtyages* (for converting his Brother *Palemon*, that after became Biſhop of the place) he was put to death, or rather to many deaths in one! One ſo complicated, as paſſed all parallel, but the Barba-

* *Vide Alſtadii Chronol. Converſ. Pop. c.* 27.

rity

rity of that place and Tyrant; being firſt ſtoned, and afterward excoriated, even *Flayed alive! Giving his ſkin and all that he had*, not as *Job* ſaith, *for his life*, but for the *Faith and Truth of Chriſt his Maſter*, animated with that comfortable confidence of holy *Job, ch. 19. That I ſhall be covered again with my ſkin, &c.* Nor is there yet an end of him; for ſome write that they let him hang upon the *Croſs* till the day following, ſtill preaching Chriſt unto the Spectatours, till they beheaded him, (and then indeed, that was mercy) *Anno Domini* 51. And hence it is called, a double Feſtival; ſome keeping the five and twentieth of *Auguſt* to his memory, others with us, the four and twentieth.

Job 1.

Job 19. 26.

Duplex Feſtum dies Sancti Bartholomæi.

POEM 31. { On Saint *Bartholomew.* }

Moſes Conducts the *Jews* their *Tents* to ſtrew
Where *twelve Founts Elim* waſh, with fruitful Dew;
Where ſeventy *Palms* did *myſtically* grow,
Both *Chriſt* and his *Diſciples* to foreſhew:
Moſes his *Wonders* (all the way He went
From the *Red Sea* to *Canaan*) *Chriſt* preſent;
That *dozen Springs* did Liquidly Record
The *Twelve Apoſtles* of our *Gracious Lord*;
The *ſeventy Palms* that Flouriſh'd by the *Wells*,
Of the Diſciples were fit *Parallels*;
Nature and *Number* both did *ſignifie*
Their *Doctrine's* pleaſant Fruit, and *Victory*:

Still

Still may *These* flouriſh, and the *Other* flow,
The *Springs* no *Ebb*, the *Palms* no *Winter* know:
Let us then *Pitch* our *Tents*, or rather *Dwell*
Where each may have his *Palm*, and *ſacred Well.*
Scriptures are juſtly call'd *Salvation's Wells*,
In Draught whereof *Saint Bartholmew* excells;
The *holy Language* intimates the ſame,
That *Son of Water-drawer* ſtyles his *Name*:
What *Springs* to *Fields*, to *Souls* is *Bartholmew*,
To Quench *Sins Heat* ſtill bringing the *cold Dew.*
Some think *This* was *Nathaniel*, then his ſtyle
Runs high, *a Man in whom was found no Guile*;
And that too Witneſſed by *One* ſo pure,
That there was *none* in *Him* we may be ſure.
Some think *Him Princely born*, and that his *Name*
The *Son of Ptolomy* imports the ſame;
If that be ſo, it ſeems then there were *ſome*
Of *Noble Extract* who to *Chriſt* did come;
That *Envy*' and *Ignorance* no more *Traduce*
That Place to *Honourable Worth's* Abuſe,
Not many Mighty, many Nobles are
Invited, or (at leaſt) to *Chriſt* repair;
Indeed not *Many*, ſince there are but *few*
Of that Degree, to the vaſt *Vulgar-Crew*:
Yet did not *Princes Chriſt* in *Swath-bands* greet,
Proſtrating Themſelves and *Subſtance* at his Feet?
And did not *Ruling Nicodemus* go
To *Chriſt*, his *Saving Inſtitutes* to know?
And that great *Arimathean* did Procure
Chriſt's Corps Embalm'd, a *Noble Sepulture!*
To One of his *Diſciples* did Reſort
The *Treaſurer* of *Queen Candace's* Court;
While did another of that ſacred *Train*
Noble Beræans alſo Entertain:

And

And here the *Nobly-born Saint Bartholomew*
Coming to *Chriſt*, much *People* with him drew;
Example is *Magnetick*, but when *Great*
And *Good* both meet, they make the *Charm* Compleat;
Whoſe're He was, *He* for his *Maſter* gave
His *Skin*, Chriſt's Truth, not *his own Life* to ſave:
Being ſuch a fruitful *Saint*, then, 'tis but Reaſon,
His *Feaſt* be kept in ſuch a *Fruitful Seaſon*.

PRAYER 31. {On St. *Bartholomew.*}

O Bountiful Saviour, who Furniſheſt all Thy Servants and Diſciples, with graces ſufficient for Them and their Imployments; and yet adorneſt ſome of them (like Stars of brighter Glory) with more Eminent Endowments, and excellenter Gifts then others: as here thy Servant Bartholomew *with high Piety and Fortitude, both for the Doing and Suffering of Thy holy will; ſo with great Prudence alſo, and ſuch wiſe Reſervedneſs, that while all or moſt of thine other Apoſtles, (either from their words or Actions) have ſome blemiſh or other Recorded of Them; yet this Thy Servant* Bartholomew *hath not the leaſt ſpot upon his Linnen Ephod, nothing of Defect or Diminution Regiſtered: Beſtow on Us O Lord, the Grace to Imitate Him, in his Reſervedneſs, Taciturnity, and Prudent Silence (in ſuch an Age eſpecially, wherein Thy Prophet ſaith, That the Prudent man holdeth his peace in the Evil Time) that ſo we may the better Reſerve our ſelves, for good opportunities to do Thee Service: and then,*

that

that like this great Apoſtle, we may (as it were) awake our Diligence into a reſolute Activity, to ſerve Thee both in Word and Deed, unto the utmoſt of our Talents, and Abilities: and when we can no longer, by voice or Action, Propagate Thy Truth, and Advance thine Name and Honour; O then ſtrengthen us with true Chriſtian Fortitude, that we may Reſign our ſelves (with Holy Bartholomew) *unto what Means or End, unto what Life or Death; Thou ſhalt be pleaſed to Carve out unto us! that as we have given up our Souls a Reaſonable ſervice in an holy Life, ſo we may give up our Bodies a Living (nay if Thou pleaſeſt) a Dying Sacrifice (as he did in ſtrange Tortures!) That ſo having here, glorified Thee both in our Souls, and in our Bodies (becauſe both are Thine, or ſhould be ſo at leaſt) Thou mayeſt ever præſerve Them as Thine own, and hereafter Glorifie Us in both, in thine æternal Habitations of Felicity. Grant theſe O Father of Mercies, for thy Sons ſake of Infinite Merit; and mean time, Seal the comforts of it, to our Hearts, Conſciences, and Converſations, O Holy and bleſſed Spirit; to whom three Perſons, one Coæqual, Coæternal God, be Rendered both from our Souls and Bodies, all Honour, Gratitude, and Adoration. Amen. Amen.*

The

The COLLECT.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, *truly to believe and preach thy Word: grant we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord, Amen.*

The Epistle. Acts 3. ver. 12. unto ver. 17.

The Gospel. Luke 22. v. 16. unto ver. 25.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M. *Pſalms for* D. M. 21. E. *Pſalms for* D. M.

UPON *The Feſtivall of St.* MATTHEW.

M. Leſſ. 1 *Eccluſ.* 35. 2 *Mat.* 22. E. Leſſ. 1 *Eccluſ.* 38 2. 1 *Cor.* 6.

DISQUISITION 32.

OBſerving *Eccleſiaſtick* Order, the *firſt* is here become one of the *laſt*, *ſcil.* Saint *Matthew*, the firſt *Pen-man* of all the *New Teſtament*, one of the laſt among theſe *Glorious Worthies*: but ſo among the *laſt*, as ſome *choice Diſh* is at a *Feſtival*; ſo of the laſt, as none of the leaſt remarkable *Converſions*; and though under his own *hand*, yet that of the *Holy Spirits* Guiding, cannot be ſuſpected of immodeſty: *And as Jeſus paſſed by from thence, he ſaw a man ſitting at the Receipt of Cuſtome, named Matthew, and ſaid unto him, Follow me; and he aroſe, and followed him.* Wherein you have Chriſts *Invitation*, and St. *Matthews Reſignation*. Our Saviours *Voice*, and his Saints *Eccho*, ſomewhat like *Davids*, Pſalm 27. *Seek ye my Face; Thy Face, Lord, will I ſeek.* Firſt, the *Invitation*, Matth. 9. *As Jeſus paſſed, he ſaw, &c.* where are the Circumſtances and Subſtance of the *Call*; Circumſtances, firſt of *Perſon*, *Jeſus*, and *Matthew*; *Matthew* a rich man,

Matth. 9. 9.

Pſal. 27. 8.

S. MATTHÆUS

For God to become man, a Virgin ſoule
For to conceive, bring forth, & yet not foule
Are Miracles; yet theſe good Matthew brings
As tidings, fitteſt for an Angells wings.

man, a covetous rich man, a covetous rich man in a corrupt office; ſtiling himſelf the *Publican*; in an Emphatical acknowledgement, (while the other *Evangeliſts* call him *Levi*) and ſo needing a *Jeſus: Salutare Nomen*, the *ſaving Name* of Him, who *to that end, came into the world*, Luke 9. And here paſſing forth from curing the Palſied mans Body, he healed *Matthews Soul:* It was his buſineſs thus to be doing Good, even *his meat and drink to do the will of his Father, who would not the death of a ſinner, &c.* his Goodneſs ſtill more amplified from the *place and time*, for that he called *Matthew ſitting at the Receipt of Cuſtome.* Other Diſciples *Chriſt called* as they were doing good, (as *Peter* and *Andrew from Fiſhing*, *James and John mending their Nets, &c.*) But (O the Miracle of Mercy) he called *Matthew* when doing *hurt* and *injury*, executing his *hateful office: Sitting at the Receipt of Cuſtom*; and *ſitting*, the worſt poſture of evil, the worſt of all thoſe degrees of ſin, obſerved out of *Pſal.* 1. Now *Matthew* was a *Graduated Publican*, ſeated in the *chair of the ſcornful*, which is worſe, then either *walking in the Counſel of the ungodly*, or *ſtanding in the way of ſinners*! Inſomuch, that *Publicans and moſt hated Perſons*, were grown *Convertibles*, (the *Jews* paying no ſuch *cuſtom* before their *Captivity*, that being indeed alwayes the *leader* of *oppreſſions*) ſo that *Publicans* we finde ſometimes joyned with *Heathens*, *Mat.* 18. ſometimes with *Harlots*, *Ch.* 21. but alwayes with Sinners. But now to the *ſubſtance* of the *Call*, *He ſaw, and ſaid, &c.* he ſaw, not onely

Mark 2. 14. Luke 5. 27. c. 9. 56.

Mat. 4. 18.

Pſal. 1. 1.

Genebrard in Pſal. 1.

Mat. 18. 17. c. 21. 31. Luke 15. 1.

onely with *Corporal eyes*, (as he ſaw many ſo) but with eyes of compaſſion, with eyes of *Dilection: Ubi oculus, ibi amor.* Here *Chriſt's* eye and affection went together: he ſaw him as a *Pearl* on a *Dunghil*, as a *choſen veſſel* for a *better office: He ſaw him*, with ſuch eyes as looked
Exod. &c. on *Iſrael* in *Egypt*, Exod. 3. as looked on St. *Peter* weeping, or on *Nathaniel* under the *Fig-*
John 1. 48. *tree*, John 1. He ſaw him with a *ſpeaking eye, and ſaid unto him, Follow me; Verbum effectivum:* This was an *operative word*; and ſpoken not ſo much unto the *Ear*, as to the Heart, which when God is pleaſed to utter to a Sinner, of what *Magnitude* ſoever, is as effectual as his *word* was at the *Creation. Dixit & factum eſt.* Where, *he ſpake the word, and it was done.* So here it was likewiſe with Saint *Matthew*, immediately without diſpute, without Apology, without any Hæſitation, or de-
Luke 5. 28. lay, *He aroſe*, (St. *Luke* addes) *Left all, and followed him.* Indeed, a ready and full *Reſignation:* not a Pretenſion, but an *Act* of *Self-Denial:* and that not a ſingle one, but a *three-fold Cord*, a * treble Abnegation; an *Abrenunciation* of his *wickedneſs*, of the world, and of his will, (happy Thoſe that herein *Read*, and *Trace* him) for Sin; *he aroſe*, aroſe out of the Grave of * *Avarice*, wherein ſo many buried, alas! that never riſe! aroſe by true Remorſe, from his old *unconſcionable* courſe, to *newneſs of Life.* For *Wealth*, He aroſe from that by leaving all, *Luke* 5. (i. e.) the uſe of all, yet not

His Reſignation.

* *Triplex Abnegatio, viz. Peccati, Mundi, Sui.*

* *Latius Regnes avidum domando Spiritum, quam ſi Lybiam remotis Gadibus jungas, & uterq; Panus Serviat uni.*
Horat. l. 2. od. 2.

not his * Right: for he entertained *Christ at a great Feast in his house*, Luke 5. and so are all the Apostles to be understood in their *Omnia Reliquimus*, *Behold we have left all, and followed Thee: What therefore, &c.* no *President* here for vowed *Poverty*, or voluntary *Mendicants*, from Example of the *Apostles*; who albeit they left the use of all to follow *Christ*, yet left they not their *Right* and *Possession*; as appeareth by our *Saviours* words to them, a little before his *Passion*, John 16. *Behold, the hour cometh, yea, and is now come, that ye shall be scattered every one to* [*his own*] *and leave me alone*; and if any think to evade This, by construing it of *Relations*, *their own Friends*, or *Countrey*, rather then of their own Goods, and Accommodations: Our *Lord* himself puts it out of question, *John* 19. by *Bequeathing his blessed Mother to Saint John, who from that time* (saith the Text) *took her home to his own House*. And in this *sense* also, (besides that of *Charity* and *Restitution*) St *Matthew* here left all to follow *Christ*. And yet we further grant, that if *Christ* should please by any particular command, (as he did that same *young rich man*, *Matth.* 19) to call any of us hereunto; by *Persecution* for his *Name* and *Gospel*; the case is evident (in such Competition of the Conscience, and the World) we may then, nay *must leave all, if we will be his Disciples*, *Luke* 14. But otherwise, by a Vow of *Voluntary Poverty*, to binde ones self to a state wherein we must beg, and Receive from others, while we might be able to do the more *blessed work*, *to*

* οὐ κτῆσιν, ἀλλὰ χρῆσιν. Luke 5. 29.

Mark 10. 28.

John 16. 32. εἰς τὰ ἴδια.

John 19. 27. εἰς τὰ ἴδια τὴν οἰκίαν, so some Copies are translated.

Voluntary Poverty not warrantable from the Apostles Example.

Luke 14. 26.

give to others; what were this but voluntarily to incurre that *curse* of the wicked? *Let his Children be Vagabonds, and beg their Bread!*

Psal. 109. 10. Psalm 109.

Abnegatio Sui Now for the *Abnegation* of his *will*, (that is more peculiarly himself) having thrown off the burthens of *Sin* and the *World*; He makes the easier conquest of his *will*, now fixing it on better Objects, saying with † Him, I am greater, and born to greater things then earthly Transitories, considering himself of nobler extract, then to scrape in *Dunghils*, and so centers his *Heart* right, fixeth it on Christ. Privative Righteousness is not enough for *Christians*. They must exceed the *Pharisees*, *that will enter Heaven*, Matthew 5. And therefore his was Positive, as *Tully* said of *Pompey*, Not onely without *vice*, but within *vertue*: so Christ of each good *Christian*, He must not be onely *innocent* as the *Dove*, in declining evil; but also *wise* as the *Serpent*, in effecting good. Saint *Matthew* here not onely left all, but you see, followed Christ, and that (as one observes) speedily, chearfully, seasonably, constantly. *Speedily*, indeed immediately, without staying to ballance his Accounts, or *Ceremonize* with his *Relations*: *Chearfully*, as undervaluing corporal gain to spiritual advantage, Feasting his new Masters *Body*, as *Christ* did chear his *Soul*: *Seasonably*, he being even drowned in flowing opulence and oppression: now served his wealth as * *Crates* did his; and seasonably in respect of *Christ*, who now *invited* Him *in transitu*, as He passed by, which had he neglected, might

† *Major sum, & ad majora genitus.* Seneca.

Non solùm extra vitium, sed intra virtutem. In oratione.

Celeriter, lætanter, convenienter, perseveranter. Paratus in Ser. de St. Matthæo.

* *Mergam te, ne mergar à te.*

might perhaps have ſate long enough e're ever he met with ſuch an opportunity again: *Chriſt* might have paſſed by him in another ſenſe! Time is like the Tide, that as it ſtayeth for no man, ſo being neglected is irrevocable; reject no profer'd Graces, embrace all ſpiritual overtures and Advantages, *Seek the Lord while he may be found, &c.*

ὁ καιρὸς ὃ χρονίζει.

Iſai. 55. 6. Heb. 3. 13.

Laſtly, he followed *conſtantly*, being firſt a *Diſciple*, then an *Apoſtle*, afterwards an *Evangeliſt*, and laſt of all, a *Martyr*: As a *Diſciple*, he heard and learned; as an *Apoſtle* he preached and taught; as an *Evangeliſt*, He wrote the *Goſpel of Chriſt*; and as a *Martyr*, he ſuffered for Him! Firſt preaching in *Judea* and *Æthiopia*, (ſaith *Euſebius*) in the eighth year after Chriſts Aſcenſion, being *Anno Domini* 43. He publiſhedd his *Goſpel* in their own *Hebrew Language*: which Saint *Hierom* affirms himſelf to have ſeen and read in the Hebrew Character; and who Rendred it firſt into the Greek he knows not, unleſs it were St. *James* the Brother of our Lord. In which Goſpel (ſaith one) He made Chriſt a far greater *Feaſt* then ever; great as being writ in the moſt ancient holy *Tongue*; great, as being the firſt and moſt ample of all the *Goſpels*; and laſtly, great in the *Deſign*, ſhewing not onely Chriſts humane *Genealogy*, but proving Him the *Meſſiah*, promiſed by the *Prophets*, and prefigured in the Sacrifices of the Law: And having done all this for the *Hebrews*, he next travelled over *Pontus* and *Aſia*, *Anno Chriſti* 51. and having watered thoſe dry places, he went thence into

Eccleſ. Hiſt. l. 3. c. 18. Bellarmin. de Scrip. Eccl. de St. Matthæo. *Primus omnium Evangelium ſcripſit linguâ Patriâ*, (i.) *Hebraicâ*; *quod ſe vidiſſe & deſcripſiſſe affirmat.* St. Hieron. lib. de Script. Eccl.

Æthiopiam nigram doctrinâ Fidei fecit candidam. Catalog. part. 3. Consider. 9.

Æthiopia, not to change their *outward*, but their *inward Hew*, which ſaith *Caſſaneus*, He effected. He made thoſe *Negro* Nations beautiful in *Faith*, and their dusky viſage to ſhine with the purity of *Chriſtianity*; that He did ſo *in many*, is credible enough; but for the moſt, we may juſtly fear, 'twas otherwiſe. For having ſpent twenty years among them, in *waſhing of the Blackmoore*, (as the Proverb ſpeaks) Their *Actions* ſuiting their *Countenances*, (both ſomewhat *helliſh*) they turn his own *Complexion* to a *Literal Sanguine*, *Beheading* him about *Anno Chriſti* 71.

Alſted. Chron. c. 27.

POEM 32. { On Saint *Matthew*. }

LOng at Receipt of *Cuſtome*, *Matthew* ſits
Hoarding up *wealth* and *Sin*, with ſtrained wits;
Nor need we *Travel* for an *Information*
What kinde of *Officers* thoſe were, each *Nation*
Cryes out of *Publicans*! but Ours doth know
They 're *Kin* to thoſe *Exactors* dwell below!
A *Publican* and *Sinner*'s but one *Man*,
And *This* (with *Emphaſis*) *The Publican*!
Yet *He*, when once *Chriſt* did but gently Call
To follow *Him*, fairly *Relinquiſh'd* all
Sin, *Cuſtom*, *Money*; quits *External* Gain,
Offr'ing to any, that did *wrong* ſuſtain,
Large *Reſtitution*: how (in Force) the *word*
When *Preachers* voice, and Hearers *Hearts* accord?

Let

Let therefore none ſigh with Diſpairing *Cain*,
My *Sins* are greater then can *Pardon* gain!
For here's a *wretch* ev'n in *Oppreſſion* drown'd,
Become an happy *Convert* ſafe and ſound:
Greatneſs and *Goodneſs* meet in one, O *ſtrange!*
Plenty and *Piety* here *Interchange*;
His new *Lord* for *Spirituals* to requite,
He preſently doth *Corporally Invite*,
And by Receiving ſo *Divine* a Gueſt
Is entertain'd *himſelf*, with better *Feaſt*,
With *Bread* of *Life*; ſo entertaining *Chriſt*
The *Publican* ſoon turns *Evangeliſt*.
Inſtead of caſting up the *publick-Coin*,
He Sums the *extracts* of *Chriſt's* Humane-Line;
His numerous *Miracles*, and gifts of *Grace*,
The *Tortures* which his *Paſſion* did embrace!
Thence *Counting* on his *Riſing Victories*,
Until the *Total Summe* did reach the *Skies*
In *Chriſts Aſcenſion*; till his *Soul* attends
His *Maſters* Body, which to *Heav'n Aſcends*.
Deſerv'dly therefore we *This Saint* expreſs
I'th' *Hieroglyphick* of an *Angels* Dreſs.
Lord whiſper us i'th' *Heart* with ſuch a *Call*,
To mourning-*Publicans* convert us All
From *Sin* and Cuſtome in it; that no gain
May from *Thee* any longer us detain,
But in *Thy Service* may our *Lives* expend
That we (how'ere began) like *Him* may end.

PRAYER 32. {On St. *Matthew.*}

O *Humble and Compassionate Redeemer, who in Thy humane Genealogy wast pleased to Descend related (some way or other) to all sorts of People: so also in the choice of Thine Apostles and Disciples, to elect some or other of all sorts of Persons: and here to keep greatest Offenders from Desperation (though no whit to encourage their Transgression) Thou didst vouchsafe to call* Matthew *the Publican to be Thy Servant, thine Apostle, thine Evangelist; for all his Office had engaged Him into great Exactions and Oppressions! yet Thou wast pleased to behold Him (not altogether passing by him) as Thou passedst by: and from thine Eye of mercy, darting a Ray of Grace into his Soul, which like an holy Fire, consumed to Ashes of Repentance all his Love of Temporals, and inflamed Him with an holy Ambition of thine Attendance; to which end he immediately leaveth all to wait upon so Advantageous a Master; alas what Dung and Dunghills are the Transitories of Earth, to the true Riches of Thy Grace, and Glory? the Heart that is but apprehensive of their worth and value, will easily Relinquish (with St.* Matthew) *and contemn Them all; O therefore, Thou great Lover of Souls, touch the Needle of our Spirits with the Loadstone of Thy Grace, that they may incline toward Thee, that they may move but loosely and unsettledly to the Things of this world, but constantly and fixedly toward Heaven; cast*

such

ſuch an Eye of mercy upon each of us, as we are ſitting at our Sins of Cuſtome, our Cuſtomary Sins, that we may forthwith relinquiſh and forſake them: and as the Eyes of Thy Providence run through the earth, beholding the evil and the good, paſs not by us likewiſe without a monitory and gracious Call; that we, though Publicans, and of the groſſeſt magnitude, may with holy Matthew's *readineſs ariſe and follow Thee; knowing that it is rather Impœnitency then Sin that condemneth any one; if we can but with this Thy good ſervant, Ariſe from our ill cuſtomes; and in all caſes of our injuſtice, will but like Him make Reſtitution (Thy voice (O Lord) diſcovering the thick Buſhes!) if we can but ſo follow Thee, in the wayes of Holineſs and Righteouſneſs; why then, all our former iniquities that we have done ſhall be forgotten, and our Sins wilt Thou remember no more; we ſhall then be of the number of Thy good Diſciples, ſhall hear Thy words, for they are ſweet, ſhall participate of Thy ſpiritual comforts our ſelves, and communicate them unto others: following Thy Call in all the Methods of Thy Providence and Diſpenſations; Thy Call in Proſperity, to Temperance, Gratitude, Humility, and Charity: in Affliction following Thy Call to Faith and Patience; in life, by Diligence and Devotion; and in death following Thy Call, in Submiſſion and Reſignation; that ſo expending and ending our Time in Thy Service, we may enter the Fælicities of thine Eternity, whoſe Kingdome ſhall have no end.* Amen. Amen.

The COLLECT.

Almighty God, which by Thy blessed Son, didst call Matthew *from the receipt of custome to be an Apostle, and Evangelist: grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow Thy said Son Jesus Christ, who liveth and reigneth,* &c.

The Epistle. 2 Cor. 4. v. 1. to 7.

The Gospel. Matth. 9. v. 9. to 14.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

S^t. Michael, & ȳ Dragon. Revel: 12

8 And there was warr in Heaven, Michael
- and his Angels fought against ȳ Dragon,
7 and the Dragon fought, and his Angels,
and prævailed not, neither was their place
found any more in Heaven. Revel: 12.

M. *Pſalms for D. M.* 29. E. *Pſalms for D. M.*

UPON *The Feaſt of Saint* Michael, *and all Angels.*

M. Leſſ. 1 *Eccluſ.* 39. 2 *Mark* 2. E. Leſſ. 1 *Eccluſ.* 44 2. 1 *Cor.* 13.

DISQUISITION 33.

ALbeit this *Feſtival* in the Vulgar Compellation bear but a particular Denomination of Saint *Michaels Day*; yet doth the Church herein celebrate the general *Memorial* of all *Angels*, praiſing the Almighty for the great and various Benefits which Mankinde enjoyeth both in Soul and Body, by their appointed Aid and Miniſtration: And indeed, This is doubly conſiderable, either as *literal*, or *allegorical*: The firſt having more of Curioſity and Information, the ſecond more of Certainty and Ædification: the literal ſenſe here leading us to a Contemplation of Angelicall Natures, which of all Creatures (though we come neareſt to Them) *God* hath been pleaſed moſt to ſhut up the knowledge of in holy *Scripture*. Whereof this may be one reaſon, (all humble *Reverence* being reſerved) that Gods deſign was in thoſe ſacred Oracles, to impart to man, but that which moſt concerned him, both as to his voluntary *Lapſe*, and gracious

cious Reſtitution; and no more of *Angels* (concerned in another world) then what onely refers to their *Miniſtry*, and delegated *Protection*; all other * *Speculations* of them whatſoever, being but fine cobweb-lawn, but rarified *Metaphyſicall* Abſtractions, and Tentered *Probabilities* of *Ratiocination:* As that they were the work of the *firſt day*, created with that *fiat Lux*, Gen. 1. *Let there be Light:* Their manner of *Underſtanding*, by *intuitive knowledge*, (to ſay nothing of their * *Speech*, while others perhaps ſpeak too much of it:) their *triple Hierarchies*, one above another, with as many orders in each of them; and that in neceſſary oppoſition to as many of the *infernall Combination:* their mode of Operation, Motion, and diſtinguiſhed *Offices*, *viz.* into *Inſtructive*, *Tutelar*, *Vehicular*, *Militant*, *Matrimonial*, *Terreſtrial*, *and Aquatick* Angels. But though theſe are Niceties, and a very *Calum incognitum*, an embracing of a *Cloud* for *Juno*, yet ſomething is expreſſed of them more certain, (wherein we may requite their prying into the Myſtery of our Redemption) *viz.* That they are *Natives of Heaven*, and have the Benefit of Confirmation by Chriſt, who by his coming, ſo ſtrengthened Them that ſtand, that They have not now any Poſſibility ever to fall from Their Integrity: And that They are æternal, *à parte poſt*, (i. e.) ſhall have no Ceſſation; yet that, not ſo much by their own Nature, as by the Divine Preſervation: That they are one of the three *Inviſibles*, *ſcil. God*, *Angels*, and the *Souls* of Men; That they are innumerable as

*Μαντέχνικα, ἀλλ' ἀχρήσιμα.

Gen. 1. 3.

* The Schoolmen generally *de loquela Angelorum.*

Angelos ſtantes Chriſtus confortavit, ut non habent Poſſe labi.

Angeli dicuntur æviterni, potius quam æterni.

as to us, but not ſo in reſpect of God, who *calleth all the Stars by their Names*, Pſal 141. and calleth the Angels Stars, *Job* 38. 7. Stars of the Morning, &c. That they are full of *Knowledge*, Δαίμονες, full of *Power* and *Strength*, Pſal. 103. *His Angels that excell in ſtrength:* That there are *Degrees* and *Orders* moſt exact amongſt them; evident from their ſeveral *Names*, * *Seraphim*, Iſa. 6. † *Cherubim*, Ezek. 1. *Thrones*, Coloſſ. 1. &c. *Principalities, Powers, &c.* Epheſ. 1. Again, That they can onely be deſcribed, (not *defined punctually*) and that Deſcription one of the neareſt, That an * Angel is a Rational, Immaterial Creature, whoſe main end is to chant, and act that Hymn, (which their whole Quire ſung at Chriſts Birth) *Glory be to God on high, on Earth Peace, and Good will towards Men.* Which *good wil* of theirs is actuated, in variety of *Aſſiſtance*; for though Omnipotence could act all that he wills, immediately, in all; yet *God* ſees good to buſie all his *Creatures*, and make them inſtrumental for each other, (ordering all things like a *Golden Chain*, whoſe links while they depend one upon another, are all in his own hand) and ſo is pleaſed to uſe, and vouchſafe us the Miniſtry and Protection of Angels, (nor is the Glory of the Agent ever the leſs, while we love and commend the Goodneſs of the *Inſtruments*) This Guardianſhip of Angels ſome aſſert to be Particular, *ſuus cuique Genius*: that every one from his Birth, hath his aſſigned Angel, a *Genius*, or Spirit attending and

Pſal. 141. 4.

אלהים Pſal. 8. 5.

Pſal. 103. 20.

* From סרם to burn.

Pſal. 104. 4.

† כרוב *Sicut puer*, as a childe

* *Angelus eſt Animal Rationale, Hymnisonum, immateriale.*

Mira animarum dignitas, ut quævis ab ortu Angelum habeat delegatum. Hierom.

and defending him; so St. *Hierom*, O the wonderful Dignity of the souls of men! that not one of them is sent from Heaven, without an Angel thence allotted, to accompany it, and protect it here on Earth; and Scripture seems to second him, *Psalm* 34. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And our blessed Lord himself forbids despising of his *little ones* upon this Reason, *That their Angels alwayes behold the Face of God, &c.* Matth. 18. And what credit this had of old, you may see, *Acts* 12. when St. *Peter knock'd at the entry door of Maries house*, (his voice being known, and himself supposed in Prison) many within assembled affirmed, *that it was his Angel.* But what scruple we at particular *Angels?* when the Scriptures are so evident touching their generall Protection, and that the Servants of God have many Guardians, Psal. 91. *He hath given his Angels charge, &c.* And in the *New Testament*, *Are they not all* πνεύματα λειτουργικα, *sent forth to minister for them, who shall be Heirs of Salvation*, Heb. 1. And this you may see experienced in *Elisha*, 2 Kings 6. where being besieged by the *Syrians*, the Mount which he possessed *was full of Horses and Chariots of fire*, (i. e.) *Angels*, Psalm 104. *His Angels Spirits, and his Ministers a Flaming Fire:* I, thousand thousands of Angels are daily winging it betwixt Heaven and Earth, (like Bees betwixt their Hives and Flowers) Transporting, and as it were *Merchandizing Gods* Blessings, and Mans Prayers; performing their charge unto

Matth. 18. 10.
Acts 12. 15.

Psal. 91. 10.

Heb. 1. 14.
2 Kings 6.
Psal. 104. 4.

Millia millium Angelorum jugiter meant inter Cœlum & Terram, Vota offerentes, Dona referentes. Anselmus.

to us both alive and dead: In our *life*, by Inſtructing, *Dan.* 10. *I am come to teach Thee*, (ſaith the Angel there to *Daniel*) by comforting and chearing us in Agonies, as unto *Hagar*, Gen. 12. and to *Elijah*, 1 Kings 19 *By aſſiſting* againſt *Enemies*, as to *Iſrael* againſt *Senacherib*, and to St. *Peter*, Acts 12. By Protection againſt Dangers and ſad Accidents: This is *Militia Cœleſtis*, as it were, Gods Regiments of Horſe, while his Earthly Powers are his Regiments of Foot, (the Times will bear this Allegory touching the Lord of Hoſts) and as their Strength is ſcarce imaginable, ſo is their Number well near infinite, *Dan.* 7. and *Rev.* 5. *Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſands ſtood before him, &c. to keep thee in all thy wayes, and that thou daſh not thy foot againſt a ſtone.* No? how comes it then to paſs, ſo many good men oft meet with evil Accidents? And that not onely in their *Goods*, or *Children*, like holy *Job*, chap. 1. but alſo in their Perſon, like *Mephiboſheth*, 2 Sam. 4. I, not onely to the loſs of Limb, but ſoomtimes of Life alſo, *Luke* 13. Notwithſtanding this *Angelical* Protection: But the Anſwer is obvious as the Scruple, that God is pleaſed (for ends beſt known unto himſelf) ſometimes to countermand theſe vice-Protectours, and yet to order and over-rule the worſt of Caſualties, at leaſt, to the Spiritual advantage of the ſufferers: Thus do Heavens winged *Choriſters* befriend poor mortals; inclining them to good, protecting them from evil, joying in Heaven at their Converſion,

Dan. 10. 21. Gen. 12. 1 Kings 19. 7. 2 King. 19. 35. Acts 12. Dan. 7. 10. Rev. 5. 11. 2 Sam. 4. 4.

Luke

Luke 15. 7. *Luke* 15. *Keeping them in all their wayes*; yet all this but conditional, *in viis, non in præcipitiis*; while in the wayes of Holineſs and Righteouſneſs, not in the Precipices of Sin and Irrepentance. And then their Charge attends us too at our end, profligating the Devils, and after we are dead, *carrying our Souls into Abraham's boſome*, Luke 16. to bear a part in their own Conſort, unto all eternity.

Ad candida tecta Columbæ. The harmleſs Dove, clean-Houſe doth love.

Laſtly, They ſhall be *Meſſores*, Matth. 13. Reapers at that laſt great Harveſt, when they ſhall binde up the Wheat into Sheaves for Gods Garner, and the Tares for unquenchable fire. And from theſe Generals, now to ſay ſomething of the *Angel* of *This Day*, and his Particular: *Michael* being one of thoſe *Six Names* of Angels, which ſome have more modeſtly obſerved to be expreſſed in Scripture, (while others mention nine of them, as I ſhewed before) the Etymology I ſhall give you anon, it being a *Name* of *Power* and *Fortitude*, and the Pſalmiſt well interprets it, *Who is ſo ſtrong as our God?* Pſal. 89. But whether this be the *Arch-Angels* proper *Name*, or no, may be a Quæſtion, ſince ſome have doubted whether Angels have any ſuch particular Names aſſigned them of God, whereby to be diſtinguiſhed; and *Zanchy* probably concludes the contrary: For in Heaven they need them not (ſaith he) their Maker underſtanding them ſufficiently, and They *intuitively* one another: it might be requiſite that while they were on Earth, they ſhould have *Names-quoad nos*, in regard of the *weakeſs* of our Capacity, (who

Pſal. 89. 8.

cannot

cannot otherwiſe well Diſtinguiſh Things but by their Names, (the Reaſon of *Adams* being general *God-father*, to whom all Creatures ſtood beholding for their *Names*) ſo that thoſe *Names* given them in Scripture, are but Names of *Office*, and not of *Nature*: given them onely for a time (to be diſtinguiſhed by) while in Employment among men: And alſo to Confirm the Reality of their *Appearance* and *Meſſages*, which otherwiſe might be thought a *Fallacy* and *Deception*; as likewiſe to denote and imply their *Office* and *Meſſage* about which they were ſent, And ſo *Gabriel* ſignifieth the ſtrength of God, even that *ſtrength* which *He* would have *Him* to exerciſe at this or that preſent time, about this or that peculiar Deſign. So *Raphael* hath his *Name* from healing or curing of Diſeaſes, which was the main intent of his coming to *Tobit*, Tob. 3. *And the Angel of the Lord* (namely *Raphael*) *was ſent to heal them both.* So this *Michael* ſignifying *Power* is brought in as a *Champion* of the *Church* of *God*, Dan. 12. And under this *Name* He defendeth the *Elect* againſt the *Dragon*, Rev. 12. And thus, as they are *Names* of *Office*, ſo were they not appropriate or perpetual; but either continued to them for the ſame purpoſe, or *Transferred* to ſome others who ſhould perform the ſame. And thus I leave the curious to their own leiſure, more fully

Nomina Angelorum Officii ſunt, & non Naturæ.

Tob. 3. 17.

Dan. 12. 1.

Rev. 12. 7.

Neque enim unus tantum Angelus curandis morbis præfectus eſt, ſed alii etiam ad idem faciendum mitti aut ſolent, aut poſſunt. Nomen igitur Raphaelis, unius Angeli proprium eſſe credendum non eſt: & idem de aliis dicendum eſſe, Quis dubitet? Zanch. l. 3. de Oper. Dei. c. 1.

fully to determine ſo unneceſſary a *Quæſtion*; adding onely that Anſwer of the Angel to *Mannoah*, Judg. 13. (about the ſame *Quære*) *Why askeſt thou thus after their Names, ſince they are ſecret?* And in the deep ſilence of the *Holy Ghoſt*, our Inquiries are but boldneſs, and *Determinations* Raſhneſs and *Præſumption*.

Judg. 13. 18.

But further let us take ſome notice of his being ſtyled an *Arch-Angel*, and that *Name* obſerved to be alwayes of the *ſingular Number*, which hath given occaſion to ſome to doubt, whether there are any more then one *Arch-Angel*; which (I think) may be conceived in the Affirmative. But the more proper *Collection* hence is This, that there are *Orders* and *Degrees* among thoſe *glorious Spirits*; an *Arch-Angel* ſuppoſing an *Angel*, and ſo of the reſt: though herein the *Schools* (perhaps) have been too curious, (as I touched before) that there are *Degrees* of *Angels*, I firmly believe (ſaith *Auſtin*) and that they differ in ſome ſort; but how I know not, nor do I think my ſelf diſparaged by that ignorance: and for mine own part, whenſoever (by juſt occaſion) my *Contemplation* is led into ſuch *deep waters*, I deſire rather to be commended for a neat-ſtroke in *ſwimming* over them, then for any *Skill* in *Diving* into them. Well, an *Arch-Angel* he is, *Unus de Principibus*, a chief, or principall *Angel*, the great *Prince*, Dan. 12. 1. Some have thought that he was that very ſame *Angel* which conducted the *Children* of *Iſrael* over

Eſſe ſedes, dominationes, virtutes, &c. Credo, & quodamodo inter ſe differentes; ſed quomodo, neſcio, nec pudet ignorantiæ. Auguſtin.

Vatablus in Dan. 10. 13.

over the *Red Sea*, and in the *Wilderneſs* in their *Travel* to the Land of *Canaan!* This is certain (among all the ſeveral *Opinions*) He was reputed by *Daniel* the chief Patron of the *Jews*, and the Defender of Gods People; and therein a true *Type* of Chriſt, the *Saviour* of his *Church*. Though we flye not ſo high as *Bellarmine*, to ſay, that ever ſince the Fall of *Lucifer*, Saint *Michael* hath been head of all the glorious Angels, (not hearing him ſay any thing how he was choſen into his Room) whereas the Schoolmen make the *Miniſterial Order* to be of an underling *Hierarchy*: yet we finde an eminent mention of him in *Scripture*, Dan. 13. where *He ſtandeth up for the People*: And from thence, by ſome held to be that Angel, that *ſhall blow the laſt Trumpet*, 1 Theſ. 4. And he is the onely *Angel* in the Scripture, Honoured with the Title expreſly of an *Arch-Angel*, ep. Jude 9 five times named in the *holy Book*, and alwayes a *Military Angel*. So thrice in *Daniel* fighting againſt the *Perſians*; once in *Revel.* againſt the Dragon in main *Battalia*: and in St. *Jude*, in a *Duel*, with the *Devil, about the body of Moſes*, (the very Aſhes of *Gods Servants*, have *Angelical Protection*, and ſhall have *Recollection*) yet an example to us of * meekneſs, bringing no Railing Accuſation againſt the Devil himſelf, while many are very Devils for That againſt their *Brethren*: And ſo much excellency is wrapped up in the very *Name* of this glorious Angel, that ſome think

Bellarmin de Rom. Pontif. l. 1. c. 9.

Thomas Aquin. 2. 124. A. 2.

Dan. 13. 1.

1 Theſ. 4. 16.

Ep. Jude v. 9.

Dan. 12. 1.

Rev. 12. 7.

* φαυλὸς εἶναι οἱ κατεσκληκότες τὰ ἤθη, καὶ πάντας πάθεσι ἀπελλαγμένοι, ὡς μηδεμίαν ἐχειν ταραχὴν ἐνοικοῦσαν αὐτῶν ταῖς ψυχαῖς. *St. Baſil in Pſ. 33.*

it onely competent to * *Christ*, and so brings us unawares to the sense *Allegoricall*, by the *Name Michael, who is like the Lord?* (for so it signifies) And here *Christ* is the *Arch-Angel*, the Angel of the Covenant: and the addition to *Michael*, of *His* Angels; strengthens that *Interpretation*, as such as cannot properly be said, to be any others, then the Angels of God and of Christ.

* *Per Michaelem intellige Christum.* August. in Apocalipsin.

מי כאל *interpretatur, Quis sicut Deus?* Psal. 89. 8.

2. *Satan* is the *Dragon* howsoever, that old *Serpent*, that great Red Dragon, *Rev.* 12. and the Church Militant is the *Heaven*, the Scene of this *Battel*, ordinarily called Heaven in Scripture, as *Mat.* 6. *Col.* 3. *Phil.* 3. and our life, as *Job* saith, *Militia super terram, is a warfare upon Earth*, and therefore take that *whole Armour of God*, Ephes. 6. πανοπλίαν τῦ θεῦ. So that the *Meaning* of that *Rev.* 12. is but briefly this, that *Christ* and his Members fight against the *Devil* and his; nor can that victory be ascribed to any whatsoever, but to that *Seed of the woman*, which was promised *should break the Serpents Head*, Gen. 3. Yet as *Aretius* saith, though *Christ* be the *General*, yet St. *Michael* certainly was a great *Commander* under him, and a glorious Instrument in the *victory*.

Gen. 3.
Rev. 12.

Matth. 6. 20.
Col. 3. 2.
Phil. 3. 20.
Job 7. 1.
Ephes. 6. 12.
Gen. 3. 14.
Rev. 12. 7.

Christus πρὸμαχος, *Angeli* συμμάχοι.

But in the last place, what compensation is to be returned by us, for their *assistance*, and all their good offices? A Question that comes not within *Davids Quid Retribuam?* Psalm 116. though he had as much experience of their favour as any: Yet, *What shall I render to the Lord for all, &c.* no *Adoration*, much less *Invocation* due to them. If *Abraham* worshipped

Psal. 116. 12.

Gen. 18. 23.

ped any Angel, it was *Angelum Dominum, non Domini*; It was Christ in their borrowed *semblance*, and no Created Angel, whose modest *Piety, justly* prohibits it, and that twice, *Rev.* 19. And that with a strict Caution, and a convincing Reason, *See thou do it not, for I am* σύνδουλός (i.) *thy fellow Servant*, Rev. 22. But what then is our Religion ungrateful? Are there no *Responsalls* to such ample Favours? Hath so sweet a voice, no Eccho from us? Yes sure, *Love* must flow back, and *Commendation*; ever making honourable *mention* of them, as *Glorious Angels, Holy Angels, Blessed Angels*; entertaining them with care, and *Spirituall Hospitality*, for they are *feasted*, as it were, by *vertuous actions*, and driven away with *Sin*, as *Bees* with *smoak*: And when the good *Angels* go, the evil ever come! As it was with *Saul*, 1 Sam. 16. Then *cautè ambula, walk circumspectly*, and keep the better company; invite not the bad *Angels*, who alwayes are too ready! Yet all the highest *Praise* and *Gratitude*, and *Adoration* must be *Gods*, even for their good *Offices*; according to that *Rule* of the *Civil Law*, Whatsoever the Servant purchaseth, he purchaseth to his Masters use. And therefore, *Non nobis Domine, non Angelis: Not unto us*, O Lord, not unto these *Angels*, but to Thy *Name onely be the Glory, and all Adoration,*

Rev. 19. 10.

Rev. 22. 9.

Sam. 16. 14. *Cautè ambula, adsunt Angeli spectatores, audacter ambula, adsunt Angeli defensores.*

Quicquid servus acquirit, Domino acquirit suo. Psal. 115. 1.

Poem 33. { On Saint *Michael* and all Angels. }

Cæleſtial Natives, ſince your ſelves do pry
Into our grand-*Redemptions* Myſtery,
Pardon our *Contemplations*, if ſo bold
As your *Bright Natures* humbly to behold;
Though we perhaps, raiſe not your *Hierarchy*
As ſome *fond Builders*, full *nine Stories* high;
Yet we acknowledge you (with *Admiration*)
The *Top* and *Vertex* of the whole *Creation*:
All *Spirit* (without the *Clog* of *Body*) yee
Move as the *Winde*, as *Light*, or *Light'ning* free;
And yet each of *you ſingle* (*Scripture* tells)
Man's moſt *united Force* in ſtrength excells;
Your diſtinct *Ranks* and *Orders* (for the moſt)
Are ſtyl'd in *Holy-Writ*, the *Heav'nly Hoſt*,
The *Horſe* and *Chariots* of the *Mighty Lord*,
Ready for *March* and *Motion*, at his word:
So that in *Heav'n* ſometimes we read of *Warre*,
No marvel then poor *Mortals* live in jarre!
But how got *Foes* in there? ſure as in *Flow'rs*
Serpents do breed, ſo there *Apoſtate* pow'rs!
There *Michael* Fought with his *Train'd-Bands* of *Light*
And beat the *Dragon* down to *endleſs Night*;
Though in the *Precipice* his *knotted Tail*
Againſt ſome of thoſe *ſplendours* did prævail!
Thence pulling many of that *Orient Train*,
One day (from *Men*) to be ſupply'd again
The reſt by *Chriſt*, injoying ſuch a *Grace*,
As ratifies their *Station* in their *Place*:
Your *Joy* then at our *Pœnitence*, we pay
In the ſame *Coin*, for your *Confirmed-Stay*;

Æthi-

Ætherial Mercuries that nimbly move
Between *both Worlds* on *Embaſſies* of Love,
Driving the *Traffick* between *God* and *Souls*,
Tranſporting Pray'rs and *Bleſſings* 'twixt the *Poles*:
Nor onely *living*, but you help us *dead*
When *Atropus* cuts off our *vital Thread*,
You *profligate* the *Devils*, and conveigh
Our *Nighted-Souls* to live in *endleſs-Day*;
You bear them into *Regions* of their *Bliſs*,
To *Abraham's Boſome*, and true *Paradiſe*.
What *Retribution* then ſhall *Mortals* make
For theſe high *Favours* which they here partake?
Surely, an *Honour* of ſublimeſt ſort
That onely comes (of *Gods* own *Glory*) ſhort;
Bright *Morning ſtars* although you not allow
Of *Worſhip*, yet our ſtrong *Affection's* due,
And *Gratulations* to your liberal *Merits*,
For being to our *frail Fleſh* ſuch *aiding Spirits*:
Then ſince we *Both*, but *One Church* conſtitute,
Let us be neither *Action-leſs* nor *mute*,
Where *Angels* need not our good *Offices*,
Let us to *Men*, what Theſe to us, expreſs;
Joyning *above* 'ith Song of *Victory*,
That *triple Holy* to the *Trinity*:
For, here, if *Michaels* name informe our *Minde*,
Who's like the Lord? we at the *Root* ſhall finde;
No *praying* (hence) to *Angels*, mark it well,
And you'l finde *Chriſt* wrapt up in *Michael*;
He (in a ſenſe) th' *Arch-Angel* is, that *Death*,
Hell, *Sin*, and *Satan* (for us) conquereth.
If any other 'twere, know all withſtand
Such *Adoration*, by ſevere command:
Our *grateful-Love* is *Theirs*, but to diſpence
Worſhip to *Them*, 's a double *Violence*.

PRAYER 33. { On St. *Michael.* }

OMnipotent Creator, who art wonderful in all Thy works, but especially in the high and more eminent parts thereof, Thy holy Angels, whereof Thousand Thousand Minister unto Thee, and ten thousand times ten Thousand stand before Thee; O fill our hearts with an awfull Dread of Thy sacred Majesty, with all possible Care, Fear, and Trembling to work out our Salvation, and how to appear before Thee in the Day of our Visitation; where so many bright Suns of the morning blush and are abashed, where the Angels are charged with folly, and the very Cherubims cover their Faces: And in the mean time, give us all Grace as well as a Command, to Ascend unto Thee by the Ladder of the Creatures, and by the things visible, the better to Contemplate Thee, and Thy holy Angels which are Invisible: the four Elements, (those four common Parents) with all the variety of their Productions, speak the Efficacy of Thy Power; every Herb and Plant present to us Thy Deity, and the most inanimate Creatures make a shift to speak Thy Mightiness; as the Heavens declare Thy Glory, and the Firmament sheweth Thy Handy-work: but yet the Sensitive Species, (those several Families of Nature that live upon Thine Alms-Basket) the things of Life and Motion, more Emphatically Evidence Thee the Living God, and the sole first Mover of all under-wheels: but while all these are the Operati-

ons

ons of Thy Hands; Men and Angels, Souls and Spirits are the work of Thy Fingers, as it were the choicer Needle-work of Thy Performance; among both whom, the wonderfull Order which Thou haſt Planted, Leadeth us to the Contemplation of Thy Wiſdom and Providence, in Governing; as well as to Thy Power in Creating of the world: Thy Rational Creatures much Comforted to finde themſelves, (by Reaſon and Diſcourſe) Allied to Angels (thoſe higher Natures) in their better part, as well as to the Bruits in their corruptible and lower; and withal apprehending from Their being ſo glorious in Compariſon of us, how much more glorious Thou art in Reference to them! And ſince Thou haſt been Pleaſed to expreſs little of the Nature of Angels in Thy Holy Word, (as being Natives of another world) and onely ſo far forth as may Refer to our Inſtruction; O check the Curioſity of our Prying Humours, and give us ſober Contemplations of them, and ſo much Imitation of their Readineſs, Alacrity, and Obedience; that (as we Pray, ſo we may Practiſe) Thy will be done on Earth as it is in Heaven: And that we may ever bleſs Thee for their Miniſtrations, their Miniſtrations of all kindes, and at all times; Thou having given them charge over us, (as the Father of Lies acknowledged this Truth) to keep us in all our wayes; in the wayes of Piety and Pœnitence, (O do Thou keep us from the the Præcipices of Sin and Irrepentance) we Love and Honour them, thoſe happy Inſtruments, but Lord we Worſhip and Adore Thy Goodneſs as the ſole Agent of our Welfare; their Direction is from Thee, and their Protection; and

therefore we bleſs Thee for all their Aſſiſtances both in Life and Death: Give us Grace ſo to demean our ſelves, that we put not to flight theſe Birds of Paradice, (by any vitious courſes) knowing that ſuch Doves eſpecially love clean Houſes: that we may do nothing but as in the Preſence of Angels; nay of Thee our God, who art about our Bed, and ſpieſt out all our wayes: And alſo hence Encourage us, to walk undauntedly (ſo long as in good Cauſe and Conſcience) for that Thine Angels Pitch their Tents about us, the Captains of the Lord of Hoſts are with us, to Reſcue and Enſafe us: and grant that thoſe who are here graced with this Title, that all thy Metaphorical Angels may ſincerely and impartially Deliver Thy Meſſages, and all Thy People attend and liſten to, and obey thoſe Angels: that ſo abiding in that ſtate of Grace where Thou haſt placed us (like the Good Angels) we may at length come to fill up the Number of thoſe fallen Angels, and make up the Conſort with the bleſſed Angels, in eternal Hallelujahs. Amen. Amen.

{The Collect.}

Everlaſting God, which haſt ordained & conſtituted the ſervices of all Angels & men in a wonderful order, mercifully grant, that they which alwayes do Thee ſervice in heaven, may by Thy appointment ſuccour and defend us on earth, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Rev. 12. v. 7. to 13.

The Goſpel. Matth. 18. 1. to 11.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

S. LUCAS.

He whom the World contains not, & whose Court
Shines with his glorious Presence; to consort
With beasts, and in a manger lodge wee see,
Accepts us not, without Humility.

M. *Pſalms for D. M.* 18. E. *Pſalms for D. M.*

UPON *St. Lukes Day.*

M. Leſſ. 1 *Eccluſ.* 51. 2 *Luke* 4. E. Leſſ. 1 *Job* 1. 2 *Gal.* 4.

Disquisition 34.

THis *Evangeliſt* was by *Nation* of *Syria*, by Birth of *Antioch*, (as *Euſebius* and * *Hierom* report) by Profeſſion a *Phyſician*, (ſaith St. *Paul*) *Col.* 4. 14. *Luke the beloved Phyſician greets you.* A *Phyſician*, and therefore the more admirable for his *Devotion:* being not onely a *Courtier* of *Nature*, loſt in ſecond Cauſes, but aſcending to the firſt by the *Ladder of the Creatures*, and teaching others ſo to climb to *Heaven.* The *Humane Body* not being the *adæquate object* of his ſtudy and practice (being firſt cured himſelf, by him that was ſo far more eminently) he became a Phyſician of the whole *Man*, of *Soul* as well as *Body:* and that both for the *Therapeutick* and *Phylactick* part of *Phyſick*; firſt, curing their *Infidelity* and *Impenitence* with the Sovereigne Precepts and Preſcripts of his *Goſpel*, and then preſerving that ſame *ſpiritual* Temper, with the wholeſom *Examples* and good Acts *of the Apoſtles.* And this *Religio Medici*, although none

Eccleſ. Hiſt. l 3. *c.* 4.
* *In vita Lucæ*

Aſcenſio mentis ad Deum per ſcalas Creaturarum.

Corpus humanum non eſt objectum adæquatum Illius medicinæ; qui fuit Medicus totius Compoſiti.

none can equal, yet (for the honour of God, and that *Profession*) I wish more would *imitate*. To take off all vulgar Imputations, and just occasions of those Ironick Apologues, viz.

A vulgar Apologue touching Physicians.

How once when a Physician knock'd at *Heaven-Gates*, St. *Peter* demanding who he was? (and that by an enumeration of almost all *Religions*) Art thou a *Jew?* No, replieth he. Art thou a Mahumetan? No saith he, Art thou a *Christian?* Neither, &c. till being asked in general, Of what Religion he was? He answered, (saith the story) *that he was a Physician:* And so at length was denied for his Denials; intimating no room There for such as have no Religion here! But God forbid so honourable and needfull a Profession should suffer for the Delirations, of some of the worst pieces of it: Perhaps some few Philosophical Humorists, (that are but as the Warts and Wens, and meer Excrescenses of that same Noble Science) whose Brains being over-heated by their Chymical Experiments, may as easily mistake the Truth, as they do the *Philosophers Stone*: Which though wooed of so many, yet still remains a Virgin. But for the Profession, 'tis the *Wise mans* counsel, *Honour the Physician, for thou mayest have need of him.* Yet honour him for his own worth, where thou findest it, as well as for thine own necessity. And our blessed Lord himself, at once commends and recommends him, Mat. 9. *The sick have need of the Physician.* God himself owning and honouring the Compellation, Jer. 8. *Is there no Physician there?* Christ also imitating

Quod ab omnibus amatur, & tamen virgo est.

Ecclus 38.1,2.

Matth. 9. 12.

Jer. 8. 22.

ting their practice, in the *Good Samaritan*. But here expreſly honouring the Profeſſion with the Office of an *Evangeliſt*, ſc. in St. *Luke the Phyſician*. Some think him to have been one of the ſeventy Diſciples from his 24. Chapter, v. 13. ſc. one of thoſe two Diſciples travelling to *Emmaus*. But *Tertullian* and other Ancients ſay, That he was none of Chriſts immediate Diſciples, but onely a Companion and Diſciple of the Apoſtles, as indeed himſelf intimates in the very beginning of his *Goſpel*, Chap. 1. *Sicut tradiderunt*, *As they have delivered them unto us*, *which from the beginning ſaw themſelves*. Intimating that he wrote his Goſpel by *Dictation*, but the *Acts of the Apoſtles* by his own obſervation. But that he writ both, he atteſtates *Acts* 1. *In the former Treatiſe*, *O Theophilus*, *&c.* Which former *Treatiſe* being his *Goſpel*, he wrote *Anno Chriſti*, 51. (ſaith *Euſebius*. Others ſay, *Anno* 54.) from the mouth of Saint *Paul*, who thence is thought to uſe that phraſe, Rom. 16. *According to my Goſpel*. And St. *Luke* indeed being the conſtant companion of Saint *Paul* in his double Travels, *Acts* 16. So he became both the Maſters, and the Apoſtles Regiſter. His Repreſentation being but a deſerved *Emblem*, viz. *The Ox* ſtrong to labour, his *Pen* as unwearied as his *Perſon*, and both proportionable to his excellent *Subject*. He becomes an *Evangeliſt* before St. *Peter* and *James*, thoſe Pillars of the Church. Ten of the *Apoſtles* are paſt by, and his Quill choſen: God ſometimes is pleaſed to effect great *Deſigns* by obſcure means, and

Luke 24, 13.

Lib. 4. *contra Marci.*

Sectator & Diſcipulus Apoſtolorum.

Luke 1, 2.

Acts 1, 1.

Lib. 3. *Ecc. Hiſt. c.* 4. *Alſtæd. Chron. c.* 27.

Rom. 16.

Totius Peregrinationis comes & ſectator.

Alſtæd. loc. cit.

Pauli Diſcipulus & Collega.

Gal. 2. 9.

and even by unthought of Inſtruments: *Amos* an Heardsman, made a Prophet; many Fiſhermen, Fiſhers of many men; an eaſier Tranſition then, may make St. *Luke* here an *Evangeliſt* of a *Phyſician*. And though the laſt, yet not the leaſt of the Evangelists; in ſome Conſiderations Super-Eminent to all of Them: That while Saint *Matthew* (according to his Emblem) labours in Proof of Chriſts Humanity: and St. *John* (with his ſoaring Eagle) Reaching at his *Divinity*; and St. *Mark* (Lion-like) Pointing out his *Regality*; this our Saint *Luke* (with his Oxe) draws *Him* as the Saviour of *Mankinde*; and taking Advantage of the others Help, (as writing after them) his *Goſpel* is more full, and *Hiſtorical* then any; happily ſupplying many *Paſſages* and Circumſtances, which their weighty Brevity, not to ſay Incogitancy, omitted: To which end he begins with the happy Meſſage of *Gabriel*, the Miracle of *Zacharias*; and the Saving *Name* of *Jeſus*, much dwelling on the ſweet Paſſages of Chriſts Words and Actions, that moſt eminently pointed out his Clemency and Mercy; and eſpecially in Reference to his *Paſſion*; as that Prayer, *Father forgive them, &c.* And that Promiſe, This Day *ſhalt thou be with, &c.* And that *Recommendatio Animæ, Father into Thy Hands, &c.* *Et ipſe ſolus Refert*, (ſaith *Ludolphus*) and He onely (among other

Matthæus quidem, quod ſuis Chriſtus in Lege promiſſus. Johannes vero, quod eſt verus Deus, & Dei Filius. Lucas autem, quod eſt verus Salvator Hominum. Marcus vero, quod eſt Rex, & etiam Imperator Omnium. Et ſic quatuor Evangelia Diſtinguuntur non penes quatuor ſubjecta, ſed penes Prædicata de eodem ſubjecto. Ludolph. de vit. Chriſti, c. 83. n. 18.

Vide Stellam in Comment. ſuper Lucam.

other memorables) mentioneth that ſame *grumoſum ſanguinem*, that bloody Sweat, which was to be the Medicinall *Bath* for wounded ſouls, principally Deſigning to Render Him a Saviour, the great Phyſician both of Soul and Body. And after all this it will be worth while to take notice of his *Dedication*, *Moſt excellent Theophilus*, Acts 1. &c, which ſome doubt whether it be a Common, or a Proper Name. And *Baronius* (though he hath tried) cannot unty the knot. If we take it for a common *Appellative*, it hints the *Goſpel* written to ſuch as are θεόφιλοι, (i. e.) *lovers of God*, as being a *Pearl not to be caſt to Swine*, Mat. 7. But every true Chriſtian is a *Theophilus*, and hath a *Goſpel* dedicated to him, (as S. *Ambroſe* ſweetly) If thou loveſt God, to thee the Goſpel is written, and if to thee it be written, accept the gift of the Evangeliſt, the pledge of ſuch an *Heavenly Friend*, and treaſure up this Jewel in the retirements of thy Boſome, out of the reach both of *Moth* and *Thief*, (*i. e.*) of Sin and Error. But more probable 'tis to be a *proper Name*, from Saint *Lukes* own words, *Luke* 1. v. 3. *It ſeemed good to me alſo to write unto thee in order, moſt excellent Theophilus, that thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.* Wherein (methinks) he doth evidence ſome *one particular Perſon*, whom he had catechiſed formerly by word of mouth; and this is ſeconded too by the Title, κράτιστε θεόφιλε, being the ſame uſed elſewhere to *Eminent Perſons*, this occaſioneth Expoſiters juſtly to conceive it was ſome *Man of quality*. *Lyran*

Acts 1. 1.

Ad annum 58.

Matth. 7. 6.

Si Deum diligis, ad te ſcriptum eſt; ſi ad te ſcriptum, ſuſcipe munus, &c. Explan. Proem. Evang. Luc.

Luke 1. 3.

Maldonat. in Luc. 1.

Theophilact. in Luc. 3.

Lyran and *Nicephorus* think him the then *Bishop* of *Antioch*: others, that he was some chief Governour in his Commonwealth, because the word κράτιστ& importeth most Excellent, or most Noble, as it is translated and applied to *Festus* by St. *Paul*, *Acts* 26 and by *Tertullus*, that great Master of Eloquence, to *Fœlix*, *Acts* 23. And by *Claudius Lysias*, *To the most Noble Governour*, *&c.* And then from *Theophilus* we note, That Greatness doth not exclude goodness, but may much advance it; and so to that end 'tis not onely Equity and Civility to give due Titles of Respect to personages of Honour, *Rom.* 13. *Honour to whom Honour belongeth.*

Acts 26. 25. c. 24. 3. c. 23. 26. Κράτιστε φῆστε, κράτιστε φῆλιξ, τῷ κρατίστῳ ἡγεμόνι.

Rom. 13. 7.

But it is withal a *Pious policy* for good men to devote their labours to such *Mecœnasses*, as may advance Religion and the Glory of God, rather then their own *private Names and Fortunes*, as here St. *Luke* doth unto his *Theophilus*: contrary to the Rudeness and Barbarity of the Phanaticks of these latter Ages.

But not to seem digressive, this *Evangelist* (like his *Industrious Ensign*, the *Oxe* forementioned) hath his time of *Unyoaking* also as well as of hard labour. This holy *Physician* (after his numerous and double Cures) is at length himself cured of all earthly *Maladies*, dying in *Bythinia* (a Region of the lesser *Asia*, now called *Anatolia*) neer *Pontus*, in the 84. year of his age, and *Anno Christi* 74.

Bellarmin. l. de Scriptor. Ecc. de Sancto Luca Evang. Hieron. in catal. vir Illust.

POEM

POEM 34. { On St. *Luke.* }

THe Church, with Gratitude of higheſt Rate,
Saint *Luke's Feſtivity* doth Celebrate,
And fitly we *Commemorate* his Facts,
Who *Chriſt* Record's, and his *Apoſtles Acts*:
And becauſe (though a Grand *Phyſician*) He
Indulgeth *ſtudies* of Theology,
Nay and doth make his *Practice* of it too,
And that (we know) is rare for *Such* to do:
He, through all *ſecond cauſes*, views the Prime,
And ſo by *Natures* ſcale to *Heav'n* doth climb,
While others lodge by th' way; the *Soul's* his care
While *Empericks* ev'n Bodies do impair!
Therefore, St. *Luke* is to be valued high
Whoſe *Goſpel* is *Religio Medici*.
He layes aſide his *Apollinean* Art,
Or *Præſcripts* doth withal Divine impart,
Feeling the Pulſe of *Souls*, the *Conſcience*; thus
Chriſt is become his *Eſculapius*;
Saint *Paul*, and Holy *Mark*, and ſuch as theſe
Are deem'd his *Gallen* and *Hippocrates*;
He's of the *Apoſtles Colledge*, and in that
A *Preſident*, and not a *Candidate*:
Tears are the *Critick-water* He doth caſt,
Whereby, if He diſcern *Sin's* danger paſt,
He lets the *Patient* know, *God* did reſtore,
That bids *Him* ſhun *Relapſe* and *ſin no more*;
Or if the *Symptomes* ſtill continue bad,
He then applyes *the Balm of Gilead*;
And where the Caſe is *Deſp'rate*, he thinks good
To adde the *Balſom* of our *Saviour's* Blood,

That

That *Panacëan* Med'cine, that *All-heall*,
So careful is He of his *Patients* weal.
This *good Samaritan* brings *Wine* and *Oyl*,
To cure the *Soul* both of her *Wounds*, and *Toil*.
The *Body* (next) of *Sin* he ſo *Diſſects*
That *warn'd*, we may *Prævent* the like *Defects*;
Diſcovers to us many an *Healing Plant*,
The *Cleanſing Hyſop*, and *Herb-Grace* we want;
Adviſing alſo for our better ſpeed,
That we the *Heavenly Motions* ever heed:
Viſits without a *Fee*, and thereby thrives,
He freely hath receiv'd, and freely gives.
Then *Honour the Phyſician*, but of all
This the *Cæleſtial-Apollo*, call;
His *Goſpel* being a *Shop* ſo furniſhed,
That every *Grief* may of its *Cure* be ſped;
Stor'd with choice *Cordials* and *Reſtoratives*;
With *Antidotes* and needful *Corroſives*,
And *all* theſe *free*, attend the *Prophets* Cry,
Come you that Languiſh, without Money buy.
And *Lord* we come, begging but onely *This*
As he was Saint *Pauls Convert*, make us *His*.

PRAYER 34. { On St. *Luke*. }

O *Great Phyſician of Souls and Bodies, who commandeſt us to Honor the Phyſician; give us grace to perform it unto both; as to the Phyſician both of Body and Soul; and that not onely for our own ſakes becauſe we may have need of Him; but for Thine eſpecially, becauſe of Thine Ordinance and Bleſſing: for that Thou haſt indulged ſuch*

ſuch helpful excellencies, ſuch kinde and friendly Qualities to Plants and Minerals, to ſenſative and inſenſative Creatures, (that Medicines dwell next door, almoſt, to our Diſeaſes, and naturally each Creature knows its Cure) yet is Thy Mercy ſtill more magnified to Man in giving ſuch Eminent Gifts to the Phyſician, as that He knows the Lodgings of theſe Relieving Vertues, and can knock at their doors by the Hand of Art, and call them forth their ſeveral Cells (Herbs, Drugs, or Mettals) into an healing Medicament or Potion, for the Eaſe or Reſtitution, (when Thou pleaſeſt) of Thy languiſhing and fainting Servants: So that Thou truſteſt Him, as it were, with the Keys oft-times of Life and Death; that though Thou haſt appointed man his Bounds which he cannot paſs, yet (not uſing this Thine Ordinance, and other means afforded Him) that He may come ſhort of, and not live out half his Dayes! Yet ſtill more and more we bleſs Thee for chuſing here St. Luke *for Thine Evangeliſt, and turning ſuch a Corporal into a Spiritual Phyſician, vouchſafe us Grace (O Lord) to become his Patient, (being ſick of Sin!) or rather Thine, ſince he preſcribes onely by Thy Directions: as Thou Honoureſt that Profeſſion by wearing the ſtyle of a Phyſician, ſo Dignifie us with the deſerved Title of Thy Amending Patients, and Embracers of his Doſſes for Thy ſake: And help us to take thankful notice of Thy goodneſs ſpread over all Profeſſions, and peculiarly for this great good Example of an Evangelicall (we had almoſt ſaid Angelical) Phyſician: that Calling, being moſt Tempted (and too oft Seduced*

ced) by the Blandiſhments of Philoſophy and alluring Familiarities of Nature, to Reſt in ſecond Cauſes, forgetful of the Firſt! Some of them looking upwards ſo far onely as the Stars, and motion of the Heavens; rather then aſcending to them in Adoration of Thee the God that guides Them! Some again Relying on the Connexion of Cauſes, and a ſuppos'd Neceſſity of the viciſſitude of all Things; (mean time) not ſeeing Thy Hand that knits the Links, and holds the Golden Chain, Diſpenſing all Things by a watchful Providence: Thus too many being but half Philoſophers, grow onely wiſe to ſelf-Conceitedneſs and Evil, but not men wiſe unto Salvation! But this Thy Servant St. *Luke (here) improves his Art and Nature into Grace and Piety; and not onely to his Perſonal Advantage, but Enriching the World with Publique Treaſure, Thy Church (O Chriſt) with the Jewel of Thy Goſpel, and a Regiſter of (happy) Examples) the Acts of Thine Apoſtles; wherein (like a good Phyſician indeed) he hath diſcovered both our Diſeaſe and Remedy; to wit, our Sins, and Thine infinite Mercies, and all-ſufficient Merits, and without them our Deſperate Condition! But thoſe well Applied will ſo Recover us (here) into a ſtate of Grace, as one day to Render us immortal in the ſtate of Glory. Which Grant O Thou Phycian of Souls, O Holy Jeſu. Amen. Amen.*

The

The COLLECT.

Almighty GOD, which calledſt Luke *the Phyſician, whoſe Praiſe is in the Goſpel, to be a Phyſician of the Soul: May it pleaſe Thee by the wholeſome Medicines of his Doctrine, to heal all the Diſeaſes of our Soul, through Thy Son Jeſus, &c.*

The Epiſtle. 2 Tim. 4. v. 5. to 10.

The Goſpel. Luke 10. v. 1. to 7.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

M. *Psalms for D. M.* 28.
E. *Psalms for D. M.*

UPON *Saint* SIMON *and* JUDES *Day.*

M. Lesſ.
1 *Job* 24,25.
2 *Luke* 14.
E. Lesſ.
1 *Job* 42.
2 *Phil.* 2.

DISQUISITION 35.

THeſe were another *Pair of Brethren*; (as before, *Peter* and *Andrew*, *James* and *John*) The Reaſon of Chriſts Choice herein, to ſpread *Unanimity*, and prevent *Schiſm*, is expreſſed in their Feſtivals; They were Brethren in Blood, and Brethren in Good; Brethren in *Nature*, in *Faith*, in *Doctrine*, and *Good Life*. *Bonum & jucundum.* Oh how happy and pleaſant a thing it were, if *Miniſters* were in the three later but *ſuch Brethren*; That would Reſent like *Aarons Oyntment*, would be both *good and pleaſant*, and few things that are both! Though *Simon* is here firſt named, I ſhall crave leave to begin with * *Jude*, as moſt Remarkable in *Scripture*, I, and for *Scripture* too, having enriched that Crown with a precious *Jewel, viz.* An *Epiſtle* of *Catholick* and univerſal *excellence*; and therefore well named; *Lebbæus*, *Mat.* 10. 3. from a Root ſignifying the *heart*, and to make hearty, *He having done it heartily as unto the Lord*, not more dif-

Fratres Naturâ, Fide, Doctrinâ, Vitâ. Aquin. & gloſſa ordinar.

Pſalm 133.

* *Judas Hebræum Nomen eſt, Thaddeus; Syriacum, Tremel.*

From לבב *cordatum fecit unde* לב *(i.) cor.*

S. SIMON.

diſcouraging the *Enemies* of *Chriſt*, then animating and chearing his true *ſervants*: and for the ſame reaſon not amiſs Sirnamed *Thaddeus*, (in the place forecited, *Matth.* 10.) from that *Syrio-Chaldaick* word, תד which ſignifies a *Dug*, his *Epiſtle* being *Mamilla Eccleſiæ*, as it were a Dug, or Nipple of the Church; yet I think the better Etymology is from the Root, ידה which ſpeaks him *Laudantem, confitentem.* A *Confeſſour*, and a Saint *praiſing God*, and ſo uniting with his Name of *Jude*, ſtreaming in one channel both, and from the ſame *Fountain*; the moſt we read of him in *Scripture*, is from his own *Pen*, yet that being guided by the *Holy Spirit*, we cannot ſuſpect the modeſty thereof; where, above all Titles, he ſtiles himſelf *Judas, the Servant of Jeſus Chriſt.* The honourableſt relation, *That*, the *perfecteſt fredom*, therefore all the Apoſtles uſe it, *Rom.* 1. 2 *Pet.* 1. 1 *Cor.* 7. *&c.* I, and the beſt *Chriſtians* joy moſt in this *Title:* as the good Emperour *Theodoſius*, deemed his being a Member of Chriſts Church, an higher honour, then that he was *Head* of the *Empire.* So St. *Jude* in his *Exordium*, *a ſervant of Jeſus Chriſt*; yet adding withal, *the brother of James*, mentioning his Kindred, and Allies, partly to diſtinguiſh himſelf from *Judas* the Traytour, as *John* 14. not the *Iſcariot*, Διακριτικῶς, (ſaith *Tremelius*) for difference, for (though *Iſcariotes* help well) yet both of a Name, ſhadoweth out unto us, that in the *viſible Church* there will be alwayes ſome bad, as well as good Profeſſours: *Judas* a *Devil*, (John 6.) as well as *Judas*

Diverſi Apoſtolorum Binomii fuerunt, hic autem Trinomius.

יהו-דה a Radice, ידה *quaſi celebrationis Filius.*

Rom. 1. 1. 2 Pet. 1. 1. 1 Cor. 7. 22.

Magis gloriatus eſt ſe membrum fuiſſe Eccleſiæ, quam caput Imperii.

John 14. 22.

איש טבר i.e. *Vir Marſupii*, The man of the purſe, &c.

Judas the *Saint*: the *Church is an Ark*, and that had a *Raven*, as well as a *Dove*: 'Tis a *Flock* like *Jacob's*, all Ring-ſtreaked: 'Tis a *Net*, there will be *Fiſh* in it of all ſorts: A *Garden* will have *Weeds*, as well as *Herbs* and *Flowers*: And 'tis an Army, wherein are ſpirits of all *tempers*; 'tis a *Field* wherein are *Tares* as well as *Wheat*, and ſo ſhall grow together till the the *Harveſt*. So that *good men* may diſtinguiſh theſelves from ill; and again, may own their beſt *Alliance*, for the more *credit* and *Advantage* of the *Truth* and *Goſpel*, as Saint *Jude* doth his Brother *James*, being a man of ſuch repute, as that he was Sirnamed the *Juſt*, *&c.* (as is expreſſed in his Commemoration.) The ſubſtance of Saint *Judes Epiſtle* conſiſting of a *Salutation*, v. 2. an *Exhortation*, v. 3. and a *Caution*, v. 4. The firſt is, *Mercy* unto you, and *Peace*, *and love be multiplied*, (i. e.) *Mercy* from *God the Father*, in pardoning your ſins; *Peace* from *God the Son*, that *Prince of Peace* applying it; and *Love* from *God the Holy Ghoſt*, being the *Spirit of Love*. Or *Mercy* in pardoning your ſins, *Peace* in calming your *Conſciences*; and *Love* joyning you to *God*, and *one another*. The *Exhortation is*, to *continue ſtedfaſt in the Faith once given to the Saints*. Nay, 'tis ἐπαγωνίζεσθαι. (*i.e.*) earneſtly to contend for it, with might and main, with all the *wiſdom* of the *Serpent* that may conſiſt with the *Doves Innocence*, to act (like *naturall Agents*) *ex extremum virium*, to the utmoſt of *ability*, all little enough to *countervail* the *malice* and *ſubtilty* of the *Supplanter*, as the *caution*

Epiſtle of *Jude* 1. Verſe 2. Verſe 3.

ἐπαγωνίζεσθαι

Tanquam pro aris & focis.

caution intimates, verſe 1. *Becauſe certain ungodly men are craftily crept in, &c.* As ſuch have ever done, and will do into the pureſt *Churches* upon Earth; as *Snakes* and *Serpents* creep into the *ſweeteſt Gardens*; from whence the Metaphor is fitly taken, craftily crept in unawares. Of this ſort are thoſe *that with a form of Godlineſs* (ſaith the Apoſtle) *creep into houſes*, οἱ ἐνδύνοντες εἰς τὰς οἰκίας, *Leading Captive ſilly women, &c.* (Serpent-like aſſaulting the weaker veſſel, and whereof we have had too large experience) but now (thanks be to God) the caution of that place begins to be better heeded, (i. e.) *from ſuch turn away*, 2 Tim. 3. Yet Saint *Paul* expreſſeth it fuller, * *Epheſ.* 4. in three Termes moſt emphaticall; of whoſe both Sin and Puniſhment you may read in the ſequell of that *Epiſtle*. Againſt all which we muſt as St. *Jude* did, *give all diligence*, ver. 3. to *write of the common ſalvation*. Indeed *giving all diligence* not onely in his *writing*, but in his *Travels*, and *preaching the common ſalvation*, viz. firſt in *Greece*, *Pontus*, and *Meſopotamia*; and afterward (ſay Writers) with his Brother *Simon* into *Perſia*, where (beſides *ſpiritual cures*) he corporally reſtored *Abgarus*, King of the *Edeſſeni*, unto whom he was ſent a kinde of an Ambaſſadour. *Euſebius* gives us the whole ſtory at large, whereof I can here preſent but an Abridgement: When the Fame of our Bleſſed Saviours *Miracles*, had inform'd the

* ἐν τῇ κυβείᾳ, ἐν τῇ πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. Metaphors from *Dice* and *Juglers*; that we might *beware of the Slights of Men, and cunning Craftineſs, whereby they lye in wait to Deceive.* Epheſ. 4. 14.

Eccl. Hiſt. l. 1; *c.* 13. ἐλπίδι θεραπείας, *&c.*

world of his *Divinity*, and contracted unto him, (as the Center of their Health and Recovery) all thoſe of Circumferent Nations that were any way diſeaſed; among the reſt *King Abgarus* (*Prince* of ſome Borderers on *Euphrates*) labouring of a Diſeaſe incurable, (as to man) maketh his Addreſs to Chriſt by Letters, Petitioning his Aſſiſtance, and thereby obtaineth not onely an Anſwer, but a Promiſe from our bleſſed Saviour of granting his Requeſt, (as you may read the Copy of both *Letters* in the place fore-quoted) Chriſt granting his Deſire as to his *Cure*, (though not in coming to him;) Promiſing after his *Aſcenſion* to ſend ſome one or other of his *Diſciples* to *Reſtore* him to *Health*, and thoſe about him: which was performed accordingly (ſaith † *Euſebius*) by *St. Jude* (who was called *Thomas*) his ſending of *Thaddeus* to the City of *Edeſſa*: but here (by the leave of ſo great an Authour) if *Saint Jude* were any where called *Thomas*, (and not miſtaken for him rather, they being diſtinct enough in the Catalogue of the Twelve Apoſtles) yet I apprehend not how St. *Jude* can be ſaid to ſend *Thaddeus*, as being his Brother, and one of the ſeventy, (for ſo run the words of the * *Hiſtorian*) when they are ſo clearly expreſſed to be one and the ſame *Perſon*, Matth. 10. And *Thaddeus* (that is *Jude*) one of the Twelve, *Matth.* 10. 3. But paſſing the Circumſtances, the ſubſtance of the ſtory is Authentick: that *Thaddeus* having done many kinde Miracles by the way, approacheth at length

παθει δεινῶ καὶ ὑ θεραπευθῆ ὅσον ἐπ' Ἀνθρωπείᾳ δυνάμει καθαρθειρόμενον.

† καὶ ἐπειδὴν ἀναλεφθῶ Ἀποςέλλω σοὶ τινὰ τῶν μαθητῶν μὲ, ἵνα ἰάσηταί σου τὸ πάθος, καὶ ζωὴν σοὶ καὶ τοῖς σὺν σοὶ παρασχήτας. *Eccl. Hiſt. l.* 1. *c.* 13.

* Ἀπέστειλεν αὐτῷ Ἰούδας ὁ καὶ Θωμᾶς, Θαδδαῖον ἕνα τῶν ἑβδομήκοντα &c. *loc. cit.*

length to the Court of *Abgarus*, who (as it were) worſhipping *Chriſt* in Him, (ſaith my Authour) falls down before him: προσεκύνησε τῷ δαβδαίῳ, declaring his Belief in Chriſt, *and his Father that ſent Him*, (to omit the other *holy Courtſhip* of the *Dialogue*) *Saint Jude* embraceth him, and in the Name and Power of *Jeſus* Cureth him; without help of *Plants* or *Minerals*, or any other *Medicaments* whatſoever, and not him onely, but many others alſo (at that inſtant) labouring of Diſeaſes, and *Believing*: counting it ſuch an happy Recompence, that multitudes *were daily added to the Church, of ſuch as ſhould be ſaved*; that when the grateful Prince did proffer him Gold and Treaſure, He Returned this ſeldom-heard Cæleſtial Anſwer, Great Sir, if we for our *Spiritual Maſters* ſake, have freely left what was our own, how ſhall *we take* that which is anothers? And yet for all theſe Performances on his part, and noble expreſſions on theirs, (the better ſort of them) he is at length by others ill Requited, by the Heathenish *Prieſts* of that ſame Countrey, being put to death, and ſacrificed *Anno Chriſti* 43. (ſaith *Euſebius*) others the 51. propagating the *Goſpel* both by *Life* and *Death*.

εἰ τὰ ἡμέτερα καταλελοίπαμεν, πῶς τὰ ἀλλότρια λαμβάνομεν, *loc. cit. prope finem.*

Now a word or two for his Brother *Simon*, he was ſirnamed *Zelotes*, from his pious heat and prudent zeal, without which Alloy 'tis a dangerous engine zeal, not according to knowledge; and 'tis reckoned among the works of the fleſh, *Gal.* 5. 20. ζῆλοι, alſo from his Countrey called the *Canaanite*, and for diſtinction

ction from the other of that name, *Simon the Cananite*, Mat. 10. 3. who like a ſhowring cloud, (one of thoſe *compaſſionate Bottels* of heaven) watered with the *Goſpel*, many dry and *Deſart Places*, ſcil. *Ægypt*, *Lybia*, *Perſia*, *Cyrene*, many parts of ſcorching *Africa*, and divers other Regions towards the Weſtern *Ocean*, beſides his viſiting of ſome *Iſlands*, and among others (if Hiſtorians deceive us not) this of our *Brittain* alſo, (though others attribute that to *Joſeph of Arimathea*, *Anno Chriſti* 63.) & though *Bellarmin* ſaith, That of this Apoſtles death we have nothing certain, yet others ſay, that at length returning home unto *Jeruſalem*, (that *Carnificina Prophetarum*) that Shambles of the Prophets, (having a while ſucceeded his Brother *James* the *Juſt* in that *See Epiſcopall*) He was faſtened to the Croſs in the 120. year of his Age, and ſo made the laſt Sacrifice of all the *Apoſtles*.

Simon the laſt Martyr of the Apoſtles.

De obitu hujus Apoſtoli nihil habemus certi. Bellarm. de Ec. Scrip. p. 33.

Vide Alſtad. in Chron. Perſ.

POEM 35. { On Saint *Simon* and *Jude*. }

IN *Sacred Writ* 'tis a Divine command
That by *two Witneſſes* each word ſhould ſtand,
And here they are; to make the *Goſpel* good,
This pair of *Martyrs* ſeal'd it with their *Blood*!
They ſtood in *firſt Relation*, to each other,
Yet nearer *Kin* by their *Spiritual Mother*;
Rare is *Fraternal Amity*, but This
Like *Aarons Oyl*, both *Good* and *Pleaſant* is.

Saint

S. THADÆVS.

St. *Jude* with *Golden-Pencil* doth endite
A *Catholick Epiſtle*, and doth write
Unto the *Jews* diſpers'd, and *Gentiles* both,
To weed up *Errors* in their early growth;
That ſame *Love-Letter* to the Church He writes
With his *Blood Sealing*, what his Heart endites!
And were his Cautions fixed in each Breaſt,
Nor *Sin* nor *Faction* would be unſuppreſt.
And as *He wrote*, his Brother *Simon Ran*
Bearing Chriſt's Name to th' utmoſt *Ocean*,
Adventuring on Savage *Affricanes*
The worſt of all whoſe *Monſters*, *Sin* he tames:
Turning *black-Superſtition* into Grace,
Till *Sin* and *Turciſme* did Re-clowd the Place!
Thence wat'ring *Lybian Deſarts*, *Ægypt's* Plains,
Cyrene, *Perſia* taſting of his Pains:
Nay on our *Britiſh Iſles* too (ſtory ſome)
This *Canaanite* beſtow'd firſt *Chriſtendom*:
And after all, returned home and dy'd
Laſt *Martyr* of th' Apoſtles Crucify'd!
Well therefore (here) is He *Zelotes* term'd,
Whoſe *Zealous* Life and *Death*, *Chriſt's* word confirm'd.
And that nor *Sin*, nor *Hæreſie* Intrude
The *Chriſtian Faith*, both Wrote, and Dy'd St. *Jude*.
Thus if your *Life* and *Death* you'l Render *Fair*,
Tranſlate th' example of this golden-Pair.

PRAYER 35. { On St. *Simon* and *Jude*. }

O *Infinitely wiſe and gracious Maſter, who waſt pleaſed here to chooſe theſe Brethren, not onely for the Advancement of Thy Goſpel; but*

for

for their own Association, and our Example: bleſſing the Parents of ſuch pious Children, when ſo many of them prove as ſhafts in the Hand of a Gyant, and not Reeds, wounding the hand of thoſe that bred them. (They being commonly certain cares, and uncertain comforts) through Corruption of Nature, moſt running after evil courſes! and if one prove an Abel, *another is a* Cain! *if one become a* Jacob, *another proves an* Eſau, *or if one improve to a* Mary, *another's but a* Martha, *or perhaps, a* Dinah! *if one a good Huſband, another playes the Prodigal Son! and much degenerateneſs falls out oftentimes, even in the beſt of Families! but happy ſure the Parents of theſe Brethren (whereof St.* James *too was a Third) yet themſelves more felicitated by Thy Election, and being made of thine Eminent Diſciples, to enjoy Thy Preſence, Thy Bleſſings, and Inſtructions; and we cannot but take grateful notice, of Thy frequent choice of Brethren for Thy Service; thereby preventing Schiſms in Thy worſhip, and for the more Comfortable Society of themſelves, and for examples to us of Amity and Union; whereof we have ſo great a Scarcity: and therefore (O Lord) ſupply thoſe Graces with thy Spirit of Concord, and rebuke that Spirit of Envy and Uncharitableneſs, which hath ſo long divided us in* Jacob, *and ſcattered us in* Iſrael! *and eſpecially (O Lord) Redintegrate the Affections of all thoſe whom Thou ſendeſt out into the Holy Miniſtery (like* Simon *and* Jude *here) let them be Brethren (if it be Thy bleſſed will) unite them in judgement and the ſoundneſs of Doctrine, that they may be of one Minde,*

and

and of one Heart: or if there be ſome lighter differences, yet that thoſe may not hinder Chriſtian correſpondency in Thy work, but rather make our Moderation known unto all men; that (without envying one anothers Gifts or Præferments) we may all unite in the Building up of Thy Church and People: drawing them both by Præcept and Example unto mutual Affection, one with an other, and all thence the more eaſily to love Thee and Thy Service, their own ſouls, and the Things of a better Life. To that end (O Lord) give us Ability and will, Diligence and Prudence, both by Pen and Perſon to advance thine Intereſt; where Thou haſt beſtowed Talents, grant us Induſtery with St. Jude, *to write Inſtructions to thy Church and Servants, to oppoſe Hæreſies, to convince the gain-ſayers, to ſtop the mouths of Ignorant and fooliſh men. And where Thou affordeſt opportunities of Travel, let us to our power (with St.* Simon) *endeavour the Advantages of Chriſtianity: that ſo having performed faithfully the ſervice here deſigned us, our Souls and Bodies may make an happy retreat unto their Principles, and both wait in hope of conſummated Felicity and a joyful Reſurrection. Amen. Amen.*

PRAYER

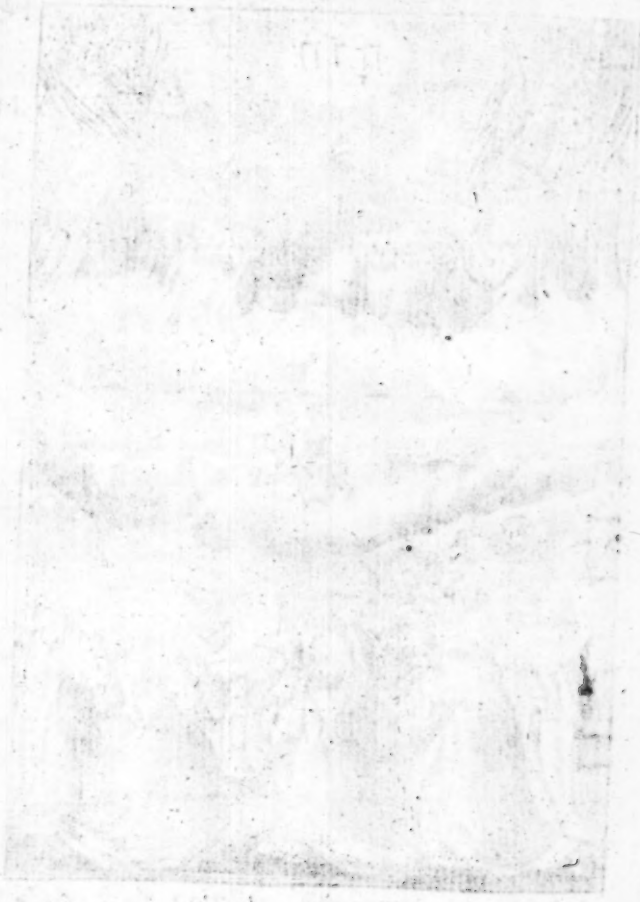
{ The COLLECT. }

Almighty God, which hast builded Thy Congregation upon the foundation of the Apostles and Pro-
The Epistle of St. *Jude*, *v.* 1. to *v.* 9. *phets, Jesus Christ himself being the Head Corner stone: grant us so to be joyned together in unity of Spirit by their Doctrine, that we may be made an holy Temple acceptable unto Thee, through Jesus Christ our Lord.*
The Gospel. *Joh.* 15. *v.* 17. to the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON



Fellow Cittizens wth yᵉ Saints, & of yᵉ Houſhold of God. Eph. 2. 19.

And take upon us the Fellowſhip of yᵉ miniſtring to the Saints. 2. Cor. 8. 4. That ye being Rooted, and grounded in loue may be able to comprehend with all Saints what is the breadth, & length, and depth, and height, and to know the loue of Chriſt. etc. Eph. 3. 18. 19.

M. *Psalms for D. M.* 1. E. *Psalms for D. M.*

UPON *The Festivall of All Saints.*

M. Leſſ. 1 *Wiſd.* 3. 2 *Heb.* 11, 12. E. Leſſ. 1 *Wiſd.* 5. 2 *Rev.* 19.

DISQUISITION 36.

THe former *Feſtivalls* preſented us with *Singularities*, but this is *Feſtum Catholicum*, it is, or ſhould be, an univerſal *Holy-day*: Whereas each of the former, like a *Jacobs-ſtaff*, gave us the height but of particular Stars; This, like a fair natural Day, ſhews us the whole *Heavens* rich varieties: Thoſe, as contracted *Perſpectives*, Meaſuring Them one by one: While This, like a large Optick, Preſents us, as it were, a *Land-Skip* of *All Saints* together: Each of Them like a *Flower*, This a *Poſie*; or if they *Poſies*, This is a *Garland*, nay a *Garden*; ſometimes Thoſe ſhew'd the *Leader*, or Commander in Chief: ſometime the *Wings*, or *Officers*, or peculiar *Regiments* of the *Churches* Army; but This preſents us here with her *Camp-Royal*, her *General Muſter*, the Main *Battalia* of that *Noble Army*, the Army both of *Saints* and *Martyrs*: Becauſe we cannot paricularly *Celebrate* every of thoſe Saints in whom *Gods Graces* have been eminent, (for that

that would be invincible) and likewiſe becauſe in thoſe which we do Solemnize, we may (through negligence or infirmity) omit ſome Requiſites, or Act ſome things *unneceſſary*, therefore *Holy Church* Deſigns This Feaſt to Commemorate *All Saints* in General. I ſay, This is the *Catholick Solemnity*, and not a little miſtaken by ſome, who miſtake Themſelves to be the onely *Catholicks*; for the moſt part, conceiving this Feaſt inſtituted, in Contemplation onely of the Saints Triumphant; ſo carrying on their manner of Devotion, in conſideration of *Them* onely: this miſpriſion being grounded (ſaith a *learned Gamaliel* of ours) upon *Boniface*, his dedicating the *Pantheon*, (given by *Phocas*) to the Honour of *Saints* and *Martyrs*, but of that kinde onely; yet was there a better conſecration afterward, both of that *Temple*, and this *Feſtival*, (ſaith he) *viz.* to the *Honour* of the bleſſed *Trinity*, to the *Memorial* of all *Angels*, *Saints*, *Apoſtles*, *Martyrs*, *Confeſſors*, and all *elect Children of God whatſoever*; For indeed, this Feaſt, methinks is like *Ezekiels Creatures full of Eyes*, behinde and before, at top and underneath; looking upward in a ſenſe on the *Saints Triumphant*, and downward too on the *Saints Militant*; looking as it were roundabout the world, uniting in a devout contemplation, the *Head of the Church God, and Chriſt himſelf*; and the whole Body in thoſe two noble *Conſtitutive* Parts thereof, the *Triumphant*, and the *Militant*; piouſly grounding upon that *Article* of the Apoſtles Creed, *I believe the Communion of Saints:* And ſeconded out

Dr. Donne S. 45. in Feſtum.

Ezek. 1. 1.

out of the Epiſtle for *This Day*, Rev. 7. where *the ſealing of the Saints ſpeaks them the Saints Militant* alſo; being ſuch, without queſtion, as receive the *Seal* here, (*i. e.*) *Grace* in their *Heart*, as well as a *ſign* of their *Profeſſion* in their *Fore-head*; and therefore as theſe words ſo this Feſtival (in their Intendment, that applied them to it) is alſo of the Saints that are upon the *Earth*; and that *this Day of all Saints* is not to be contracted to either, but intimates a Relation unto both, to all *Saints*, whether alive or dead: And there is a Latitude of Chriſtian Piety, that (without either affectation, or Superſtition) may well reach them all; as firſt, for the Communion of *Saints Militant* (all true Charity beginning at home) that's more obvious to us, and we will aſcend by it: conſiſting mainly in theſe two things; in compaſſionating one anothers evils, and communicating of our own goods; (theſe indeed are the two Feet of *Chriſtianity*) and firſt of *Sympathy*: *Be of like affection one toward another*, (ſaith the Apoſtle) and that not onely *to rejoyce with them that rejoyce*; *but alſo to weep with them that mourn!* An union which the Members of the ſame Body alway challengeth, Chriſtians ſure (more then Heathens) ſhould be faithful Partakers of both Fortunes, (as was ſaid of *Pylades* & *Oreſtes*, of *Theſeus* & *Perithous*) rejoycing in anothers good, as in their own, as thoſe *Parables* of the found ſheep, and groat inſtructs us: Yet alas, how many *Labans* are among us, that envy the fruitful Flock of an Induſtrious *Jacob*? And many *malig-*

Communio ſanctorum Militantium conſiſtit principaliter in compatiendo mala, & communicando bona.

τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. χαίρειν, καὶ κλαίειν. Rom. 12. 16.

Utriuſque fortunæ fidi comites.

Luke 15.

ning *Ahabs*, ſick of their neighbors vine-yard! ſick of their Grapes before they taſte them, becauſe they are not owners of them! Nay, like *Davids* Enemies, *Pſal.* 35. *In mine adverſity they rejoyced:* Such are far from the *Communion of Saints*; I confeſs, *Naturæ difficillimum*, it is hard to Nature thus to *ſympathize* and not with the Brother of the Prodigall, to envy the ſucceſs and plenty of another; but eaſie 'tis to *Grace* and *Chriſtian Love*, with *Benjamin's Brethren*, not to envy him, though his *Meſs be five times bigger then their own*, Gen. 43. So *David*, *Videbunt juſti, & lætabuntur*, Pſal. 107. *God raiſeth up the poor out of miſery, and maketh him Houſholds like a Flock of Sheep, and the Righteous ſhall ſee this, and rejoyce, &c.*

Pſal. 35. 15.

Gen. 43. 34

Pſal. 107. 42.

And as the *Oyl of Gladneſs* is encreaſed by effuſion, ſo the *bread of Affliction* is crumbled away by breaking; Sorrows go leſs by being *divided*, and therefore this *Communion* of Saints teacheth us likewiſe *to mourn with them that mourn!* And though it be not altogether a Remedy, yet 'tis ſome kinde of *Mitigation*, Fellowſhip in *ſufferings*; and he will do little that will not pitty miſery. The *Church* is that *Hæmorrhiſſa*, Mark 5. vexed with a long bloudy iſſue, running *even from Abel unto Zachariah*, and thence down through Chriſt's, and all the *Apoſtles* veins! Even nearer to us, then the *Marian Perſecution!* So that we cannot *think it ſtrange* (ſaith the Apoſtle) *concerning the fiery Trial.* More need of his advice, Gal. 6. *Bear ye one anothers burthens, and ſo fulfill the Law of Chriſt.* Each Land almoſt in *Chriſtendome*

Solamen Miſeris Socios habuiſſe dolores. Partner Griefs yield ſome Reliefs.

Mark 5.

Gal. 6. 2.

dome now preſenting to us *Joſephs* bloudy Coat! then how can we chuſe but melt with *Judah*? *Frater enim eſt, & caro noſtra*; for *it is our Brother, and our own fleſh!* In the body naturall, you ſee, if any part be hurt or wounded, all the other living united parts ſmart together, and ſeek remedy; but indeed the dead Members, and ſuch as are cut off, afford no *Sympathy*: the *Analogy* is evident. This Κοινωνία παθημάτων, this *Communion* of *Affections* is a true touch-ſtone of what mettal, of what Body we are; whether fuel for *Gods burning*; or *Timber* for his *Building*; a Building (now we ſpeak of it) let us imitate, *for we are Gods Building*, 1 Cor. 3. And here *the beam out of the Timber, and Stone out of the wall* inſtructs us; in every ſtructure, you ſee, one ſtone, one beam bears up another: and ſo ſhould it be in the *Houſe of the Faith*: And to preſs home the *Metaphor*, As in the *material Building*, that ſtone which ſupporteth moſt, is neareſt to the *Foundation*; that which feweſt, furtheſt off: So is it in the *ſpiritual Ædifice*, the more or leſs we have of this ſame *Chriſtian Sympathy*, the further off, or nearer are we to that *Corner-ſtone*, to *that Foundation Jeſus Chriſt*, 1 Cor. 3. Obdurateneſs, was never ſign of *Saint*, but *Tenderheartedneſs*: ſuch as good *Job* had, c. 30. Such as *David*, Pſal. 35. Yet *Jeremy* beyond them both, the moſt pathetical of all the *Prophets*; wiſhing himſelf a wet *Metamorphoſis*, (in behalf of others) *O that mine Eyes were Rivers, and my Head a Fountain, &c.* Saint *Paul* too, full of this ſame *Chriſtian* εὐγνωμοσύνην gracious compaſſion,

Gen. 37. 27.

1 Cor. 3. 11.

In Ædificio lapis lapidem portat, ſic & in Eccleſiâ. Quo plura quis pro Deo ſuſtulerit propinquior, quo pauciora Fundamento Remotior, &c. Ludolph. de V. C. 1 Cor. 3. 11.

Job 30. 25.

Pſal. 35. 13.

Ὁ πολυπαθὴς καὶ πρωτοπαθὴς τῆς Ἐκκλησίας. *Vt Sanctus Hieronym.*

Jer 9. 1.

Rom. 12. 15. *Totus in passionem, & compassionem solvitur.* *Salvator noster etiam in cœlis ubi non passionem, compassionem habet.* August.

passion, *Rom.* 12. but above all *our blessed Lord*, He altogether melted into passion, and *compassion for us*, John 11. Matth. 23. &c. *Etiam in cœlis*, (saith St. *Austin*) even in Heaven it self, though above the reach of passion, yet full of compassion for his Saints on earth, both in respect of the evil done unto them, Acts 9. *Why persecutest thou me!* As likewise for the good they do, Matth. 25. *Ye have done it unto me.* This is *potior charitas*, some think, the better part of charity, as without which, all other kindes of it are nothing, 1 *Cor.* 13. And therefore let St. *Peter* prevail with you, 1 Pet. 3. *Be all of one minde, one suffer with another, Love as Brethren, be pitiful, be courteous, &c.* We have felt the sad Consequences of our Jars and Differences, and therefore endeavour to be all of one minde: All liable to the same *Vicissitudes*, and therefore suffer one with another; made all of the same mould, and therefore love as Brethren; and since the loudest Miseries may be ours, be pittiful, be courteous. Saint *Paul* seconds him, *Remember those in Bonds, as &c.*

Acts 9. Matth. 25. 1 Cor. 13. 1 Pet. 3 8. Heb. 13. 1.

Let not *Isaiah*, c. 9. or *Amos* c. 6. complain of us, that we are insensible of others, *That no man is sorry for the Afflictions of Joseph!* If no *Communion of Saints here, none hereafter*; but those shall one day *rise up in judgement against us*, Matth. 11. with that ἐθρηνήσαμεν, *We have mourned unto you, and you have not wept, &c.* And that then our *Turn* come not, and unpitied Requital, *Depart into the place of weeping!*

Isai. 9. 13. Amos 6. 3. Matth. 11. 17. *Exite vos in locum fletuum.*

Yet *Passive Communion* is not enough for *Saints*, it must be active too, by communicating of

of good, as well as compaſſionating evill: of good, ſpiritual and corporal. We muſt communicate the goods of the heart, and of the tongue, and of the hand, (according to the neceſſity of the object: (and theſe three are like the Wheel, the Bell, and Index of a Clock. The goods of the heart, are *fervent love*, 1 *Tim.* 15. *charitable opinions*, 1 *Cor.* 13. Thoſe of the Tongue are *pious Inſtructions*, 2 *Tim.* 2. *ſerious Reprehenſions*, Pſalm 141. *ſeaſonable conſolations*, Iſa. 40. 1 Theſ. 4. And laſtly, *zealous prayers*, Epheſ. 1. and theſe are the brighteſt beams of *charity*, yet will coſt you nothing; and therefore *according to his gift, let each one miniſter herein*, 1. *Pet.* 4. Thoſe of the *Hand* are better known, then practiſed: the *living God*, like *dying Iſaac*, will feel the *hands*, as well as hear the *voice* of whomſoever he bleſſeth, (nor ſo to be deceived by either) *Pliny* tells us, that the *Eagle* knows her young ones by their eyes, their *perſpicacy*; and unleſs they can outface the Sun, that ſhe rejects them as a Baſtard brood; but I muſt tell you, God knows his *children* by their *hands*, their *liberality*, and will own no *withered handed Jeroboams!* God requires no coſtly ſacrifice, (as of the *Jews*) *the Calves of our lips*, Oblations of our hearts and hands, are all he looks for; and therefore, to *do good*, and *to diſtribute, or communicate, forget not*; *for*, &c. Heb. 13. *And God will not forget*, &c. *Mercy is the ſole companion of the dead*: and God hath given men goods of what kinde ſoever; not as unto *Treaſurers*, but as to *Stewards*:

Bona ſunt Tripliciа, viz. Secundum Philoſophos, Animæ, Corporis, & Fortunæ; ſecundum Theologos, Cordis, Oris, & Operis: quæ omnia ſunt communicanda.

1 Cor. 13. 5.
2 Tim. 2. 24.
Pſal. 141. 5.
Iſa. 40. 1.
1 Theſſ. 4. 18.
Epheſ. 1. 16.
1 Pet. 4. 10.

Gen. 15.

In Nat. Hiſt.

Pauper eſt Altare Dei.
Solamiſericordia comes defunctorum.
Heb. 13. 16.
Heb. 6. 10.
Non tanquam Dominis, ſed diſpenſatoribus Euthymius.

wards: imitate then the wise one in the *Gospel*, Luke 16. For to every one it shortly shall be said, *Redde rationem, Give an account of thy Stewardship*. And believe it, none shall make a more comfortable reckoning at the *Day of Judgement*, then the charitable man; if you dare believe the Judge himself, *Matth.* 25. who there takes notice onely of such charitable Actions, as *Feeding, Clothing, Visiting, Ministring*; and those he sets upon his own account; *Mihi feciſtis, Ye have done it unto me*; and therefore himself rewards it, rewards it with himself, *Venite Benedicti, Come ye Blessed*, &c. And who thus practise the *Communion of Saints* here, need no whit doubt their *Eternal fellowship* with them hereafter, *Ephes.* 2. now therefore ye are no more strangers and forreigners, but fellow citizens with the Saints and of the houshold of God: which lifts us up to the consideration of our communion with the Saints Triumphant, our Communion with the Saints in Glory, consisting chiefly in these things, *viz.* on our part, a glad apprehension of their happiness, an honourable mention and memorial of them; the praising God for such good Examples and Instruments in their generations here, and our Endeavours for *due Imitation*: on their part, the Reflection being *Joy* at our *Conversion*, with prayer in general, for our vindication, and for our felicitous Consociation; and first, we joy in *their felicity*, as men do for their friends in high preferment, to think how they, like *Abraham*, are gone up the Hill, (to the top of happiness) while we like his Servant,

Matth. 25. 35.

Ephes. 2. 19.

Wherein our Communion with Saints Trinmphant consisteth.

Servant, and the Aſs, remain in the valley, in this *valley of Tears*, ſervilely burthened here with *Sin* and *Sorrow!* Yet 'tis ſome mitigation of our miſery, thus to apprehend, (not onely ſome few of our dear Correlations, but) ſo great a part of *Chriſts myſtical Body* to be in a ſtate of glory and *felicity*, beyond all reach of hazard, or danger of ceſſation; like *Iſrael* paſſed through the *Red-ſea*, ſafely arrived on the Banks of *Canaan*; while we are here either toiling in an *Egypt*, or paſſing through the *Waters* of *Corruption*, and *Affliction!* that They are *Comprehenſores*, (*i.e.*) Poſſeſſours of the Land of the Living, wearers of thoſe *Robes*, and *Palmes*, and *Crowns*, Revel. 4. This *chears* us ſomewhat, that are but *Viatores!* but poor waifaring Pilgrims here, yet rejoycing in hope, ſhortly to be Partakers *with Them* in *thoſe things which yet eye hath not ſeen, nor ear heard, nor entred into the heart of man*; into all which the Saints above are entered. And therefore, ſecondly, we ought to make alwayes honourable mention of them, (the ſecond branch of our communion with them;) for if the wicked delighteth ſo *to ſpeak well of the covetous, whom God abhorreth*; how ſhould the Righteous delight to ſpeak well of the Glorious, whom God ſo highly loveth; as never to reflect on them, without worthy and honourable expreſſions! The *righteous* Saints, the *pious* Saints, the *bleſſed* Saints, the *glorious* Saints: their *victorious* Name, being (as *Solomon* ſaith) like the *Confection of the Apothecary*, Eccleſ. 7. *Unguentum effuſum*: as *an*

Pſal. 10 3.

Eccleſ. 7. 1. Cant. 1. 3.

ointment powred out, Cant. 1. which (the Box of their mortality being broken) ſhould ſpread the more of their perfumes among us: ſo far as concerns us, making good that of *Davids* Prophecy, *Pſal.* 112. *The righteous ſhall be had in everlaſting Remembrance*; and that *Quoad aternum noſtrum*, on our part too, as well as on Gods; during all our Laſting as well as his *Everlaſting*. And thirdly, as we ought thus to commemorate them with all *Candid Attributes*, and Titles; ſo muſt we praiſe the worlds great *Beneſactor*, for ſending it ſuch pious Patterns, and ſo eminent Examples, *Pſ.* 150. *Praiſe ye the Lord in his Saints*, (ſo St. *Hierom* reads it) and praiſe him for them; they being *Speculum Pietatis*, as it were, our glaſs of Chriſtianity, whereby to dreſs all parts of our *Converſation* προκειντα, δεῖγμα, (as St. *Jude* ſpeaks of the quite contrary) *They are ſet forth as an example*, for us to write after their fair Copy; chalking out to our imitation all the wayes of Innocence and holy Candour; of Piety and Charity, of Diligence, and perſeverance: and to our *Sufferings*, the pious Reſolutions of *victorious Patience*, and holy *Reſignation*: and this is our *Communion* with them. Theſe things are the Ground of all the Churches *Celebrations*, and of this Books Reflection. * "Leſt through the "Tract of time, ingrateful Oblivion blot out "the Favours of Almighty God, we Dedi-"cate and Conſecrate the Memorial of his "*Gifts* and *Servants* to him, in *Solemn Feſti-*"*vals*, and ſet Times of *Devotion*.

Pſal. 112. 6.

Pſal. 105. 1.

* *Ne volumine Temporum in gratâ ob epat Oblivio; Deo Beneficiorum ejus (Solennitatibus Feſtis, & Diebus ſtatutis) dicamus, Sacramúſque Memoriam.* Hierom. in catal. vir. illuſt.

Not

Nor is that Nobler part of *Christs Church*, the Triumphant, ſo totally inſenſible of the Militant, but that they make good *this Communion*, even *joying at our penitence and converſion*, Luke 15. *there is joy in heaven over a ſinner that, &c.* And ſure that is as properly imputed to them (as any) as moſt concerning their own Kindred, their Fraternity of rational creatures. And if the Scripture ſay, *They joy* in ſuch a caſe, let the Logick Rule of Contraries tell you whether the *Sympathy* be not general; and though they be above the reach of *paſſion*, yet are they not without compaſſion toward their *Militant Co-partners*; yea, and (in the general) praying for their *vindication*, apparent in that ſame Prayer of the *Souls under the Altar*, Rev. 6. *Quouſque Domine, &c. How long Lord! how long, holy and true, doſt Thou not avenge the blood of Thy Servants, &c?* I ſay this univerſal *Sympathy* (for Particularities are hence inconſequent) is a main part of the *Communion of Saints*; Saints *Triumphant*, with Saints *Militant*: And no more Interruption to their preſent Happineſs, then the Reflection on their own former ſufferings; both praying for a full Conſociation in *Eternal Bleſſedneſs*: Chriſt, that King of Glory, and his Gueſts above, both deſiring that *His Houſe may be full*, that *Houſe* where ſuch a *Supper* is prepared, and ſo *many Manſions*, Revel. 22. *He which teſtifieth theſe things, ſaith ſurely, I come quickly*; the Saints of both ſorts ſaying *Amen* to it, Even ſo, Come Lord Jeſus, come quickly;

Luke 15. 7.

Contrariorum eadem eſt Ratio.

Rev. 6. 10.

Luke 14. 16.

Rev. 22. 20.

quickly; come in Grace, and come in *Glory*; that all Partners being admitted, and all the Members under that *One Head* collected, all their *joy may be full*, and the *Body mysticall* compleated; for this it is, that the Orthodox *Church* doth *Cry to God* so earnestly, *That it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine Elect, and to hasten Thy Kingdom, that we with all others, (with these Saints Triumphant) departed in the true Faith of Thy holy Name, may have our perfect Consummation and Bliss both in Body and Soul, in Thy eternall and everlasting Glory. Amen. Amen. Amen.*

In the Office for Burial.

POEM 36. { On All Saints. }

PArticular *Accounts* Extending hither,
Take now the *Total* of *All-Saints* together;
While They in sober *Dialogue* expres
Their *Mysticall Communion's* Happiness,
Like *dear-Allies* Remov'd by Distant Space,
Who yet in *strong-Affections* do *Embrace*.
Saints Militant.
You *Blessed Spirits* and Exalted *Souls*
That shine in *Glory*, Hous'd above the *Poles*;
Who once were here *Inhabitants* below,
Dwelling in such frail Tents as we do now;
Though you like *Abr'am* are gone up the *Hill*,
While we remain in this *sad Valley* still!
Yet let our Comfort not be deemed bold,
That with you still we true *Communion* hold:

Saints

Saints Triumphant.

Kindred, your *Cordial-Union* we Embrace,
Not ſhifting *Souls* with our Exchange of *Place*;
Our *Graces* are not ſhrunk, but more profound,
Our *Gratitude* and *Charity* abound,
One towards our *Head*, the other unto all
The *Members* of His *Body Myſtical*:
Nor is't the leaſt *Addition* to our *Joyes*,
To ſee our *Breth'ren* free'd from their *Annoyes*.

Chorus.

Our *Love* as *bright* and *conſtant* as the *Sun*
With *chearing-Beams* through *Heav'n* and *Earth* doth run:
Like *Aarons* fragrant *Oyntment* doth it flow,
From *Head* and *Beard*, down to the *Skirts* below:
Thence (like Cæleſtial Fire it upward Tends)
To *God*, and *Angels*, *Chriſt*, and Saints Aſcends:
Thus thoſe that Sigh below, that Sing above,
Are all *United* by this *Bond* of *Love*.

Sts. Milit.

You *Elder-Brethren* we Rejoyce to ſee
Inheritours, of ſuch *Felicity*:
Our *Fellow Priſ'ners* that but lately were
In *Fleſh* and *Sin!* now from all Fetters clear:
Whoſe ſooner *Fledged Souls* are Soar'd on high,
Quitting the ſhells of your *Mortality*:
Though *Death* and *Sickneſs* Trampled you before,
Y'are now ſecur'd from both for evermore.

Sts. Triumph.

Our bleſt Poſſeſſion but an earneſt is
Of your expectance, and approaching Bliſs:
For Heav'n is an Inheritance ſo fair,
That every *Saint* ſhall there be made an *Heir*:
And here though *Captiv'd* in the *Fleſh* awhile,
There (freed from *Bonds*) you ſhall for ever *Smile*:

Then

Then chear your Hearts, and lift your Heads on high,
For your assur'd *Redemption draweth nigh.*
Chorus.
Then *Brethren* all we are, by Fathers side
And *Mother's* both, Christ, and his *Mystick Bride*;
As once all Servants, so shall all be free,
Made *Sons of God*, in *Glorious Liberty*;
All *Birds* of the same *Nest*, and beauteous *Feather*,
Flocking to *Paradice*, to Chant together:
One Church we make, one Common Lord Revere,
Both *Choristers above*, and *Mourners* here.
Sts. Milit.
Thus fervent *Sympathies* arise to all
(So far as suits *each state*) Reciprocal;
Yet not, as though we Prayer might Address
To our *Related Saints* in *Happiness*;
Or as your *Joyes* had Leasure to look down
On our poor Accidents of Smile, or Frown:
But our *Love*, *Honour*, and *Esteem* is Yours,
Without *Detraction* from the *higher Pow'rs.*
Sts. Triumph.
True Sympathies we own, though neither Grief
Our Object suffers, nor our Pow'r Relief;
Yet do our constant Pray'rs attend your Good,
And beg the Vindication of your Blood!
So far your *Sorrows* to concern us (know)
While at your *Joyes*, our *Pleasures* overflow;
Nor can some *Members* their *Perfection* gain,
Till all the rest Compleatness do attain.
Chorus.
Wherefore we all in joynt-Devotion Pray
For the whole *Churches* Consummation Day;
That the Elected Number be supply'd,
And altogether shortly Glorifi'd;

That

That Pray'r may be Converted into Praiſe,
And Tears wip'd off, may Songs of Triumph raiſe;
Until the Style of *Militant* do prove
The Church Triumphant, both for *Joyes* and *Love*.

Thus Earth's *Hoſannah* (onely not ſo long)
And *Heav'ns* ſweet *Hallilujah's* but one *Song*:
Thus *Love's* the *Cement* of the World, the Chain
Links *Heav'n* to Earth, and Earth to *Heav'n* again;
No Article of Faith Cures more *Complaints*,
Then This ſame bleſt *Communion* of *All-Saints*.

PRAYER 36. { On All Saints. }

O Bleſſed and All-Bleſſing Jeſu, who art the onely Head of that myſterious Body, the Body of All-Saints, (that ever have been, are, or ſhall be in the world) as Thou art an Head of Glory unto thoſe Triumphant Saints above, ſo be an Head of Counſel and Direction unto Thy Militant Servants here below: be pleaſed ſtill to ſhed Thy gracious Influences upon both, Continuing that Spiritual Correſpondence, and holy Sympathy, requiſite in all the Members of an healthy Body: That as thoſe Citizens of the New Jeruſalem, look downward in a noble Pitty and Compaſſion (ſo far as glorious Objects will permit them) with Generall Love and Prayers towards their waifering Brethren; ſo Theſe again may make their grateful and Affectionate Returns to Thee and Them; joying in their Felicity and Security, as an Earneſt of their own; and ho-

Honouring Them with a carefull Imitation of their Graces, and the good Examples left behinde Them: (which is the beſt and greateſt honour can be done them) Aſſiſt us alſo (we beſeech Thee O Lord) in præſerving the Communion of Thy Saints Militant here on Earth, and that both by Sympathizing with others Evills, and by Communicating of our own Goods: (Sympathy being a lively Part of Chriſtianity, and inſenſibleneſs a dangerous Symptome of dead fleſh) O give us therefore ſoft Affections, and Tenderneſs of Heart one towards another, not onely to Rejoyce with them that Rejoyce, (which in a carnal ſenſe too many do) but alſo to mourn with them that mourn, and to be mindeful of ſuch as are in Bonds, as bound with them: That ſo being of like Affection one toward another, we may neither be Reckoned, nor Rewarded among thoſe that are void of natural Affection! but may be ready to Communicate, to Communicate our Goods, our goods of Piety and Charity, Charity both of Giving and Forgiving; Forgiving one another (if any man have a matter againſt another) even as Thou (dear Saviour) haſt we truſt, forgiven all of us: knowing that the wiſedome which is from above, is firſt pure, then peaceable, gentle, eaſie to be entreated, full of Mercies, and good Fruits; alwayes inclinable to Reconciliation, that both we and our Gift may be acceptable at Thine Altar: to which end likewiſe, give us Grace to advantage this Communion, (not onely by Forgiving, but) by giving (to our Power) by imparting of our Goods, the goods of Body, Minde, and Fortune; of Head, and

Heart,

Heart, and Hand; the goods of the Head, by Councels and Directions; those of the Heart, by Prayers, and due Instructions; those of the Hand, by prudent Reliefs and Distributions, which are the way unto Thy Kingdom, although not the cause of Reigning there; yet Sacrifices wherewith Thou art well pleased: that so continuing this Communion of Saints here, (by all the holy Duties præscribed in Thy Word) we may be continued in it hereafter, when both the streams of Militant and Triumphant shall flow into one channel of Glory, into one Church and Consort singing Eternal Hallelujahs. Amen. Amen.

The COLLECT.

Almighty God, which hast knit together Thy Elect in one communion and fellowship, in the mystical Body of Thy Son Jesus Christ, our Lord, grant us Grace so to follow Thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ, &c.

The Epistle. Rev. 7. ver. 1. to 10.

The Gospel. Matth. 5. v. 1. to 13.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

The

The Doxology.

AS all things with ſtrong *Inclinations* run
Unto their *Principles*, where firſt begun;
(*Fire* tending to its Sphære, and rowling *Waves*
Flowing to *Sea*; *Windes*, poaſting to their *Caves*.)
So here, to Thee (*great God*) my *Muſe* doth kneel,
Who (all the way) did *Thine Aſſiſtance* feel:
Through her *whole flight* though ſhe did caſt a *glance*
In thy *Saints Honour*, on *Thy names* advance:
Yet all cannot her *Gratitude* ſuffice,
Till *ſhe* preſent peculiar *Sacrifice*:
Eternal Source whence all *good-Iſſues* ſpring,
Accept *This mine* (indeed *Thine*) *Offering*;
What ever's in it good, the *Glory's* Thine,
And all the *Imperfections* onely mine!
Then ſend it *Thon* into a *Bleſſing* forth,
And that ſhall Crown it with ambitious *Worth*;
Profit and *Pleaſure* may the *Reader* finde,
A *weight* to *Bad*, a *wing* to each *Good minde*:
This Book compoſed by Thy conſtant aid
Is a juſt Victim on *Thine Altar* laid;
Whoſe *Authour* (with this ſingle *Guerdon*) Bleſs
But *Grace* to *Act*, what *He* doth (here) expreſs;
That one may long, Thy *Churches-Glory* raiſe;
And *t'other ſing Thine everlaſting Praiſe*.

Glory be to God on high, on Earth Peace, and Good-will toward Men. Amen.

The

The Author's Recommendation of the Book to Himself Multiplied, Edw. & Sa. Sparke.

DEar *Pledges* of my Love and Hopes, to you
This *Muſe* (of all) ſhould be of *welcome view*;
As moſt ally'd, and ſprung from the ſame Head,
A Monitor, that ſhall *ſurvive* the *dead*:
Mean time, to You that I might propagate
Something beyond frail *Nature's* brittle ſtate,
My brain I Still'd in *ſtuddies*, and refin'd
Thoſe into Books, for to enrich your *Minde*;
A Chriſtian *Map* oth' world, my *Pencil* drew,
Where (of both *Globes*) you have an *uſeful view*,
Which who ſo piouſly but travels o're
Shall make returns above the golden-ſtore
Of *Drake* and *Candiſh* (who the Round did run)
And be companions of a brighter Sun;
And for your further guidance too, you may
Sarah's and *Hagar's* Hiſtory Survay:
But *This* in chief peruſe, as *Goſhen-Light*
To guide your ſteps in an *Ægyptian Night*;
The good old *Churches Paths* you (here) may Trace,
While Others, *Clouds* for *Juno's* do Embrace:
Her *Pieties* are (here) again Réviv'd,
Whoſe *Ruine*, *Schiſme* and *Hæreſies* Contriv'd!
Her *Feaſts* and *Faſts* free'd from all juſt *Complaints*,
Commemorating (not Adoring) *Saints*:

And 'tis good *Christian manners*, not a *Crime*,
To give what's due to *Person*, *Place*, and *Time*.
But sure *Religion* There must needs Decay,
Where such fair Boundaries are ta'ne away!
The Book at first was purposely Design'd
To steer aright your floating youthful minde;
But some have since Desir'd to share with you,
And importun'd it into Publick View,
Liking the *Method* on't, or matter told,
The one becaus'e 'tis *new*, the other *old*;
When e're the *Age* (then) Reels in *Giddy-Zeal*,
This *Piece* will sober steady *Truths* Reveal;
At one side *Scour'd* from Rusty *Hæresies*,
And *Purg'd* at other from wilde *Novelties*.
Retaining Doctrines *Primative* and Clean,
Reflecting on that *Churches Golden* Mean,
Which (like *Things Eminent*) had *hardest Fate*!
All *Env'ing* what They cannot *Imitate*:
Then *Read* and *Act*; This beaten *Church-way* Tread,
And sure to *Heav'n* 'twill you one day Lead.

Δόξα Θεῷ μονῷ.

Dei Gloria sit Omnium

FINIS.

A Catalogue of the Feasts & Fasts *as they are either fixed to the Days of the several Months, or as they are moveable with reference to Easter.*

January	Circumcision, 125	1. 125
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	St. *Matthias*,	25. 460
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	Good Friday, 217 *vide East.* 217	
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May	St. *Philip* and *Jacob*,	1. 497
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To

To finde Easter for ever.

Prime	A	B	C	D	E	F	G
1	April 9	10	11	12	6	7	8
2	Mar. 20	27	28	29	30	31	April 1
3	Apr. 16	17	18	19	20	14	15
4	April 9	3	4	5	6	7	8
5	Mar. 26	27	28	29	23	24	25
6	Apr. 16	17	11	12	13	14	15
7	April 2	3	4	5	6	Mar. 31	April 1
8	Apr. 23	24	25	19	20	21	22
9	April 9	10	11	12	13	14	8
10	April 2	3	Mar. 28	29	30	31	April 1
11	Apr. 16	17	18	19	20	21	22
12	April 9	10	11	5	6	7	8
13	Mar. 26	27	28	29	30	31	25
14	Apr. 16	17	18	19	13	14	15
15	April 2	3	4	5	6	7	8
16	Mar. 26	27	28	22	23	24	25
17	Apr. 16	10	11	12	13	14	15
18	April 2	3	4	5	Mar. 30	31	April 1
19	Apr. 23	24	18	19	20	21	22

When you have the Dominical or Sunday Letter in the uppermoſt line, guide your eye downward from the ſame till you come right over againſt the Prime, and there is ſhewed both what Moneth, and what Day of the Moneth Eaſter falleth on, that year. For the Prime, or Golden Number, ſee your Almanack.

And beſides this Demonſtration, ſee a Rule to finde *Eaſter* for ever, pag. 290.